Pacific School of
Religion
Berkeley, Calif.

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American Board of Commissioners for Foreign Missions.

WITH A VIEW OF

OTHER BENEVOLENT OPERATIONS,

FOR THE YEAR 1852.

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THE

MISSIONARY HERALD.

VOL. XLVIII. JANUARY, 1852. No. 1.

American Board of Commissioners for Foreign Missions.

ANNUAL SURVEY OF THE MISSIONS OF THE BOARD.

THE Missionary Herald, in entering upon another year, offers to its readers a general view of the operations which it is designed more especially to chronicle and illustrate. In terms of needful brevity, it exhibits the changes which have taken place among the missionaries, the trials which they have encountered in the prosecution of their work, and the progress which, through the favor of their great Leader, they have been permitted to report.

Such a picture must always excite conflicting emotions. It reminds us of faithful servants of Christ, who have finished their earthly labors, and gone to be forever with their Lord. It calls up afresh the difficulties of the enterprise in which we are engaged, and shows us what subtle and stubborn foes we must expect to grapple with in coming years. On the other hand, it cheers us by the record of victories already won, and by the assurance of conquests hereafter to be achieved; while it throws new light upon those promises of Zion's enlargement and glory, which are manifestly hastening to their accomplishment.

And it is well for us to have just such a picture held up before us. We ought ever to feel that neither we, nor our brethren who are bearing the heat and burden of the day, can be "suffered to continue by reason of death;" and hence it becomes us all to do with our might whatsoever our hands find to do. The greatness of the work, moreover, and the resistances and buffetings appointed unto it, should always be present to our thoughts, that we may know both our weakness and our strength. And what can be more helpful to our faith than the remarkable prosperity of some of our missions? As we study the reformation which has commenced in Western Asia, for instance, and contemplate its successive and wonderful unfoldings, how deep

and pervading becomes the feeling in our hearts, that the work is the Lord's, and the predicted reign of his Son is drawing near!

Another year is before us. To how many who now welcome the Missionary Herald to their homes, from month to month, will it be their last year! And we cannot tell who shall be cut down, and who reserved for other labors. Each of us, therefore, should address to himself such questions as these: "Am I discharging my whole duty to a world that lieth in wickedness? Do I pray as frequently and fervently as I ought for its salvation? Do I give as freely as I ought of the gold and the silver which the Lord has loaned to me for this very purpose? Have I consecrated my personal labors to this enterprise as fully as the Master requires?" The infallible Teacher has told us, "Blessed is that servant whom his lord, when he cometh, shall find so doing!"

AFRICA.

THE GABOON.

BARAKA.—John Leighton Wilson, *Missionary*; Henry A. Ford, M. D., *Physician*; Mrs. Jane E. Wilson.

KONIG ISLAND.—Albert Bushnell, *Missionary*.

OLANDEBENK.—Jacob Best, *Missionary*.

UPPER GABOON.—Vacant.

Station not known.—Rollin Porter, *Missionary*; Mrs. Nancy A. Porter.

On their way to the mission.—William Walker, Ira M. Preston, *Missionaries*; Mrs. Catharine H. Walker, Mrs. Jane S. Preston.

(4 stations; 6 missionaries, 1 physician, 4 female assistant missionaries;—total, 11.)

Dr. Ford arrived at Baraka October 7, 1850. Mr. and Mrs. Porter sailed from New York March 25, 1851, and reached their destination June 6. Messrs. Walker and Preston, with their wives, embarked at New York on their return to their former field of labor October 2, 1851. The Gaboon still proves to be one of the healthiest localities on the western coast of Africa.

The progress of the mission has not been very great during the year under review. It has but twenty-two communicants under its care; and the schools contain only some seventy pupils. African society interposes some peculiar hinderances to the spread of Christianity; and our brethren have lately had their attention directed to these in a special manner. The fact that there is nothing which deserves the name of marriage at the Gaboon, presents very serious obstacles to their success. Still they are not disheartened; for they believe that this whole continent is to become the possession of Emmanuel.

The Prudential Committee are still hoping that the mission will be able to advance into the interior at an early day. Whenever it shall have reached the high regions which lie at no great distance from the coast, it will probably find a better climate and a more interesting people.

ZULUS.

UMVOTI.—Aldin Grout, *Missionary*; Mrs. Charlotte Grout.

MAPUMULO.—Andrew Abraham, *Missionary*; Mrs. Sarah Abraham.

ISIDUMBINI.—Josiah Tyler, *Missionary*; Mrs. Susan Tyler.

TABLE MOUNTAIN.—Jacob Ludwig Döhne, *Missionary*; Mrs. Döhne.

ITAFAMASI.—Samuel D. Marsh, *Missionary*; Mrs. Mary S. Marsh.

UMSUNDUZI.—Lewis Grout, *Missionary*; Mrs. Lydia Grout.

INANDA.—Daniel Lindley, *Missionary*; Mrs. Lucy A. Lindley.

UMLAZI.—Newton Adams, M. D., *Missionary*; Mrs. Sarah C. Adams.—Three native helpers.

IFUMI.—William Ireland, *Missionary*; Mrs. Jane C. Ireland.

AMAHLONGWA.—Silas McKinney, *Missionary*; Mrs. Fanny N. McKinney.

IFAFA.—David Rood, *Missionary*; Mrs. Alvira V. Rood.

Stations not known.—Hyman A. Wilder, Seth B. Stone, William Mellen, *Missionaries*; John A. Butler, *Printer*; Mrs. Abby Wilder, Mrs. Catharine M. Stone, Mrs. Laurana W. Mellen, Mrs. Anna S. Butler.

In this country.—Mrs. Dolly F. Bryant.

(11 stations, 6 out-stations; 14 missionaries—one a physician, 1 male and 16 female assistant missionaries, 3 native helpers;—total, 34.)

It is now sixteen years since our brethren entered the country of the Zulus; and it was not till quite recently that the grave received the first member of this large mission. Mr. Bryant closed his useful labors December 23, 1850. Rev. Seth B. Stone and his wife arrived at Port Natal January 16, 1851. Rev. William Mellen and his wife sailed for Cape Town June 23, where they landed

in August. Rev. Jacob L. Döhne, formerly connected with the Berlin Missionary Society, has received an appointment from the Prudential Committee.

At the end of 1850, churches had been formed at nine of the stations, containing one hundred and twenty-six members, thirty-six of whom were admitted during the previous year. There was regular preaching, moreover, at twenty different places. Three free schools, taught by pious natives, contained eighty-nine pupils; and at most of the stations family schools were sustained, chiefly for the benefit of persons connected with the mission. The press has been usefully employed, 379,100 pages having issued from it; and there is evident need of other books. Some of the natives have read and re-read all that has been printed.

There is some reason to fear that the liberal policy heretofore adopted by the English government, for securing to the natives suitable locations, and protecting them in the enjoyment of their rights, will not be fully carried out in practice. The colonists are setting up claims which, if allowed, will tend to darken the prospects of the interesting people among whom our brethren are stationed. Still, it becomes us to labor in hope, trusting that the God of missions will cause all things to work together for the advancement of his kingdom.

EUROPE.

GREECE.

ATHENS.—Jonas King, *Missionary*; Mrs. Anna A. King.

Last winter Mr. King had more encouragement in his labors than usual; indeed, there were some indications that a spiritual work had commenced in a few minds. But it soon became evident that another persecution was impending. Men in public stations began to avow the belief that something must be done; and the press was loud in its denunciations of our missionary brother. At length preliminary measures for a new prosecution were taken by the government; and on the 7th of September Mr. King was informed that the Criminal Court of Athens had directed him to be tried, not for proselyting, but for preaching false doctrines. From this decision he appealed; but the final result of these extraordinary proceedings is not known.

Meantime Mr. King has not been idle. He has preached the gospel in his own house, as in past years; and more than four hundred thousand pages of books and tracts have been distributed. He thinks, moreover, that his labors have not been altogether in vain.

JEWS.

SALONICA.—Edward M. Dodd and Justin W. Parsons, *Missionaries*; Mrs Lydia H. Dodd, Mrs. Catharine Parsons.—One Armenian helper.

CONSTANTINOPLE.—William G. Schauffler, *Missionary*; Mrs. Mary R. Schauffler.

(2 stations; 3 missionaries, 3 female assistant missionaries, 1 native helper;—total, 7.)

Rev. Homer B. Morgan and his wife embarked for this mission, October 17, with the expectation of joining the station at Salonica. The rabbinical Jews in that city are reckoned at about thirty thousand, and the Mohammedan Jews at five thousand. The latter are said to be the noblest class of inhabitants in the city. The Rabbies have been roused to great exertions to keep the people from the preaching service, and the children from the school. For the present their efforts have been successful. Still it is thought that the spirit of inquiry is increasing.

Mr. Schauffler continues his labors at Constantinople. His Hebrew Grammar has been completed; the printing of his Hebrew Lexicon commenced; and preparations are making for a revised edition of the New Testament and the Psalms in Hebrew-Spanish. The brethren recommend the forming of preaching-stations for the Jews at Adrianople, Smyrna, Yanina in the western part of Thessaly, and also in one of the unoccupied suburbs of Constantinople. The funds placed at the disposal of the Board will not allow, however, of such an extension at present.

WESTERN ASIA.

ARMENIANS.

CONSTANTINOPLE.—H. G. O. Dwight, Daniel Ladd, Cyrus Hamlin, Henry J. Van Lennep, Joel S. Everett, *Missionaries*; Mrs. Mary L. Dwight, Mrs. Charlotte H. Ladd, Mrs. Emily B. Van Lennep, Mrs. Seraphina H. Everett, Mrs. Sarah C. Hinsdale, Miss Harriet M. Lovell.—Four native preachers, and seven assistants.

SMYRNA.—Elias Riggs, Thomas P. Johnston, Nathan Benjamin, *Missionaries*; Mrs. Martha I. Rigge, Mrs. Marianne C. Johnston, Mrs. Mary G. Benjamin.—Four native helpers.

TREBIZOND.—Philander O. Powers, Edwin E. Bliss, *Missionaries*; Mrs. Sarah L. Powers, Mrs. Isabella H. Bliss.—One native preacher, and one helper.

ERZRÛM.—Josiah Peabody, *Missionary*; Mrs. Mary L. Peabody.

AINTAB.—Benjamin Schneider, Oliver Crane, George W. Dunmore, *Missionaries*; Mrs. Eliza C.

Schneider, Mrs. Corinth I. Smith, Mrs. Marion D. Crane, Mrs. Susan Dunmore.

OUT-STATIONS.—*Brûsa*, one native preacher and one helper. *Nicomedia*, one native preacher and two helpers. *Adabazar*, one native preacher and two helpers. *Rodosto*, one native helper. *Kaisarieh*, one native helper. *Magnesia*, one native helper. *Sivas*, one native helper. *Tocat*, one native helper. *Geghi*, one native helper. *Killis*, one native helper. *Oorfa*, one native helper.

On their way to the mission—Joseph W. Sutphen, *Missionary*; Mrs. Susan H. Sutphen.

In this country.—William Goodell, George W. Wood, Isaac G. Bliss, *Missionaries*; Mrs. Abigail P. Goodell, Mrs. Martha B. Wood, Mrs. Eunice B. Bliss.

(5 stations, 11 out-stations; 18 missionaries, 20 female assistant missionaries, 8 native preachers, 25 assistants and helpers;—total, 71.)

Mr. and Mrs. Goodell, after an absence of nearly thirty years, are now on a visit to their native land. Mr. Wood is still detained by the illness of his wife. Mr. Ladd has removed to Constantinople, partly that he may preach to the Greek congregation in that city, and a native pastor is to preside over the church at Brûsa. The loss of Dr. Smith at Aintab, and of Mrs. Hamlin of the Constantinople station, has been felt as a severe and afflictive dispensation. Mr. Homes has been released from his connection with the Board, and has become connected with the United States diplomatic mission at the Porte. Rev. George W. Dunmore and his wife sailed from Boston December 12, 1850, and arrived at Smyrna February 2, in the expectation of laboring ultimately at Diarbekr. Thus far, however, they have remained at Aintab. Rev. Joseph W. Sutphen and his wife embarked for this mission November 29.

The number of Protestant churches under the care of this mission is ten, three of them having been organized during the year under review. The church members at Constantinople, at the date of the last report, were eighty; at Brûsa, fifteen; at Trebizond, thirteen; at Erzrûm, nine; at Aintab, forty-one; at Nicomedia, forty; at Adabazar, twenty; at Sivas, eight. Twenty six of these were admitted to Christian fellowship during the year, not including the accessions at Nicomedia and Adabazar, which have not been reported.

The advance of spiritual Christianity at Constantinople has been less marked and palpable than in some past years; and yet there has been undoubted progress. Our brethren at Smyrna have been cheered at times by indications of coming good; but persecution has checked the development of a decided reformation. At Brûsa and Trebizond the course of events has continued without material change. Erzrûm has become a much more hopeful field of labor. It is at Aintab, however, that we find the most gratifying evidence of the presence of the Holy Spirit. While the Protestant community has increased, and the congregation has given earnest heed to the Word, temperance is advancing, education is receiving increased attention, and the principles of an enlightened liberality are becoming better understood and appreciated.

The seminary for males at Bebek, and the female boarding-school at the same place, have each about twenty-five pupils. Both have been prosperous; but there is great need, especially in the former, of the converting power of God. Five free schools have been partially sustained by the Board at Constantinople, containing nearly two hundred children. The educational statistics of the rest of the mission are incomplete.

The press is still actively employed. Nearly two millions of pages have been printed in Armenian, more than six hundred thousand in Armeno-Turkish, and about two hundred thousand in Hebrew-Spanish. In addition to the Scriptures, works on the Holy Spirit and British Martyrology, Upham's Intellectual Philosophy, Mr. Goodell's Commentary on Matthew, &c., have been issued.

The firman which the Sultan granted to the Protestants in November, 1850, secures to them all the privileges which are enjoyed by other rayahs. So far as the provisions of Turkish law are concerned, it would seem that nothing more could be reasonably expected. The influence of this document will undoubtedly be felt in all the coming stages of the reformation, which is so happily commenced in the Turkish empire.

Our brethren have made an appeal for a large reinforcement; and the Board have recommended that twelve missionaries be sent forth to their aid, with as little delay as practicable. The hand of God is so clearly seen in the history of this mission, that there can be no question as to the duty of the American churches. One missionary has already sailed for this inviting field. Where are the remaining eleven?

SYRIA.

BEIRÛT.—Eli Smith, *Missionary*; Henry A. DeForest, M. D., *Physician*; George C. Hurter, *Printer*; Mrs. Hetty S. Smith, Mrs. Catharine DeForest, Mrs. Elizabeth Hurter.—One native preacher and two native helpers.

ABEIH.—George B Whiting, Simeon H. Calhoun, *Missionaries*; Mrs. Matilda S. Whiting, Mrs. Emily P. Calhoun.

HASBEIYA.—William M. Thomson, C. V. A. Van Dyck, M. D, *Missionaries*; Mrs. Thomson, Mrs. Van Dyck.—One native preacher.

TRIPOLI.—David M. Wilson, Horace Foot, *Missionaries*; Mrs. Eveline Wilson, Mrs. Roxana Foot.

ALEPPO.—J. Edwards Ford, *Missionary*; Mrs. Mary E. Ford.

OUT-STATIONS.—*Bhamdûn, Sidon,* and *Jaffa.*

On their way to the mission.—William W. Eddy, *Missionary*; Mrs. Hannah M. Eddy.

In this country—William A. Benton, *Missionary*; Mrs. Loanza G. Benton.

(5 stations, 3 out-stations; 10 missionaries—one a physician, 1 physician, 1 printer, 12 female assistant missionaries, 2 native preachers, 6 native helpers;—total, 32.)

Mr. Benton has suffered much from ill health; and he is now in the United States. He hopes, however, to return to Syria at no distant day. Mr. Ford, his former associate, needs immediate assistance. Mr. Thomson and Dr. Van Dyck have been transferred to Hasbeiya, now a regular station; though they will reside for the present, chiefly for sanatory reasons, at Sidon. Mosûl has been made the centre of a new mission. Miss Anna L. Whittlesey arrived at Beirût May 2, to teach the female boarding-school. Rev. William W. Eddy and his wife embarked for this mission November 29.

The operations of the mission at most of the stations have been carried forward much as in past years. An interesting congregation listens to the Word in Beirût. At Aleppo there is a growing respect for the missionaries and their work. At Tripoli a commencement has been made in the preaching of the gospel. And new openings for evangelical labors are presenting themselves, from time to time, in other places.

But the most important event of the year was the formation of a church at Hasbeiya by Messrs. Thomson and Van Dyck. The number of members reported is eighteen. Mr. Thomson has been invited to take the pastoral oversight of this infant community of believers; and there is reason to anticipate happy results from the measure. It is not known how many persons remain in connection with the Beirût church since the organization of the one at Hasbeiya.

The seminary at Abeih contains nineteen pupils, Druzes, Greeks, Maronites, Greek Catholics and Protestants; yet all dwell, eat, study, and worship together in harmony. The female boarding-school at Beirût has seventeen pupils. Both of these institutions are exerting a salutary influence. There are also two free schools at Beirût and two at Abeih, taught by pious natives, which have in the aggregate one hundred scholars. Mr. Smith devotes himself mainly to the translation of the Scriptures into Arabic; but the work is too great for one man. About one million of pages have issued from the press during the year.

ASSYRIA.

MOSÛL.—W. Frederic Williams, Dwight W Marsh, *Missionaries*; Mrs. Sarah P. Williams.—Two native helpers.

DIARBEKR.—One native helper.

(2 stations; 2 missionaries, 1 female assistant missionary, 3 native helpers;—total, 6.)

This mission has Mesopotamia for its field of labor; and its efforts will be directed to a number of different sects. Rev. Henry Lobdell, M. D. and his wife sailed from Boston for Smyrna November 29, in the expectation of proceeding to Mosûl as speedily as practicable. The transfer of Mr. and Mrs. Williams to this station has already been mentioned. Mr. and Mrs. Dunmore will probably leave Aintab for Diarbekr this winter; and it is desirable that they should not be left alone at that important post.

Mr. Marsh takes a very hopeful view of Mosûl as a centre of missionary operations. "A great work," he says, "is already in progress." The Bible is the acknowledged standard in all religious discussions, and, as the number of readers is increasing, light must necessarily spread. It is a fortunate circumstance, moreover, that Deacon Jeremiah is able and willing to render valuable assistance in the prosecution of the missionary work. Having obtained a saving knowledge of the gospel during a revival among the Nestorians, he is well qualified to be a preacher of Christ, particularly among the Chaldeans, to whom he once belonged. He has already done good service; and his voice has been heard far up the Tigris.

A small church was organized at Diarbekr by Dr. Azariah Smith, not long before his decease. One of its members was an Armenian, and two were Jacobite Syrians. This station is regarded as one of much promise.

NESTORIANS.

OROOMIAH.—William R. Stocking, Austin H. Wright, M. D., Joseph G. Cochran, *Missionaries*; Edward Breath, *Printer*; Mrs. Jerusha E Stocking, Mrs. Charlotte A. Wright, Mrs. Deborah W. Cochran, Mrs. Sarah A. Breath, Miss Fidelia Fisk, Miss Mary Susan Rice.—Five native preachers and four native helpers, with other natives occasionally employed as evangelists.

SEIR.—Justin Perkins, David T. Stoddard, *Missionaries;* Mrs. Charlotte B. Perkins, Mrs. Sophia D. Stoddard.—Four native helpers.

GAWAR.—George W. Coan, Samuel A. Rhea, *Missionaries;* Mrs. Sarah P. Coan.

On her way to the mission.—Miss Martha Ann Harris.

(3 stations; 7 missionaries—one a physician, 1 printer, 10 female assistant missionaries, 5 native preachers, 8 native helpers;—total, 31.)

Rev. David T. Stoddard and his wife sailed from Boston, accompanied by Rev. Samuel A. Rhea, on the 4th of March last; and they arrived at Smyrna April 18; whence they proceeded to Oroomiah by the usual route. Miss Martha Ann Harris sailed from Boston for this mission October 2; but she is not expected to reach her destination till next summer.

A plan has been devised for speedily evangelizing the forty thousand Mountain Nestorians in Koordistan, should such be the divine will. It involves the establishment of a new station at Gawar, seventy miles westward of Oroomiah, and an annual addition to the expenses of the mission of three or four thousand dollars. It is interesting to see how the mountains are opened to us; and no modern mission furnishes a body of evangelists equal to the Nestorian. It is by means of these that the work is to be chiefly done; and they will be superintended and directed from Gawar.

The Nestorians make zealous, self-denying and efficient propagators of gospel truth, and appear to feel a deep interest in the conversion of erring souls to Christ. They take natural and scriptural views of the gospel; and such views they urge on the attention and consciences of their hearers with uncommon zeal and earnestness. And not only are they anxious to carry the message of salvation into the Mountains; they are endeavoring, under the direction and with the aid of the missionaries, to make frequent preaching visits to the villages on the Plain.

The seminary for males has forty-four scholars, and that for females thirty; and forty-five village free schools contain 871 pupils. Both seminaries have been favored, as heretofore, with a gracious outpouring of the Holy Spirit; and some of the villages have shared in the blessing.

The press is still an invaluable auxiliary. The Rays of Light, a useful periodical, is issued from it once a month. During the rest of the time the Old Testament is printed, with as much despatch as practicable. Nearly 300,000 quarto pages have been struck off.

SOUTHERN ASIA.

BOMBAY.

BOMBAY.—David O. Allen, Robert W. Hume, Samuel B. Fairbank, George Bowen, *Missionaries;* Mrs. Hannah D Hume, Mrs. Abby W. Fairbank.—Two native helpers.

SATARA.—William Wood, *Missionary.*

MAHABULISHWAR, (Malcolm Peth.)—MRS. Mary L. Graves.

(3 stations; 5 missionaries, 3 female assistant missionaries, 2 native helpers;—total, 10.)

Mrs. Wood died at Satara August 13. Mr. and Mrs. Burgess are to remove from Ahmednuggur to the same station during the present winter, when it will become the centre of a new mission. The prospect of success in this field is thought to be encouraging. The condition of the schools under the care of Mr. Wood is not reported.

Two persons were received into the Bombay church in January, 1851; but it is not known that any others have been admitted to Christian fellowship during the year. The female boarding-school has twenty-five pupils, four of whom are church members; and their behavior and progress are reported as satisfactory. The day schools for girls have about seventy-five pupils, and those for boys about four hundred.

As Mr. Allen is devoting himself to the revision of the existing versions of the Mahratta Scriptures, Mr. Fairbank has taken the charge of the printing establishment. The amount of work done in 1850 was 13,724,687 pages; the books, tracts, &c. in the native language having contained more than 9,000,000 pages.

AHMEDNUGGUR.

AHMEDNUGGUR.—Ebenezer Burgess, Royal G. Wilder, *Missionaries;* Mrs. Abigail M. Burgess, Mrs. Eliza J. Wilder, Miss Cynthia Farrar.—One native preacher and four native helpers.

BHINGAR.—Sendol B. Munger, *Missionary.*—Two native helpers.

SEROOR.—Allen Hazen, Lemuel Bissell, *Missionaries;* Mrs. Martha R. Hazen, Mrs. Mary E. Bissell.—Three native helpers.

OUT-STATIONS.—*Newase,* one native preacher. *Wudaly,* one native helper. *Wadagaum,* one native helper.

In this country.—Henry Ballantine, *Missionary;* Mrs. Elizabeth D. Ballantine.

(3 stations, 3 out-stations; 6 missionaries, 6 female assistant missionaries, 2 native preachers, 11 native helpers;—total, 25.)

Mr. and Mrs. Fairbank have been transferred to the Bombay mission. Mr. French, having no prospect of recovering the full use of his eyes at present, has been constrained to ask a release

from his connection with the Board. Rev. Lemuel Bissell and his wife sailed from Boston May 8, and arrived at Bombay August 27. It is expected that Mr. Bissell will be stationed at Seroor, and that Mr. Hazen will remove to Ahmednuggur, to be associated with Mr. Ballantine on his return to India. Mr. Burgess will have gone to Satara, as already intimated; and Mr. Wilder is to commence a new mission.

According to the last report, the seminary contained forty pupils, only two of whom were church members; the female boarding-school at Ahmednuggur had thirty-seven pupils, and the one at Seroor fourteen, nearly all of them being the children of Christian parents; and in the free schools there were more than 727 scholars, eighty of whom were girls under the supervision of Miss Farrar. Female education is evidently becoming more and more popular.

The church at Ahmednuggur contains one hundred and one members, eight having been added to it during the year; the one at Seroor eighteen, one having been added; and the one at Bhingar six. A number of persons are seeking admission to the church; and many others have professed to renounce their idolatry.

A permanent footing has been obtained at length at Newase, and Ramkrishna has labored there nearly all the year. A good school is in operation, and the feelings of the people appear to be much more friendly than they were at first. Tours have been made in the villages, both by the missionaries and the native brethren; and there is still much encouragement for this species of labor. The field assigned to this mission is one of the best in India.

MADRAS.

Royapoorum.—John W. Dulles, *Missionary*; Mrs. Harriet L. Dulles.—Three native helpers.

Chintadrepettah.—Miron Winslow, *Missionary*; Mrs. Mary B. Winslow.—Five native helpers.

Armenian Street.—John Scudder, M. D., *Missionary*.—One native helper.

Popham's Broadway.—Phineas R. Hunt, *Printer*; Mrs. Abigail N. Hunt.

Arcot.—Henry M. Scudder, *Missionary*; Mrs. Fanny L. Scudder.—One native helper.

(5 stations; 4 missionaries—one a physician; 1 printer, 4 female assistant missionaries, 10 native helpers;—total, 19)

Several members of this mission have been obliged to resort to the Neilgherry Hills, or some other place, for the benefit of their health; but no death has occurred. Mr. H. M. Scudder has commenced a station at Arcot in favorable circumstances; and a missionary is to be sent from this country to join him. A church has already been organized, consisting of three members.

At Madras nine persons have been admitted to Christian fellowship, making the present number of communicants about forty. There appears to be some progress in spirituality and apprehension of the truth in this little company of believers.

There are three vernacular schools at Royapoorum, one of them for girls under the care of Mrs. Dulles; and at Chintadrepettah there are nine, five of them being for girls. The number of pupils in the twelve schools is about four hundred. At the latter station there is also a high school, with a daily attendance of one hundred and twenty-five pupils, in which the truths of the gospel are made quite prominent. More than two-thirds of the expense of these schools is defrayed by English residents.

The press has been unusually active, 22,400,831 pages having issued from it during the year. The new version of the Tamil Bible is now complete, and a copy has been sent to the Missionary House. It is thought to be much in advance of any thing previously accessible to the natives.

MADURA.

Madura Fort.—Clarendon F. Muzzy, *Missionary*; Mrs. Mary Ann Muzzy.—One native helper.

Madura East.—John Rendall, *Missionary*; Charles S. Shelton, M. D., *Physician*; Mrs. Jane B. Rendall, Mrs. Henrietta M. Shelton.—One native helper.

Tirumungalum.—Charles Little, George Ford, *Missionaries*; Mrs. Ann Jennett Ford.—Four native helpers.

Tirupoovanum.—Horace S. Taylor, *Missionary*; Mrs. Martha E. Taylor.—Two native helpers.

Pasumalie.—James Herrick, *Missionary*; Mrs. Elizabeth C. Herrick.

Sivagunga.—John E Chandler, *Missionary*; Mrs. Charlotte H. Chandler.—Two native helpers.

Dindigul East.—Edward Webb, *Missionary*; Mrs. Nancy A. Webb.—Three native helpers.

Dindigul West.—George W. McMillan, *Missionary*; Mrs. Rebecca N. McMillan.—Two native helpers.

Periacoolum.—In charge of Mr. Ford.—Two native helpers.

Out-station.—*Maloor.*

In this country—William Tracy, *Missionary*; Mrs. Emily F. Tracy.

(9 stations, 1 out-station; 10 missionaries, 1 physician, 10 female assistant missionaries, 17 native assistants; not including 54 catechists and readers connected with village congregations;—total, 38.)

Mr. and Mrs. Tracy are now in this country for the restoration of their

health; but they hope to return to India with renewed vigor. Mr. and Mrs. Cherry have been released from their connection with the Board. Mr. Herrick has taken charge of the seminary at Pasumalie; and Mr. Ford has removed to Tirumungalum, retaining, however, the oversight of Periacoolum. Mr. Taylor is living at Mundahasalie, thirty miles south of Tirupoovanum, in order that he may have more convenient access to his village congregations; but it is not certain that he will remain where he now is.

The year under review has been one of general prosperity. Though there have been no "powerful displays of divine grace," the brethren acknowledge with gratitude "the gentler influences of the Spirit" which have been enjoyed at most or all of the stations. The proof of this is seen in the orderly walk of the church members, and in the turning of a few from the error of their ways to the Lord Jesus Christ. A new church has been organized at Periacoolum; so that the whole number of churches is nine. Forty persons have made a public profession of their faith in the gospel, making the total of communicants in good standing 235.

The village congregations still receive a large share of attention and effort. According to the last report they amounted to 71 in number, in which there were 2,471 registered members. The 54 schools in these congregations had 712 pupils. This department of labor appears to be assuming more system and thoroughness; and it is manifestly a very hopeful field.

Education is imparted by the mission in a variety of ways. The seminary has 33 scholars, many of whom make themselves useful in visiting the neighboring villages. At all the stations, except Pasumalie, there are "preparandi classes," in which a few young men receive instruction with a view to their becoming catechists.

At four of the stations there are boarding-schools, which contain in all 93 pupils, more than two-thirds of whom are reported as belonging to Christian families. The English school has 46 scholars; and a large part of the expense of this institution is defrayed by the English residents at Madura. At several stations there are day schools for girls, in which there are 89 pupils. Besides the schools in the village congregations, already mentioned, there are 16 free schools, which have 436 pupils. And it is worthy of special notice, that all the teachers in the seminary, the English school, and the boarding-schools, are church members; that all the teachers in the village congregations are nominal Christians, if not communicants; and only eleven heathen teachers are employed by the mission.

Dr. Shelton has prescribed for 2,400 persons; but the entire expense of the hospital for the year, exclusive of the dresser's salary, did not exceed fifty dollars. As the patients are often accompanied by their friends, a large audience may frequently be addressed in the most favorable circumstances. Tracts and portions of Scripture are also distributed.

CEYLON.

TILLIPALLY.—Daniel Poor, Benjamin C. Meigs, *Missionaries*; Mrs. Ann K. Poor.—Five native helpers.

BATTICOTTA.—William W. Howland, Cyrus T. Mills, *Missionaries*; Mrs. Susan R. Howland, Mrs. Susan L. Mills.—Thirteen native helpers.

ODDOOVILLE.—Levi Spaulding, *Missionary*; Mrs. Mary C. Spaulding, Miss Eliza Agnew.—Nathaniel Niles, *Native Preacher*, and four native helpers.

MANEPY.—William W. Scudder, Eurotas P. Hastings, *Missionaries*; Samuel F. Green, M. D., *Physician*; Thomas S. Burnell, *Printer*; Mrs. Martha Burnell.—Three native helpers.

PANDITERIPO.—John C. Smith, *Missionary*; Mrs. Mary Smith.—Seth Payson, *Native Preacher*; two native helpers.

CHAVGACHERRY.—Joseph T. Noyes, *Missionary*; Mrs. Elizabeth A. Noyes.—Two native helpers.

VARANY.—Under the care of Mr. Noyes, assisted by one native helper.

ODDOOPITTY.—Under the care of Mr. Meigs, assisted by two native helpers.

OUT-STATIONS.—*Caradive, Valany, Poongerdive, Kaits, Atchoovaley.*

On their way to the Mission—Marshall D. Sanders, *Missionary*; Mrs. Georgiana Sanders.

In this country.—Henry R. Hoisington, *Missionary*; Eastman Strong Minor, *Assistant Missionary*; Mrs. Nancy L. Hoisington, Mrs. Judith M. Minor.

(8 stations, 5 out-stations; 11 missionaries, 1 physician, 2 male and 11 female assistant missionaries, 2 native preachers, 32 native helpers;—total, 59.)

Mr. and Mrs. Minor have been constrained to visit the United States, in consequence of the failure of his health, after an absence of seventeen years. Mr. and Mrs. Poor arrived in Ceylon last May. Rev. Marshall D. Sanders and his wife sailed from Boston for this mission on the 31st of October. Mr. and Mrs. Fletcher have received a release from their connection with the Board, as they have no expectation of enjoying sufficient health to endure the labors of missionary life in India.

There are 375 communicants in regular standing, belonging to the eight mission churches under the care of the

mission; thirty-three of whom were admitted by profession during the past year. From the Batticotta seminary ten were received, from the Oodooville boarding-school six, and from Valany, as the fruit of the labors of the Native Evangelical Society, four. The church members appear to be making some progress in Christian knowledge and principle.

The educational efforts of the mission have been continued without material change. There are seventy-seven Tamil free schools, (seven being supported by the colonial government,) which have furnished instruction to 3,548 pupils. Of the 81 teachers, 42 are church members. The missionaries regard these schools as an important auxiliary in their preaching labors. The seminary at Batticotta, under the sole charge of Mr. Mills, had 108 pupils a short time since. The seven native teachers are church members; and so are nineteen of the students. The cost of the seminary has been materially reduced within the last four years. In the Oodooville boarding-school there are ninety-three pupils, 27 being church members. The influence of this institution has been very happy in removing the objections of the people to female education.

Dr. Green had 2,217 patients during the year ending April 1, 1851, not including those whom his assistants visited at their own homes. To such as come to the dispensary, an address on the plan of salvation is regularly made every morning at nine o'clock; and tickets setting forth the way of life synoptically are delivered to them. Books and tracts are constantly distributed. The issues of the press have amounted to 6,227,800 pages.

EASTERN ASIA.

BORNEO.

In this country.—William Youngblood, William H. Steele, *Missionaries;* Mrs. Josephina Youngblood.

(2 missionaries, 1 female assistant missionary.)

Mr. Steele is making zealous efforts to revive an interest in this mission among the members of the Reformed Dutch Church, to which it looks for its missionaries. His health being in a good degree restored, he will be expected to return to Borneo as soon as a reinforcement shall be ready to accompany him.

CANTON.

Canton.—Elijah C. Bridgman, Dyer Ball, M. D., *Missionaries;* Samuel W. Bonney, *Licentiate;* S. Wells Williams, *Printer;* Mrs. Eliza J. Bridgman, Mrs. Isabella Ball, Mrs. Sarah W. Williams.—Two native helpers.

(1 station; 2 missionaries—one a physician, 1 licentiate, 1 male and 3 female assistant missionaries, 2 native helpers;—total, 9)

This mission has been severely afflicted by the death of Mr. J. G. Bridgman. Mr. E. C. Bridgman continues to reside at Shanghai, as one of the committee on the new translation of the Scriptures. Mrs. Bridgman has a boarding-school under her care, containing twelve boarders and eight day scholars. Much time is devoted by the pupils to the Bible. Dr. Ball has a school at Canton, in which there are sixteen pupils.

The amount of preaching at Canton has increased during the year; and so has the encouragement which our brethren find in this species of labor. Mr. Bonney has but few hearers at Whampoa; in the adjacent villages, however, he is more successful. The native helpers have rendered much assistance in making known the gospel, in the distribution of tracts, &c.

The press has sent forth a large amount of valuable reading, as in past years; but the statistics are not fully reported. None but Chinese workmen are now employed; and the experiment has thus far succeeded well. They attend a religious service every Sabbath.

AMOY.

Amoy.—Elihu Doty, John Van Nest Talmage, *Missionaries;* Mrs. Elenor S. Doty, Mrs. Abby F. Talmage.—One native helper.

(1 station; 2 missionaries, 2 female assistant missionaries, 1 native helper;—total, 5.)

Mr. Talmage has opened a place of worship in connection with his house, which is well filled. There is regular preaching, therefore, at two different localities; and the number of hearers at both is from one hundred and fifty to two hundred. The week-day meetings, it is believed, continue as heretofore. The native brethren are found very helpful in this department of labor.

Additions are made to the church from time to time; and the number of communicants last reported was twelve. The deportment of the new converts is a source of much pleasure to our missionary brethren. There are others who may be regarded as inquirers; and some of them may be regarded as quite promising. An interesting communication from Mr. Talmage will be found in the present number of the Herald.

FUH-CHAU.

FUH-CHAU.—Stephen Johnson, Lyman B. Peet, Seneca Cummings, Caleb C. Baldwin, Justus Doolittle, *Missionaries*; Mrs. Caroline M. Johnson, Mrs. Rebecca C. Peet, Mrs. Abigail M. Cummings, Mrs. Harriet F. Baldwin, Mrs. Sophia A. Doolittle.

(1 station; 5 missionaries, 5 female assistant missionaries;—total, 10.)

Mr. Richards embarked for this country in March last, in the hope of regaining his health; but he died at sea on the 5th of June. The mission has made some change in the distribution of its forces, it being the wish of our brethren to come into contact with the Chinese mind at a number of different points. It is supposed that they have four places for the preaching of the gospel at the present time; and when they shall have gained a competent knowledge of the language, we may hope to see gratifying results.

Messrs. Peet, Cummings and Baldwin have schools under their care, each of which contains about twenty-five pupils. Mr. Johnson's school was suspended some time since; but it may have been resumed already. The educational labors of the mission are more satisfactory than they have hitherto been.

NORTH PACIFIC OCEAN.

SANDWICH ISLANDS.

HAWAII.

KAILUA.—Asa Thurston, *Missionary.*

KEALAKEKUA.—Mrs. Mary A. Ives.

KAU.—Henry Kinney, *Missionary*; Mrs. Maria L. Kinney.

HILO.—Titus Coan, David B. Lyman, *Missionaries*; Charles H. Wetmore, M. D., *Physician*; Mrs. Fidelia C. Coan, Mrs. Sarah J. Lyman, Mrs. Lucy S. Wetmore.

WAIMEA.—Lorenzo Lyons, *Missionary*; Mrs. Lucretia G. Lyons.

MAUI.

LAHAINA.—Dwight Baldwin, M. D., *Missionary*; Mrs. Charlotte F. Baldwin.—One native preacher.

WAILUKU.—Daniel T. Conde, *Missionary*; Mrs. Andelusia L. Conde.—One native helper.

HANA.—Eliphalet Whittlesey, *Missionary*; Mrs. Eliza H. Whittlesey.

OUT-STATION.—*Kaanapuli.* Kauweloha, *Native Pastor.*

MOLOKAI.

KALUAAHA.—Samuel G. Dwight, *Missionary*; Miss Lydia Brown.—One native preacher.

OAHU.

HONOLULU.—Lowell Smith, *Missionary*; Edmund H. Rogers, *Printer*; Mrs Abba W. Smith, Mrs. Maria P. Chamberlain, Mrs. Mary W. Rogers

PUNAHOU.—Daniel Dole, *Missionary and Principal of the Punahou School*; William H. Rice, *Teacher*; Mrs. Charlotte C. Dole, Mrs Mary S. Rice, Miss Maria M. Smith.

KANEOHE.—Benjamin W. Parker, *Missionary*; Mrs. Mary E. Parker.

OUT-STATIONS.—*Kahuku.* James Kekela, *Native Pastor.* *Waianae.* Waimalu, *Native Pastor.*

KAUAI.

WAIMEA.—George B. Rowell, *Missionary*; Mrs. Mercy P. Whitney, Mrs. Malvina J. Rowell.

WAIOLI.—Edward Johnson, *Missionary*; Mrs. Lois S. Johnson, Mrs. Lucy E. Wilcox.

In this country.—Mark Ives, *Missionary*; Seth L. Andrews, M. D., *Physician.*

On their way to the Islands.—John D. Paris, Claudius B. Andrews, Benjamin G. Snow, Luther H. Gulick, M. D., *Missionaries*; Abner Wilcox, *Teacher*; Mrs. Lucy G. Thurston, Mrs. Mary C. Paris, Mrs. Anna Andrews, Mrs. Lydia V. Snow, Mrs. Louisa L. Gulick.

CORRESPONDING MEMBERS OF THE MISSION.

KOHALA, on *Hawaii.*—Rev. Elias Bond; Mrs. Ellen M. Bond.

HONOLULU, on *Oahu.*—Rev. Ephraim W. Clark, Samuel N. Castle, Amos S. Cooke; Mrs. Mary K. Clark, Mrs. Mary T. Castle, Mrs. Juliette M. Cooke.

LAHAINALUNA, on *Maui.*—Rev. William P. Alexander, Rev. John F Pogue, *Teachers in the Seminary*; Mrs. Mary Ann Alexander, Mrs. Maria K. Pogue.

KALUAAHA, on *Molokai.*—Rev. Harvey R. Hitchcock; Mrs. Rebecca H. Hitchcock.

WAILUKU, on *Maui.*—Mr. Edward Bailey; Mrs. Caroline H. Bailey, Miss Maria C. Ogden.

EWA, on *Oahu.*—Rev. Artemas Bishop; Mrs. Delia S. Bishop.—One native preacher.

WAILUA, on *Oahu.*—Rev. John S. Emerson, Rev. Peter J. Gulick; Mrs. Ursula S. Emerson, Mrs. Fanny H. Gulick.

KOLOA, on *Kauai.*—James W. Smith, M. D.; Mrs. Millicent K. Smith.—One native preacher.

(19 stations, 3 out-stations; 27 missionaries—two physicians, 3 physicians, 6 male and 39 female assistant missionaries, 3 native pastors and 6 native preachers;—total, 84.)

It will be seen that the list of corresponding members has become quite large; and it is expected that it will be still larger during the present year. The nature of the relation of these brethren to the Board will appear from the Annual Reports for 1849 and 1850.

Messrs. Paris and Andrews, with their wives, Mr. Wilcox and Mrs. Thurston sailed for the Islands on the 18th of November. They were accompanied by Rev. Benjamin G. Snow and his wife, Rev. Luther H. Gulick, M. D., and his wife, who contemplate the formation of a new mission in Micronesia. It is supposed that the native assistants for carrying forward this enterprise, and also the pecuniary means in part, will be furnished by the Hawaiian churches. Indeed, the new mission is to be an offshoot from the one at the Islands.

The churches have enjoyed the divine favor, as heretofore; though the number of additions has not been so great as in some previous years. The reports made to the mission at the last general meeting show that eight hundred and sixty persons had been received into Christian

fellowship, during the preceding twelvemonth; and the number in regular standing was 21,054. But there is other evidence of prosperity. From statements submitted on the occasion just referred to, it appears that $8,600 had been contributed by these churches, during the year under review, for the building and repairing of churches; $4.377 for the support of their pastors; $3,170 to the American Board; $465 to other societies; $4.166 for purposes not designated in the published statement; and $308 for miscellaneous objects.

The whole expenditure at the Islands for schools, during the year 1850, was $43,146. Thirty-two thousand dollars of this sum were paid by the government; more than one-half of the remaining eleven thousand was paid by the Board; and the residue was secured by voluntary effort. The number of common schools was 543, and the number of pupils, 15,308. Of these schools, 441 were Protestant, with 12,949 pupils, and 102 papal, with 2,359 pupils. There are twelve or fifteen select schools, with five or six hundred pupils. Two of these schools are supported by the Board. The government have appropriated six thousand dollars for the support of the seminary at Lahainaluna, containing seventy or eighty pupils. Incipient measures have been taken for converting the school for missionaries' children at Punahou into a collegiate institution, for the general benefit of that part of the world.

The Hawaiians are making decided advances in civilization. During the period under review they have added materially to the productiveness of the soil; and they have gathered about them more of the comforts and conveniences of life. It is no slight indication of their progress as a Christian people, that they have now three native pastors, regularly ordained, and six others who have been duly licensed to preach the gospel.

NORTH AMERICAN INDIANS.

OREGON INDIANS.

Elkanah Walker, Cushing Eells, *Missionaries;* Mrs. Mary R. Walker, Mrs. Myra F. Eells.

(2 missionaries, 2 female assistant missionaries;—total, 4.)

Last year a large party of Spokans traveled about four hundred miles to request the Superintendent of Indian Affairs to furnish them a missionary. They said they had not forgotten the instructions of Messrs. Walker and Eells; but they must soon forget what they had heard, unless these brethren or others should become their teachers. While encamped near Oregon City, they prayed in their tents, morning and evening, with much apparent devotion. But Messrs. Walker and Eells did not think that the way was then open for their return to Tshimakain.

Since that time Mr. Walker has made an extensive tour among the Indians of Oregon, in company with the Superintendent. At the Dalls they were met by a number of the Spokans, including the leading men of the tribe. The request that the missionaries should return, was renewed with the same earnestness as before; but our brethren do not feel it to be their duty to resume their operations in that field. And there are very serious obstacles to any further efforts in behalf of these Indians at present.

Mr. Spalding has accepted an Indian agency under the United States Government; and his connection with the Board has ceased. Mrs. Spalding died on the 7th of January. Messrs. Walker and Eells have supported themselves during the year by their labors among the citizens of Oregon.

CHOCTAWS.

Stockbridge.—Cyrus Byington, *Missionary;* David H Winship, John A Beals, *Assistant Missionaries;* Mrs. Sophia N. Byington, Mrs. A. H. Winship, Mrs. Laura E. Lathrop, Miss Elizabeth J. Hough.

Wheelock.—Alfred Wright, *Missionary;* Henry K. Copeland, *Assistant Missionary;* Mrs. Harriet B. Wright, Mrs. Abigail Copeland, Mrs Anna B. Dana, Miss Sarah Ker.—One native assistant.

Norwalk.—Edwin Lathrop and Thomas H. Holmes, *Assistant Missionaries;* Mrs. Cornelia F. C. Lathrop.

Pine Ridge.—Cyrus Kingsbury, *Missionary;* Mrs. Electa M. Kingsbury, Misses Harriet Goulding and Hannah Bennett

Good Water.—Ebenezer Hotchkin, *Missionary;* Mrs. Philena T. Hotchkin, Misses Catharine Fay, Angelina Hosmer, and Hannah M. Hotchkin.

Good Land.—Oliver P. Stark, *Licentiate;* Mrs. Margaret W. Stark.

Mount Pleasant.—Charles C. Copeland, *Missionary;* Mrs. Cornelia L. Copeland.—One native assistant.

Out-station.—*Mount Zion.*—Pliny Fisk, *Native Pastor.*

(7 stations, 1 out-station; 5 missionaries, 1 licensed preacher, 5 male and 18 female assistant missionaries, 1 native preacher, 2 native assistants;—total, 32.)

At no previous period have the prospects of this mission appeared more cheering. The laws of the nation are enforced with increasing strictness and impartiality; the people are becoming more and more industrious; and they are conforming more and more to the habits

and usages of civilized life. In addition to all this, there seems to be an extensive desire to obtain a Christian education and to listen to the gospel.

The churches have received large accessions, as in past years. Scarcely any thing has occurred in the history of missions more remarkable than this long-continued ingathering. Indeed, our brethren may almost be said to have shared in the joy of the reaper for eleven years. The present number of church members is 1,235, of whom 169 were admitted last year. Nor have they been altogether unfruitful. Their contributions to benevolent objects amounted to $1,012, of which sum $511 were given to foreign missions.

The five boarding-schools — four for girls and one for boys — have enjoyed their usual prosperity. The number of pupils at the close of the school year was 182. A large number of the pupils, it is believed, have become wise unto salvation. The day-school at Good Land has been well sustained. The Saturday and Sabbath schools are still continued with happy results.

Messrs. Wright and Byington have devoted a part of their time to the preparation of books in the Choctaw language. The American Bible Society have recently printed Judges, Joshua, Ruth, and the first and second books of Samuel, and the American Tract Society Gallaudet's Scriptural Biography abridged. The Committee have stereotyped the Choctaw Hymn Book, and published an edition of Mr. Byington's Choctaw Definer.

Mr. Pliny Fisk, a native Choctaw, has received ordination as an evangelist. Mr. Stark, a licensed preacher, with Mrs. Stark and Mr. J. A. Beals, has been appointed an assistant missionary. Miss Caroline Dickinson, and Miss Eunice Starr have been released, at their own request, from their connection with the Board. Mr. and Mrs. Town have returned to their home in Illinois.

CHEROKEES.

DWIGHT.—Worcester Willey, *Missionary*; Jacob Hitchcock, *Assistant Missionary*; Mrs. Nancy B. Hitchcock.—One native assistant.

FAIRFIELD.—James Orr, *Assistant Missionary*; Mrs. Minerva W. Orr, Miss Esther Smith.—One native assistant.

PARK HILL.—Samuel A. Worcester, *Missionary*; Stephen Foreman, *Native Preacher*; Edwin Archer, *Printer*; Mrs Erminia N. Worcester.

LEE'S CREEK.—Timothy E Ranney, *Missionary*; Mrs. Charlotte T. Ranney, Miss Julia S. Hitchcock.

HONEY CREEK.—John Huss, *Native Pastor*.

National Female Seminary.—Elizur Butler, M. D., *Missionary*; Mrs. Lucy A Butler.

(5 stations; 4 missionaries—one a physician, 2 native preachers, 2 male and 7 female assistant missionaries, 2 native assistants;—total, 17.)

Mr. Buttrick closed a missionary life of more than thirty-three years, on the 8th of June last. Dr. Butler has become the steward of the Cherokee female seminary. His opportunities for doing good will be greater than ever. Mr. and Mrs. Day, with Mrs. Palmer, late Miss Giddings, are released from their connection with the Board.

The Cherokees are evidently making advances in civilization. Within the last year two seminaries, one for boys, and the other for girls, have been opened under favorable auspices. The course of instruction is to extend through four years, each class to consist of twenty-five pupils. And the Board will be pleased to learn that education in these institutions is not to be divorced from religion. A society has been recently formed, called "the Cherokee Educational Association," which has taken decided ground in favor of a wholesome Christian influence in the public schools.

The number of communicants in the churches is 225; of these, eleven have been admitted to the church within the last year. The school at Dwight has become a day-school, with the addition of such pupils as can be conveniently boarded on the mission premises; and at the commencement of the last vacation there were only seven boarders. More than one-half of the class recently admitted to the Cherokee female seminary were once in this school. The other day and Sabbath schools do not require any special notice.

DAKOTAS.

LAC-QUI-PARLE.—Stephen R. Riggs, Moses N. Adams, *Missionaries*; Jonas Pettijohn, *Assistant Missionary*; Mrs. Mary Ann C. Riggs, Mrs Mary A. M. Adams, Mrs. Fanny H. Pettijohn, Miss Sarah Rankin.

TRAVERSE-DES-SIOUX.—Alexander G. Huggins, *Assistant Missionary*; Mrs. Lydia P. Huggins.

PRAIRIEVILLE.—Samuel W. Pond, *Missionary*; Mrs. Cordelia F. Pond.

OAK GROVE.—Gideon H. Pond, *Missionary*; Mrs. Sarah P. Pond.

KAPOSIA.—Thomas S. Williamson, M. D., *Missionary and Physician*; Mrs. Margaret P. Williamson, Miss Jane S. Williamson.

RED WING.—John F. Aiton, *Missionary*; Joseph W. Hancock, *Licentiate*; Mrs. Nancy H. Aiton.

Absent.—Mrs. Agnes C. J. Hopkins.

(6 stations; 6 missionaries—one a physician, 1 licentiate, 2 male and 11 female assistant missionaries;—total, 20.)

Mrs. Hancock died at Red Wing on the 20th of March; and Mr. Hopkins was drowned at Traverse des Sioux on the 4th of July. No person connected with this mission, under regular appointment, had previously deceased.

The labors of the mission have been much the same as in past years. The gospel has been preached, as heretofore; but without any marked results. Four Indians have joined the church at Lac-qui-parle, and one at Kaposia, making the present number of native church members at all the stations thirty-two. There are about as many white communicants at the different stations.

Schools have been taught at five of the stations, with more or less success, the whole number of pupils having been nearly two hundred, and the average attendance not far from sixty. Fifteen Indian children have been received into the mission families as boarders. An English and Dakota newspaper, called the Dakota Friend, commenced under the auspices of the mission, has excited some interest. A Dakota Lexicon, in three parts, has been prepared; and it is to be printed during the next few months by the Smithsonian Institute.

But the most important event of the year is the sale of an immense tract of land by the Indians. In July last two treaties were made with the United States government, wherein they agree to surrender, at the end of two years, all their country east of Lake Traverse and the Sioux River, with the exception of a tract on the St. Peters, about one hundred and fifty miles long and twenty wide. Five of our stations are on the ceded territory; only Lac-qui-parle can be retained. But it so happens that the efforts of the Board at this point are altogether more hopeful than elsewhere.

The Committee are inclined to take a cheerful view of this treaty and its effects upon the Dakotas. It has some excellent provisions; and with the blessing of God they hope to see the operations of the Board in this field assuming a new character.

OJIBWAS.

La Pointe.—Sherman Hall, *Missionary;* Charles Pulsifer, *Assistant Missionary;* Mrs Betsey P. Hall, Mrs. Hannah Pulsifer. Henry Blatchford, *Native Catechist.*

Bad River.—Leonard H. Wheeler, *Missionary;* Mrs. Harriet W. Wheeler, Miss Abby Spooner.

(2 stations; 2 missionaries, 1 male and 4 female assistant missionaries, 1 native helper;—total, 8.)

The order of the United States Government for the removal of the eastern Ojibwas to the west side of the Mississippi, issued in 1850, has not been executed. It was repeated last spring; and the agents of the Indian Department have taken incipient steps towards carrying it into effect. But the La Pointe Indians are averse to the proposed change; and many of them profess a desire to adopt the habits of white men, if they can be allowed to remain where they are. This fact has invested the labors of the mission with new interest; and our brethren have never had so much encouragement in their work.

A school has been opened at Bad River, which had an average attendance of twenty-five pupils during the month of June, sixty-one having been the whole number. The school at La Pointe has had thirty-eight pupils, with an average attendance of twenty-one. The gospel is listened to with more readiness than heretofore; though only one person has been admitted to Christian fellowship. The number of communicants at La Pointe is twenty-two, some of whom are connected with the mission. The use of intoxicating drinks has decreased very much during the year.

NEW YORK INDIANS.

Tuscarora.—Gilbert Rockwood, *Missionary;* Mrs. Avis H. Rockwood, Miss Mary Jane Thayer.

Upper Cattaraugus.—Asher Wright, *Missionary;* Mrs. Laura M. Wright; two female teachers.

Lower Cattaraugus.—Anson Gleason, *Missionary;* Mrs. Bethiah W. Gleason; two female teachers.

Lower Alleghany.—William Hall, *Missionary;* Benjamin F. Hall, *Assistant Missionary;* Mrs. Emeline G. Hall, Mrs. Mary E. B. Hall, Miss Margaret N. Hall. James Pierce, *Native Catechist;* one female teacher.

Upper Alleghany.—Joshua Potter, *Missionary;* Mrs. Jane Potter, Miss Jerusha Edwards.—One female teacher.

Out-Station.—*Old Town.* Miss Sophia Mudgett.

(5 stations; 5 missionaries, 1 male and 16 female assistant missionaries, 1 native helper;—total, 23.)

The New York Indians are still advancing in their temporal interests. Among the Senecas, especially, the past year has been one of great external prosperity. But it is otherwise with their spiritual interests. A few persons only have been added to the churches by profession; and the sum total of communicants has decreased. Political dissensions are a prominent cause of the low state of religion. There is no reason for discouragement, however; and at the close of the present year a very different report may be made.

The condition of the schools is more

satisfactory. The whole number of pupils reported is 376; and the average attendance has been 192. A vigorous effort, in behalf of temperance, was made last winter by a portion of the Senecas; and about two hundred pledges were obtained. Though some have relapsed, there has evidently been a decided improvement in this particular. Among the Tuscaroras there is a very gratifying state of feeling on this subject.

Messrs. Bliss and Rockwood have suggested the expediency of their retiring from the mission, and engaging in the pastoral work among the whites; and the Committee have on the whole thought it expedient to release them from further labors among the Indians. Mr. Wright will also be relieved from the care of the church at his station, and devote himself to other efforts in behalf of the Senecas. Rev. Anson Gleason has taken the oversight of the two Cattaraugus churches, which will probably be united; and another missionary will be sent to the Tuscaroras as soon as practicable.

ABENAQUIS.

ST. FRANCIS.—Peter Paul Osunkhirhine, *Native Preacher.*

There has been no important change at St. Francis. Mr. Osunkhirhine reports the church members as "doing very well." The services of the Sabbath and the prayer meetings are better attended than in past years; but no additions have been made to the church. The majority of the Abenaquis are still wedded to Romanism; but it is hoped that they will yet receive the truth as it is in Jesus.

SUMMARY.

1. *The Missions.*

Missions,	25
Stations,	110
Out-stations,	34

2. *Laborers Employed.*

Ordained Missionaries—(8 Physicians,)	159	
Licentiates,	3	
Physicians not ordained,	7	
Other Male Assistants,	24	
Female Assistants,	209	
Total,		402
Number of Native Pastors,	11	
Other Native Preachers,	20	
Other Native Helpers,	127	
Whole number of Native Assistants,		158
Total laborers connected with the mission,		560

3. *The Press.*

Printing Establishments,	12
Pages printed last year,	52,669,739
" " from the beginning,	948,589,286

4. *The Churches.*

Churches,	92
Church Members,	23,971
Added during the year,	1,222

5. *Educational Department.*

Seminaries,		7
Other Boarding-Schools,		22
Free Schools, (437 supported by Hawaiian Government,)		734
Pupils in the Seminaries, (64 do.)	331	
" " Boarding-Schools,	708	
" " Free Schools, (13,261 do.)	22,334	
" in all the Schools,		23,373

INTELLIGENCE FROM THE MISSIONS.

Amoy.

LETTER FROM MR. TALMAGE, JULY 14, 1851.

Routine of Labor.

THE labors of Messrs. Doty and Talmage are becoming more and more regular and systematic; and hence their reports lack a sort of interest which they have had in past years. Still there is a quiet and healthful progress which it is very pleasant to notice. "The Lord has opened before us," Mr. Talmage says, "a wide and an effectual door, as we trust. We are permitted to preach the gospel without hinderance, as heretofore, as often and to as great an extent as our physical strength and knowledge of the language will permit."

And he describes the principal labors of the mission as follows: "We have two places open on the Sabbath for the preaching of the Word; and, by the help of our church members, we are also able to have them open some part of almost every day and evening during the week for public worship of some kind. The Tuesday and Thursday Bible classes, and the Friday evening prayer meeting, are continued. The female members of the church, and some other Chinese women who feel interested in the subject of Christianity, meet with Mrs. Doty at her house, once a week, for religious instruction and worship."

Dr. Young, a missionary physician sustained by the English Presbyterians, has taken charge of the school which was formerly under Mr. Doty's care, and has divided it into two schools, one of which is taught in the lower part of Mr. Talmage's house. The pupils in both form a part o

his regular Sabbath congregation; and after the sermon they receive instruction as a Sabbath school.

Accessions to the Church—a Death.

Since our last letters we have had the pleasure of welcoming three more of the Chinese, one man and two women, to the table of our Lord. They were baptized by Mr. Doty on the last Sabbath in March. The man was about fifty years of age. His name was Hông Bûn-hong. He was somewhat deaf, so that it was difficult for him to hear and understand the preaching of the Word. He was not a reader. We were suprised, therefore, to find such clear views of the plan of salvation, as he seemed to possess during our various examinations of him, previous to admitting him to the ordinances of the church. We doubt not that the Holy Spirit has been his instructor. One of the women admitted is also some forty or fifty years of age. Her husband is a police officer and a man of the world, who probably cares but little about religion of any kind; though he has occasionally attended on the preaching of the gospel. I believe he showed no opposition to his wife's joining the church of Christ. Our prayer is that she may be enabled so to exhibit the Christian character, that he may be won over by her chaste conversation in the Lord. The other woman is the wife of Chheng-hong, who has been a member of our church since 1849.

Hông Bûn-hong was permitted only for a short time, as a member of the church, to bear testimony for Christ before his countrymen. His conduct, so far as we know, was very consistent; but he was soon called away to his final reward. This is the second member of our little church, who has gone, as we trust, to join the holy throng around the throne. He died during Mr. Doty's absence, on the night of May 29, and was buried about sunrise on the morning of May 31. I visited him during his illness, and also attended his funeral. We did not suppose him dangerously ill till a short time before his death. In consequence of his deafness it was difficult to converse with him. He retained his senses to the last, and expressed himself as enjoying peace of mind. The church members were very attentive to him during his illness, and seemed to mourn deeply over his death. As our number is small, when one is taken from us, we feel the loss.

The death of this recent convert, it would seem, has been not altogether without fruit. "One at least who has been a regular attendant for some time on the preaching of the gospel," Mr. Talmage says, "has been awakened by the departure of this Christian to reflect on the uncertainty of life, and the importance of a speedy confession of Christ before men." The evidence which the surviving church members give of their adoption into the household of faith, is quite gratifying "Some of them might well be held up as patterns of Christian activity and zeal." The men are always ready, when opportunity offers, to declare the grace of God to their countrymen; and most of them are zealous in this work.

Cases of Inquiry.

I cannot state with accuracy the number of our inquirers. Most of those whom we have mentioned in former letters as being candidates for admission to the church, and who have not yet been admitted, still profess themselves desirous of confessing Christ before the world by uniting with his followers. We are encouraged also by finding that the number of our inquirers is increasing. It may not be amiss to speak of two or three of those who have assumed this character since our last letters

One of them lives nearly opposite to my house. In February last he brought an acquaintance of his to ask for some medicine of Dr. Young. I then spoke to him of the true God and only Savior, and the folly and wickedness of all their religious rites. I was much pleased with the apparent simplicity and earnestness with which he made inquiries about our worship. The doctrine that men could only worship God "in spirit and in truth," seemed a perfect mystery to him, and at first he could not comprehend it. Several times he said, If these external rites are all wrong, how can you worship God? I gave him such instruction as I was able, to which he listened with close attention. I then called one of the native converts and requested him to converse further on the subject. He asked whether we had any books which discussed the matter. We gave him some tracts, and invited him to come to the chapel for instruction.

Since then he has been a regular attendant on the preaching of the Word. He also attends regularly at our morning Chinese worship in Dr. Young's school. He says that he has entirely given up the worship of idols, and that morning and evening he engages secretly in the

worship of the true God. Not long after my first conversation with him, being in his shop, I saw that his idols were yet in their shrine, but that they were neglected. He said that he no longer lighted the candles, and burned incense before them; but he did not seem ready to remove them out of his shop. After a while, however, he took them from their shrine, and laid them on a shelf, out of sight. A few days ago he presented them to me. I now have them in my house, and may send them to the United States when a convenient opportunity shall offer.

He has a partner in business; and the two keep a small shop for the sale of candles and of paper, representing money, which is burned in idolatrous worship. As he became acquainted with the doctrines of the gospel, he soon began to see the inconsistency between his business and those doctrines. A severe conflict ensued. His business was his only means of subsistence; and the income therefrom barely afforded a living for himself and family. He has been making efforts to get out of his business, although as yet he sees no other way of obtaining a livelihood. In conversing with him, I have always maintained that when he found his business contrary to the commandments of God, it was his duty to give it up immediately, let the consequence be what it might; that if he trusted in God, he and his family would be taken care of; and that it was better to starve than to remain under the divine displeasure. As for himself, he said, he was willing to starve; but he did not know how to let his little children starve. His case is one which demands our sympathies and our earnest prayers.

Other Instances—More Laborers needed.

There is another interesting inquirer living not far from us. Not long since, having become familiar with his face as an attendant at the chapel in my house, I inquired of him why he came. He said that I had met him in the street, and invited him to attend, and that he came in consequence of that invitation. He professed to have become convinced of the truth of the gospel, to have adopted the practice of secret prayer, and to have begun to remember the Sabbath-day to keep it holy. He is one of our regular hearers; and he often comes in the evening to converse with the church members on the great subject of Christianity. His business is the burning of lime.

At the church we are gratified by finding that a Boodhist priest is quite regular in his attendance. He belongs to a class who are usually very worthless. The appearance of the great majority of them is that of ignorance, mental degradation and poverty. But we are pleased with the intelligence of this man's countenance, and with his whole appearance. He listens to the preaching of the gospel with seeming earnestness. Mr. Doty and myself have not had an opportunity of conversing with him, but the church-members have talked with him. He is the head priest of one of the temples within the city. He professes to believe in the truth of Christianity, and acknowledges that the Chinese system of religion is one of folly, deception and wickedness. He was passing the church one day when it was open for religious worship, casually entered, and his attention became arrested.

Mr. Talmage says that he might mention many other cases, which give him and his associate much satisfaction in their work. He has furnished the foregoing as illustrations of the manner in which the gospel is spreading. "The attention of one is arrested by conversation; another is met in the street and invited to attend the place of worship; and another is passing the church, and enters, probably from curiosity." Our brethren, therefore, are encouraged to sow beside all waters. The transition from this subject to the wants of the mission is very natural. Hence the following remarks:

We are sorry that the Dutch Reformed Church is so slow in responding to the cry which has been going up to her from this place, so constantly and so earnestly for the last half dozen years. We repeat the testimony, that the harvest here is white and perishing. We have believed, and do still believe, that our church could send us many more laborers. Hence we have sometimes felt like finding fault. But the blame is doubtless partly our own. Perhaps we have been more earnest in appealing to men for assistance, than to Him who holds the hearts of all in his hands. We ought to have learned and I trust we are learning, to "cease from man, whose breath is in his nostrils;" and, instead of crying to the church, we shall endeavor to address with more importunity our supplications to Him, who, we know, will listen to every earnest plea for more laborers to be sent into his harvest field. We believe that he will yet make Jacob to

take root, and Israel to blossom and bud, and fill the whole world with fruit.

Mr. Talmage mentions the arrival of Rev. William Burns at Amoy. He is supported by the English Presbyterians. As the London Missionary Society has two missionaries there, the whole number of laborers is six.

Chiong-chiu.

A few weeks ago we were favored with a visit from the Rev. Dr. Legge, of Hong-kong. While he was here, I accompanied him and Mr. Stronach on a visit to the city of Chiong-chiu. We went in the night, and returned in the night; so that we were absent from Amoy only two nights and one day. We distributed a number of religious tracts and books, and preached to the people. We were treated with kindness; and our tracts, as usual, were eagerly received.

The city of Chiong-chiu, if we were only permitted to reside there, would be a most inviting field of missionary labor. It is larger than Amoy. The streets are wider and more cleanly, and the houses of a better class. The appearance of the people also is better; there seeming to be less poverty and suffering among them. The region round about is very populous and very fertile. Amoy may be considered as the port of Chiong-chiu. Much of the commercial business here is transacted by the agents or brokers of large commercial houses in Chiong-chiu. It is thought by many that if a missionary should begin his work quietly, he might be permitted to remain and establish himself in that city. This opinion receives much confirmation from the fact that a Roman Catholic priest is permitted to reside near the place and preach to the people.

If we were not permitted to reside permanently at Chiong-chiu, doubtless we might make it an out-station, the headquarters of a colporter for that region, and a preaching place to be visited by us at stated seasons, say once a month. By some arrangement of this kind much might be done towards the evangelization of the city, the surrounding villages, and the large towns between that place and Amoy. We have some such plan in contemplation; but are too weak-handed to undertake as much as we could wish.

Mr. Talmage reports the health of the missionaries at Amoy as good, though the weather has been quite warm.

Use of the Roman Alphabet.

In my last letter I mentioned an experiment which we were then making, by the use of the Roman alphabet, to reduce the colloquial to a written language. The first book printed was a small tract, containing the first part of the history of Joseph. An elementary spelling-book, and the remainder of the history of Joseph, have since been completed. We hope to have three of the Gospels prepared for the press before long in this manner.

The plan is yet only an experiment; but it seems to be perfectly feasible. We trust that in some such way much may be done to elevate the great mass of this people. By the use of their present cumbrous characters the large majority can never become intelligent readers; but by the new plan, if we can only furnish the requisite number of books, the means of learning to read will be within the reach of almost every individual. We cannot expect that the mass of the people will immediately fall in with this plan; but as the advantages of it become apparent, we may hope that many will avail themselves of it. We feel much interested in the success of the experiment, as it seems to be the only means by which the most of our church members can become intelligent readers of the Scriptures.

Chinese Printing.

The facts mentioned in the following extract have an important bearing on the spread of the gospel in China.

This nation has been acquainted with the art of printing, as is well known, for nine or ten centuries. They cut the characters of any work which they wish to publish, page by page, on blocks of wood. The ink is applied to the wood by means of a brush; and then the paper is pressed upon the block by means of another brush or rubber passed over it. Thus their mode of printing is very simple, and all their books are stereotyped. As their language consists of so great a number of distinct characters, they have adhered to this system, instead of adopting the more expeditious plan of cutting or casting moveable types.

During the last few years there has been some attention given by a few enterprising natives to the subject of printing in the Chinese character with moveable metallic types. Some three years ago an officer of high rank, who had

been stationed at Formosa, passed through Amoy on his return to the north. He stated that he had a font of metallic type nearly complete, some specimens of which he exhibited at Amoy. I learn also from the Chinese Repository, that there have appeared at Canton some books printed in this manner. Among them is a large work consisting of one hundred and twenty volumes.

There has been a font of divisible Chinese type in operation for a few years at Ningpo. The type was cast from matrices prepared at Paris. This font was brought into practical use by the skill of Mr. Richard Cole, who was formerly connected with the Presbyterian mission at Ningpo. From that mission-press many tracts and books have issued.

The most perfect fonts of metallic type which have yet been produced, have been made under the auspices of the London Missionary Society. The work was commenced in 1833 by Rev. Mr. Dyer at Penang. His font of large type was so far completed in 1842 as to be sufficient for printing the Scriptures. As was to be expected, from the practical difficulties necessarily connected with the commencement of so great a work, many of the characters wanted beauty and symmetry of form. Mr. Dyer also commenced the preparation of a font of small type. The work was interrupted by his lamented death in 1843.

Recent Improvements.

Early in 1848 the London Missionary Society secured the services of Mr. Cole, who had already removed from Ningpo to Hong-kong, to continue the work begun by Mr. Dyer. The mission had rejected a part of the font of large type, (twelve hundred and more in number,) and this has been made again by Mr. Cole; so that it now surpasses in beauty and symmetry any other that has yet been produced in China, except the font of small type, concerning which I wish to add a few words.

When Mr. Cole took charge of this font, it consisted, as I have been informed, of some two hundred punches and matrices. Many of these, however, were imperfect. Mr. Cole has repaired or made anew those which were imperfect, and has carried forward the work, until the font may now be called complete. It consists of about forty-eight hundred different characters, and is sufficient for printing the whole Bible. It is three-line diamond in size, and is equal to brevier. The printing from it is truly beautiful, neater and more distinct than the best specimens of block printing, even with the larger character generally used in Chinese books. By the use of this type, of course, works can be published in a much smaller form. Instead of half a dozen large volumes, as heretofore, the whole Scriptures may be bound in one volume of convenient size. The experiment has also been made of printing on both sides of thin Chinese paper. In this way very neat pocket editions of the New Testament may be published. A font of this type, sufficient for printing the whole Bible, is worth about eighteen hundred dollars. By the use of the large type for the text, and the three-line diamond for notes, commentaries may be published in excellent style. Mr. Cole has also cut type of a very small size, convenient for references.

Cost of Printing.

The cost of printing with the font of small type is said at present to be about the same as that of printing with Chinese blocks. A copy of the New Testament can be furnished for about seven cents. At present the ink used in printing is imported from the United States, at vastly greater cost than that of the Chinese ink. And foreigners are usually under the necessity of paying higher wages than the Chinese, even when they have less work done by their workmen. Hence the present cost of printing is greater than will be necessary hereafter. When the experiment of making from Chinese materials the quality of ink which is required, shall be successful, and the other unnecessary expenses shall be avoided, printing will be done much more cheaply, more expeditiously, more neatly, and more accurately than has hitherto been known in China; and we may hope that an impetus will be given to the Chinese mind, when it lays aside the old stereotype mode of printing, which will lead the people to lay aside also their stereotype modes of thinking.

Madras.

LETTER FROM MR. WINSLOW, SEPTEMBER 13, 1851.

It is gratifying to find that the churches gathered by our brethren in heathen lands are becoming more and more interested, from year to year, in those who have sent to them "the unsearcha-

ble riches of Christ." The meetings held by the different missions, simultaneously with the annual convocation of the Board, are doing much to develop the feeling of Christian sympathy and brotherhood. For it is on such occasions that the young disciple, living in a distant country, and speaking another tongue, has his thoughts turned most strongly to his benefactors; and he attains to a clearer apprehension of that Scripture: "There is one body, and one Spirit, even as ye are called in one hope of your calling, one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."

Annual Meeting.

The letter of Mr. Winslow gives an account of a meeting of this description held in Madras last September.

Our annual meeting, in connection with that of the Board, has just passed. Though much weakened as a mission, Dr. Scudder and myself being the only missionaries here, we held our usual united feast at Chintadrepettah on the evening of September 10, and the exercises of the annual meeting next morning at ten o'clock.

At the love-feast all the native members now in Madras were present, except six who were detained by illness or by business, thirty-one in number; and several who are not members, some of them being candidates for admission to the church, assembled with us. It was a pleasant season. The one hundred and thirty-third Psalm was first read and commented on by catechist Asbury; and then various parts of Scripture, showing the importance of Christian love, union, mutual forbearance, meekness, forgiveness of injuries, &c., were read by me, and applied, as circumstances allowed. Dr. Scudder made some remarks in reference to the communion to take place on the morrow, which were very appropriate. Several of the native brethren then made speeches while at the table, which were pleasing and somewhat rousing. Singing and prayer concluded the exercises. All seemed to go away refreshed in spirit, as well as in body. Next morning the services were commenced by singing, reading the Scriptures and prayer by myself, after which Asbury gave a statement of the proceedings and present condition of the Board and its missions. This was followed by further accounts of your missions, and of others in some of the principal fields of missionary effort, with a history of the late persecutions in Madagascar, and the excitement in Calcutta on account of the baptism of some youth in the London and Scotch Free Church schools.

After this three persons were admitted to the church, a man and his wife, who were born heathen but baptized as Christians seven or eight years ago, and a Tamil heathen man, who was baptized by the name of Jacob. The married man, then a lad or young man, came first to me for baptism, and staid a few days; but as I had no convenient place for retaining him, he went to a missionary of the Church of England, and was baptized. Not long after this he married, and his wife was also received into the church. For some months he has been employed by me as superintendent of the girls' schools. As he gives satisfaction in this department of our labors, and as he professes to prefer our form of church government, with the consent of his pastor I have received him, after examination as to his Christian experience, on profession of his faith, and his wife in the same manner. The other person has been an inquirer for several months, and seems to be an earnest and sincere man. His wife is a candidate for admission to the church.

The ceremonies connected with the baptisms were witnessed by all the congregation, consisting of the English school, the teachers and pupils of the vernacular schools, and many others, quite filling the church. The congregation then left, except the church members and a few spectators; and Dr. Scudder administered the Lord's Supper in an interesting and solemn manner. I closed with a few remarks and prayer. It was a sweet season. Several were affected to tears; and there appeared to be a more earnest desire than usual for the Spirit to breathe upon us from on high. Our weak state, and the fact that God has seemed, for the last few months, to be about to put their "teachers into a corner," awakened the anxieties of some of the more spiritually minded native brethren. May the season be followed by lasting benefits!

Nestorians.

LETTER FROM MR. PERKINS, SEPTEMBER 17, 1851.

Annual Meeting.

As this letter was written immediately after the annual meeting of the Board at Portland, Mr. Perkins naturally describes the services held

by his mission at that interesting period. It will be seen that our brethren have their attention fully directed to some of the greatest problems connected with the missionary enterprise.

Our meetings held in concert with those of the Board at Portland last week, were on the whole more interesting than any previous season of the kind at Oroomiah. They were commenced on Tuesday evening with an impressive sermon from Isaiah liv. 2, preached by Mr. Rhea. Wednesday forenoon the question, "What is it immediately incumbent on us to do for the mountains?" was presented by Mr. Coan, in connection with a sketch of his recent tour. Wednesday afternoon the subject of preaching, with the place it should hold in our labors, was brought forward by Mr. Cochran. Wednesday evening the subject of the expectations of the churches in regard to their missionaries, how far those expectations are reasonable, and how far they are realized, was discussed by Mr. Stoddard. Thursday forenoon our relations to the Mohammedans were presented by Mr. Breath.

Thursday afternoon Dr. Wright held a meeting in the native language, which was attended by a large number of our helpers, village teachers and other Nestorians. Several of the native brethren took part in the exercises. At a later hour of the same afternoon the members of the mission celebrated the Lord's Supper, the services being conducted by Dr. Wright.

Thursday evening our attention was called by Mr. Stocking to our native helpers, what we may expect of them, their proper training and superintendence, &c. All these topics were previously assigned by the mission to the individuals who discussed them; and at the close of the formal treatment of each by the brother to whom it had been committed, it was informally discussed by all the members of the mission.

Friday forenoon a religious meeting was held, conducted by the senior member of the mission, at which the subject of our responsibility was contemplated, in connection with the declaration of Paul, 1 Corinthians iv. 1, 2.

Plans for Preaching—the Press.

The following extract will be read with great satisfaction. It shows that the mission has reached an interesting stage in its operations.

In connection with our late meetings, the subject of more systematic preaching to all the Nestorians in Persia was discussed; and we hope to accomplish this important object by dividing the field among us, each one looking after a particular district, assisted by the native helpers under his care. Weekly reports are to be made by the helpers to the missionaries, and by them to the mission.

In this way, and with the aid of the teachers of our village schools, we may hope that no considerable period will elapse before the gospel shall have been proclaimed in every Nestorian village on the plain of Oroomiah. Among all our other varied and pressing labors, we would never forget that it hath "pleased God, by the foolishness of preaching, to save them that believe."

It is a pleasing fact that, in addition to these frequent and multiplied oral exhibitions of the truth, the Nestorians are soon to have the entire Bible in a language which all can understand. Mr. Perkins says:

The printing the Old Testament is moving steadily forward. We are now in Chronicles, having printed five hundred and eight pages, just about one-half of the volume, in about fifteen months. Our press has had scarcely a day's vacation, excepting on the Sabbath, during this period. It is occupied a few days each month in printing our periodical, called the Rays of Light, which is too important to be suspended.

Sickness.

We have never known so warm a summer in this country as the past, nor so sickly a season as the present. While we are thankful that we can report the generally comfortable health of all our families, it is sorrowful to contemplate the large number of natives, in the city of Oroomiah and in nearly all the villages on the Plain, who are languishing with fevers. As yet, however, these fevers have not proved very fatal; and we hope that the hand of the destroying angel may be staid. The cholera is said to be at Isfahân. Almost as a matter of course it will again sweep over this empire, and perhaps over the world. We who have so often been delivered from "the pestilence that walketh in darkness," and "the destruction that wasteth at noonday," when thousands have fallen at our side, may well trust in the Lord in all future exposures.

The political condition of Persia, Mr. Perkins says, is quiet at the present time. Order and

security prevail. "The young King, or rather his Vizier, rules with a rigorous arm." Some have even said that there was too much government in Persia. Mustafa Kooly Meerza, Prince-Governor of Oroomiah, has been removed from his place, probably to receive a higher appointment, much to the regret of the mission.

Trebizond.

LETTER FROM MR. POWERS, OCTOBER 15, 1851.

MR. POWERS made a tour to Marsovan, Tokat and Sivas last summer, some account of which has already been given in the Herald. After his return to Trebizond, he wrote the present letter; in the first part of which he describes his homeward journey, as also the state of things at two of the places visited by him.

Return from Sivas.

I returned from Sivas, whence I wrote you last, by way of Divrik and Kara-hissar, in each of which places there are two Protestant brethren, who received my traveling companion and myself with great joy; and with them we had much delightful intercourse. The two brethren in Divrik sat under my preaching last winter in Sivas; and they were mentioned in my communications from that place. (See Herald for March and July.) One of them is a member of the Sivas church, and the other only waits for an opportunity to enroll himself among the people of God. They meet every Sabbath for reading, prayer, singing and mutual instruction; and they seem to be walking in the fear of the Lord and comfort of the Holy Ghost. I was glad to find that, although no other persons in Divrik are sufficiently interested in the truth to join them in an open profession, many listen to their teachings with candor; and our efforts to relieve them from persecution and to secure toleration for Protestantism in that city, by sending thither a native helper from Trebizond last winter, have been wholly successful.

The two brethren at Kara-hissar appeared better than I had dared to hope; they are weak, however, and need and greatly desire the regular preaching of the gospel. Both of them were seriously thinking of closing their business, and removing to some other place, where they might enjoy the means of grace.

From Kara-hissar Mr. Powers proceeded directly to the Black Sea, where he obtained a passage in a small open boat for Trebizond.

Progress at Marsovan—Mr. Bliss.

Marsovan has been so often mentioned in the Herald of late, that the reader has become familiar with it as a field of promise.

Our native helper, who was sent to Divrik last winter, left there in May; and, stopping a longer or shorter time as circumstances required at Sivas, Tokat, Amasia and Marsovan, he reached home two days ago. At the latter place he spent two months, expounding the word of God to those who assembled in considerable numbers every evening, and conducting a religious service on the Sabbath with twenty-five or fifty persons. A decided impression has been made upon the people generally in favor of the doctrines of the gospel; and in some instances there are evident tokens of the Spirit's presence. From what our assistant reports, as well as from what I saw myself in August, we have much reason to hope that a great and good work of God has begun at Marsovan. A vizierial letter had been obtained authorizing the organization of a Protestant community; and it was expected that such a community, consisting of about eighteen families, would be formed immediately.

Mr. Powers next alludes to the changes made in the missionary force at Trebizond.

Ever since I left Sivas in March last, it has been our expectation that Mr. Bliss would spend the coming winter in that city. He has made his arrangements accordingly; and last week, with his family, he left Trebizond for that place. It is very possible, however, that on his arriving at Marsovan he may find such an imperious demand for the services of a preacher, that he may feel compelled to remain there, instead of going to Sivas; in which case the little church at the latter place must suffer for want of a spiritual guide. The need of a preacher at several places is so great, that we find much difficulty in deciding how we shall dispose of ourselves. May we soon have a reinforcement!

At the ecclesiastical council recently held at Trebizond, as described in a letter of Mr. Dwight which was published in the December Herald, Pastor Muggurdich was released from the care of the church in that city, chiefly because of "the increased call for laborers in the interior."

Aintab.

LETTER FROM MR. SCHNEIDER, OCTOBER 1, 1851.

THE September Herald, it will be remembered, contained a brief notice of the last hours of Dr. Azariah Smith, prepared by Mr. Crane. At the time of this beloved brother's decease, Mr. Schneider, the senior missionary at Aintab, had gone to Constantinople to attend the annual meeting of the mission. Upon his return to his station he found such an amount of labor upon his hands, that he had no time to furnish his personal recollections of his departed friend; and even now he has not the leisure which he could wish, in order that he might do full justice to the subject. Still he has felt it to be his duty to communicate his general impressions in regard to the character of his former associate; and the friends of missions will be glad to peruse this testimony to the many excellencies of a most laborious and useful missionary.

Dr. Smith's Attainments.

It required but a short acquaintance with Dr. Smith to learn that his mind was one of no ordinary character. The fact that he had studied two professions, and was a proficient in both, is ample proof of this. He took clear and strong views of subjects; and he had the faculty of presenting them so clearly and strongly as to convince others. This was particularly true of his written performances; for he did not excel so much as a preacher as a writer.

His ability as a physician was undoubted. Almost all the members of our mission have had experience of it, and some feel themselves under special obligations to his skill. How much good he did among the natives by his medical labors, it is impossible to say. Wherever he remained for any length of time, he attracted many patients, not only because he practiced gratuitously, but because he was confided in. In this city the crowd of his patients was so great at times, that he was obliged to resort to special means to prevent the rush. Notwithstanding these expedients, however, and even after he required fees from all except the poor, he had a large number of patients. And if he had not been possessed of unusual tact, much of his time would have been consumed by his medical labors. But by confining these to the afternoon, he saved the forenoon for efforts bearing more directly on the spiritual interests of men. It is due to him to say, that his activity and diligence generally enabled him to perform his strictly missionary duties, notwithstanding his attention to the sick.

Dr. Smith possessed an extraordinary amount of *general information.* He seemed to have remembered all that he had read or heard that was useful; and whenever the proper time came, he would call it forth and apply it. This fund of information, in connection with his business talents and practical turn, was of great value to him. His mind was very fruitful in invention. He was ever devising some new plan for relieving the needy and for doing good. It is often a weakness of such minds, that before the practicability of one plan is fully tested, another is formed, and the old one is abandoned. Though he often changed his views, he was not chargeable with fickleness; and he always carried out his plans energetically. This trait of character enabled him to discover ways of doing good, which would not occur to others. Wherever he remained any length of time, so far as I have been informed, there has been some fruit of this inventive spirit. The plan of semi-monthly circular letters between the several stations of our mission and the Oroomiah and Syria missions, describing the current events at each place, was devised by him. As the measure was found to be useful, he instituted a similar correspondence between the Armenian and India missions.

Diligence and Piety.

One of Dr. Smith's most striking characteristics was his *unwearied diligence.* From his entrance into the missionary field to the day of his death, he was ever fully and laboriously occupied. He seemed to know no rest. Change of employment was all the relaxation which he sought. He rose early, and often retired late; and every hour of the day was filled with some useful employment. I have often seen him making pills, while he was engaged in conversation, or attending to some item of business. Having a naturally good constitution and active habits, he accomplished an extraordinary amount of labor. Few men who have been in the field for the same length of time, can point to as many tangible results; indeed, there are very few who can endure so much. Inactivity, and even an approximation to indolence, did not belong to his character. In

whatever circumstances he might be placed, he was sure to improve his time faithfully. If he had had an intimation that his life would be short, he could scarcely have been more anxious to make it tell most effectually on the interests of missions. And if he erred in any respect, it was probably in this, that he taxed the powers of nature too severely and too long, without adequate and seasonable relaxation.

Dr. Smith's *standard of piety* was high. On my first acquaintance with him, I was struck with the elevated views which he took of Christian duty. He had no sympathy with maxims and opinions which cause so many Christians to excuse themselves from self-denying labor. He always seemed to hold up before his mind the perfect model left him in the word of God. Instead of conforming to the imperfect image of his fellow Christians, and thereby finding some apology for not following in the footsteps of the great Original, he seemed to be always aiming at higher attainments in holiness. This habit enabled him easily and readily to decide questions of duty, which to others might appear difficult; and it may have made his conduct appear singular to persons of less devotion of spirit. Whatever may have been his views in regard to speculative theology, they were eminently correct and spiritual, as it respects the practical duties of life. In this particular it was delightful to be associated with him. One always knew where to find him. Though necessarily much occupied in business which was not strictly religious, he always seemed to be governed by true religious principle, and to act from a thorough sense of obligation to his Master.

Self-denial and Consecration.

Dr. Smith possessed a *self-denying spirit.* Those who lived in close intimacy with him, had many opportunities of bearing their testimony to this fact. As soon as the path of duty was plainly discovered, he hesitated not to enter it, though it required many sacrifices. I well remember, when the proposition was first made to him to remove to this place and commence operations, how readily and cheerfully he assented to the plan, though there were not then the many animating motives to labor here which now exist, and though he was expected to come entirely alone. It was considered a truly self-denying post; but without any conference or discussion he immediately consented to occupy it. And after he had labored here several years, and his heart had become deeply interested in his work, and he loved the place as one of peculiar encouragement, when the question came up who should remove to a new and less promising station, thinking it might be his duty, for certain reasons which I have not time to state, he declared himself ready to go. Considering the uncommon success which had attended missionary labor here, and the bright prospects open before us, it was certainly no small sacrifice for him to break away from Aintab. And, indeed, it was a very great trial to him; this was quite evident to us all. But he was ready to make the sacrifice; and in his heart he had already made it.

And these were not solitary instances. Sacrifice and self-denial have marked the whole course of his life, since I have been acquainted with him. Indeed, so habitual was this with him, that what would have been real self-denial to others, and hence been painful, was not only easy to him, but it actually seemed to afford him pleasure.

Dr. Smith was, moreover, *benevolent.* All his missionary brethren with whom he was connected for any length of time, have been more or less indebted to his liberality; and the natives have often been relieved by his kindness. An inventive mind, a generous disposition, and a supply of the necessary means, rendered him a benefactor to many. He was ever ready to aid the needy; and he possessed the faculty of conferring relief, at the same time that he called into exercise the active powers of those who were benefited. Independently of the great number whom he laid under obligations to him by his medical skill, others, in different parts of this country, will always think of him with gratitude.

Of the goods of which the Lord had appointed him steward, he made a most faithful use. Though he had given himself to the missionary cause, he did not regard this as sufficient. A certain proportion of his property and income he consecrated regularly to the Savior. When he left his native land for his chosen work, it was with the understanding that he should furnish a part of his support. Though he possessed ample means, he practiced the strictest economy in all his domestic arrangements, that he might have more to give to the Lord. In this way he generally saved a part of the support which he received

from the Board, and appropriated it to benevolent objects. And by a clause in his will he ordered all the furniture which had been purchased with the Board's money to be sold, and the avails paid to the Treasurer. During the last days of his life he commenced a system of regularly laying by something every week. Were every professed disciple to contribute as liberally to the Lord's treasury as he did, there would be no want of funds to carry on the benevolent enterprises of the day.

Dr. Smith possessed a spirit of *entire consecration.* This is obvious from what has already been said. He lived not unto himself. He seemed to live and to act as if he felt that he was not his own, and that his time, his talents, and his property were all to be sacredly employed in the Lord's service. Those who knew him well, were struck with this trait of character; for it was always manifest that it was his aim to live wholly for Christ. It was this which rendered him so active and useful; and it was this which endeared him so much to his brethren. It was to be expected that his influence over all who knew him would be great and salutary; and it was so. Though his life was short, it was very useful. And if that life is long which answers life's great end, then was his long. The regard felt for him appeared fully in the depth and extent of the grief called forth by his death, both among the missionaries and the natives. The former felt that they had been bereaved of an efficient, useful, and devoted fellow laborer; and many were the tears shed by the latter when he was no more.

Proceedings of other Societies.

Foreign.

RHENISH MISSIONARY SOCIETY.

THE operations of this society are confined to South Africa, Borneo and China. In South Africa it has seventeen stations; of which ten are within the limits of Cape Colony, four among the Namaquas, and three among the Hereros. Scheppmansdorf, the most northerly of the Namaqua stations, is near Whalefish Bay. New Barmen lies about two hundred miles north of east from Scheppmansdorf. Of the other two Herero stations, Otjimbingue is situated five days' journey west of New Barmen; and Schmelen's Expectation is one day east of the same place.

The following table, though imperfect, will convey a tolerably correct idea of the condition of the different stations.

Commencement.	*Stations*	*Baptized persons.*	*Communicants.*	*Scholars*
1830	Stellenbosch,	874	250	400
1830	Tulbagh,	138	70	140
1832	Worcester,	266	100	300
1846	Saron,	88	48	187
1834	Ebenezer,	149	60	
1830	Wupperthal,	164	90	100
1845	Amandelboom,	72	35	200
1847	Schietfontyn,	82	30	140
1846	Steinkopf,	250		
1848	Komaggas,	210	92	115
1842	Bethany,	221	70	
1843	Guldbrandsdalen,	400		
1845	Rehoboth,	609	260	80
1846	Scheppmansdorf,	47	30	
1844	New Barmen,			
1849	Otjimbingue.			
1844	Schmelen's Expectation,			70
		3,570	1,135	1,732

The whole number of baptized persons is supposed to be 3,700; of communicants, 1,400.

The subjoined statistics of the Borneo mission are taken from the last report of the society.

Commencement.	*Stations.*	*Baptized persons.*	*Communicants.*	*Scholars.*
1836	Banjarmassing,	98		60
1843	Bintang,	2		61
1840	Palingkau,	9		150
1839	Bethabara,	26	13	214
		135	13	385

The Rhenish Missionary Society commenced a station at Saihéong, between Hongkong and Canton, in 1848. There are three missionaries at this place, who have several out-stations under their care, eleven baptized persons, and one school containing eleven pupils.

Domestic.

AMERICAN MISSIONARY ASSOCIATION.

THIS society held its fifth annual meeting in Cleveland, Ohio, September 24. The receipts for the year ending August 31, 1851, were $34,664 05, and the expenditures amounted to $34,378 59. The Executive Committee report five missions in the foreign field, eleven stations, sixteen ordained missionaries, ten male assistants, twenty female assistants, and ten churches. In the home field twenty-three have received aid directly from the society, not including two ordained missionaries and six females in Canada; and twenty others are supposed to have been assisted by the Western Home and Foreign Missionary Society. The foreign operations of

the society will appear from the following summary.

MENDI MISSION.

Kaw Mendi.—Rev. J. Cutler Tefft, Rev. F. L. Arnold, J. S. Brooks; W. C. Brown, Samuel Gray; Miss Hannah More. Sarah Kinson, *Native Assistant.*
In this country.—Rev. G. Thompson; Mrs. Thompson.

The beginning of the year under review was full of encouragement. The school was increasing; the church was prosperous; the war was supposed to be brought to an end; and the people were urgent for more missionaries. "The close of the year," the Committee say, "is shrouded in gloom. The war has recommenced its ravages; and sickness and death have performed a dreadful work among our little company of missionaries."

On the 9th of December, 1850, a reinforcement of eight, males and females, sailed from New York for Sierra Leone, Mr. Brooks being then the only American at Kaw Mendi. The party arrived at the mission in February, and three of them have already finished their course; Miss Alden having died March 3, Mrs. Arnold June 9, Mrs. Tefft June 10. The Committee report the condition of the church as encouraging; and some additions have been made to it during the year.

JAMAICA MISSION.

Brainerd.—Rev. A. M. Richardson; Mrs. Richardson.
Eliot.—Rev. L. Thompson; Mrs. Thompson.
Union.—Rev. S. T. Wolcott; Mrs. Wolcott.
Oberlin.—Rev. A. D. Olds; Mrs. Olds.
Providence.—Rev. H. B. Hall; Mrs. Hall.
Out-station. — Devon-pen. Anderson Rennie, *Teacher.*
In this country.—Miss Mary Dean.

The report on this mission speaks of trials and progress. It has been found necessary to dismiss Dr. and Mrs. Hyde, as also Mr. and Mrs. Evarts. The cholera, moreover, has made fearful ravages. But this terrible disease seems to have been less fatal among the people under the care of the mission than in some other parts of Jamaica; and it has led many to call upon the name of the Lord.

Mr. Richardson has recently taken charge of Brainerd; and he finds encouragement in his labors, a number being candidates for church fellowship. Since January 1, twenty-two persons have been received into the Eliot church; and others give evidence of piety. A few, however, have been excommunicated. Seventy-eight dollars have been paid by the people for the missionary's support. To the two churches under the care of Mr. Wolcott, seven persons have been added. Some cases of discipline have occurred. "The more substantial part of the church" are advancing in piety. About thirty-seven dollars have been received from the people for the support of their pastor. Fifteen have been admitted to the Oberlin church; and others are candidates for this privilege. Forty dollars have been raised for the support of the gospel. Mr. Hall was put in charge of the church at Providence, as an ordained minister, in June last. Since that time he has reported the admission of twelve to Christian fellowship.

The high school at Brainerd has been closed for the present. At Eliot a school has been sustained by the people, with the aid of friends in England. The school which Miss Dean taught at Oberlin, has been committed to a native. A school is supported at Providence by the people, the teacher being a native.

OJIBWA MISSION.

Red Lake.—Rev. S. G. Wright; Dr. William Lewis; O. A. Coe, *Farmer;* Mrs. Wright, Mrs. Lewis, Mrs. Coe.
Cass Lake.—Rev. A. Barnard; Joseph D. Fisher; Francis Speare, *Farmer;* Mrs. Barnard, Mrs. Fisher.
Lake Winnipeg.—David B. Spencer, *Licentiate;* James Tanner, *Native Assistant;* Mrs. Spencer, Mrs. Tanner.
Not stationed.—Robert Laferty.

Schools have been established at each station; and some of the children read well in their own language. The church at Red Lake has ten native members. There have been some hopeful conversions at Cass Lake.

In consequence of the strong desire expressed by Indians in other places, and at the earnest solicitation of the missionaries, Rev. Mr Bardwell has visited the Ojibwa country, with authority to make arrangements for the occupancy of new stations. Mr. Barnard has spoken particularly of Gull Lake and Pambina.

SANDWICH ISLANDS.

Makawao (Maui).—Rev. Jonathan S. Green; Mrs. Green.

Although Mr. Green receives his support from his people, he still retains his connection with the society. The aid which he has had from this country during the year, has been confined to a few books and pamphlets; while his congregation have raised more than their value for the objects in which the American Missionary Association is interested.

SIAM MISSION.

Bangkok.—Rev. D. B. Bradley, M. D., Rev. L. B. Lane, M. D., Prof. J. Silsby; Mrs. Bradley, Mrs. Lane, Mrs. Silsby.

The operations of the mission were greatly embarrassed, during the first part of the year, by the imprisonment of the Siamese teachers; the missionaries themselves, however, were not molested in their work. The recent accession of Chau-fa Mongkut to the throne is regarded as a very auspicious event. He has been receiving lessons on language, science, government and religion, from Messrs. Gützlaff, Abeel, and others,

for more than twenty years; and he has assured the missionaries of his protection.

The society has ordained missionaries at St. Catharine's and Amherstburg, Canada West; also a school at Mt Pleasant.

ASSOCIATE PRESBYTERIAN MISSIONS.

A BOARD of foreign missions was organized by the Associate Synod on the 1st of June, 1843. Trinidad was selected as the field of its labors; and Rev. Messrs. Banks and Gordon were appointed missionaries. On the 14th of July they left Philadelphia for Trinidad, accompanied by Mrs. Gordon and her neice. Mr. Gordon soon died, and the two females returned to this country. Rev. Mr. Scott then joined Mr. Banks; but both subsequently returned to the United States. Mr. Banks was afterwards sent back; and Mr. Andrew Thompson and his wife followed him; but the latter soon came to this country, leaving Mr. Banks alone. Finally he returned a second time; and he is now the editor of the Friend of Missions.

The Synod have since sent Rev. William H. Andrews, with his wife and neice, to Trinidad. But he finds the station occupied by his predecessors in charge of Rev. Mr. Church of the Free Church of Scotland, to whom it was committed by Mr. Banks; and he also finds that this brother has so gained the affections of the people, that it seems to be his duty to relinquish the post. Savanna Grande, therefore, will pass into the hands of the Scotch Free Church.

The Synod has also three missionaries in Oregon, Rev. Messrs. Miller, Kendall and Irvine; and their prospects of usefulness are encouraging. "The operations of the Home Mission Board are conducted with much efficiency and success; and the cause is liberally sustained by the church."

American Board of Commissioners for Foreign Missions.

Recent Intelligence.

CEYLON.—A letter from Mr. Mills, dated October 10, makes a brief allusion to the Batticotta seminary. The summer term closed September 25. "General order and attention to study, without any religious interest," are reported. Mr. Wyman, who has been a teacher for three years, has been released at his own request; and he is now employed by the Wesleyan mission. Isaac Brayton and A. T. Chester have left with certificates of dismission. John H. Bevier, M. A. Sheldon and G. W. Parsons, through the influence of friends, have left without certificates.

MADURA.—Dr. Shelton has given an account of the medical practice of Hindoo physicians, under date of September 5, which is truly saddening. "The native doctor," he says, "never goes beneath the surface. He knows nothing of the mysterious and wonderful mechanism of the human body. Anatomy is unknown, except to the few who are educated in government schools; chemistry has never been applied to the analysis of the vegetable and mineral kingdoms; consequently the properties of medicine are very imperfectly understood; and the most useful agents often become baneful poisons." He then describes a series of operations performed upon the eye of a native by two Mohammedans. The narrative is too painful to be transferred to the pages of the Herald. "Another most common mode of treatment is the actual cautery." "It is not unusual to see, scattered over the body, brands to the number of one hundred or one hundred and fifty, varying from half an inch to three inches in length, &c. Pulverized red pepper, and other substances equally irritating, are often applied to the eye in the stage of acute inflammation; the result is the loss of sight." Dr. Shelton speaks of two day schools at his station, one for boys and the other for girls, which are supported by a Sabbath school in New York. The parents of the scholars are Roman Catholics or heathen.

Mr. Little, in writing from Tirumungalum, September 8, refers to ten persons in different villages who have lately requested baptism. He also alludes to a tour of three days, made by Mr. Herrick and himself in August, during which they addressed more than seven hundred adults. "We generally," he says, "obtained a quiet hearing from fifteen to thirty minutes. At one place, however, an old woman succeeded in frightening nearly all our audience away. At another place, a short distance from the road, the people seemed determined not to receive us. As we approached, a man met us, saying, 'There is the road; go there. There is a larger village; go there.' When we attempted to speak, one said, 'We know all that you talk about. Be off. Be off.' Another said, 'We cannot understand your words. Be off.' Stil another remarked, 'We don't know any thing.' And yet another exclaimed, 'We will never worship your God. Be off. Be off.' But we succeeded at length in saying a few words about the way of salvation."

Mr. Chandler has been pained by the return of a catechist to Romanism, with his whole family,

just before his death. The head man of a village which dissolved its connection with the mission last year, has also died in the papal faith. But, on the other hand, there are some changes of an encouraging character.

Under date of September 22, Mr. Herrick describes the condition of the seminary at Pasumalie. The number of pupils at the time he wrote was twenty-seven. "The general conduct of the boys has been good; and all are making progress in their studies. Most of those who are not church members, have at times shown considerable solicitude in regard to their spiritual state." Mr. Herrick hopes that two or three have recently been born again. One has been admitted to the church, as has also the wife of a teacher. In regard to the teachers, he says, "They have been highly exemplary in their conduct, without exception, and not only faithful in the discharge of their general duties, but diligent in the use of the means at command for intellectual improvement. All but one are graduates of this institution; and all bid fair to become valuable men."

Mr. Herrick reports the death of a female member of the church, formerly in Mr. Tracy's family. Her trust in the Savior was unshaken in the hour of dissolution.

Ahmednuggur.—Mr. and Mrs. Bissell arrived at Bombay August 27, and at Seroor, the station which they are to occupy, October 6. "On the very first Sabbath which we spent at this place," Mr. Bissell says, "the table of the Lord was spread, and we were invited to sit down with a little band gathered from among the Hindoos. Two came forward to be baptized and take their seat with us. Surely, if our faith fails, with such encouragement, we are not worthy to engage in this work."

Bombay.—Mr. Fairbank, in a recent letter, speaks of three persons who have been admitted to the Bombay church. One is an interesting girl in Mrs. Hume's boarding-school. Another is a mahar, about twenty-eight years old, named Narayan. He has lived three years in the family of Mr. Fairbank. It was in July last that he received baptism; and he appeared well for two months. Subsequently, however, his conduct gave the missionaries much uneasiness; till at length it was discovered that he was insane. He is now in the Insane Asylum; but his recovery is confidently predicted. Mr. Fairbank hopes he may yet be a useful member of the church.

An Indo-Portuguese woman, who has also lived with Mr. Fairbank nearly two years, was admitted to the church in September. She was formerly a nun in a convent at Goa; but she gave up the life of a recluse about fifteen years ago, when the convent was dissolved in an insurrection. She has continued a bigoted Romanist till within a year. And even after she became desirous of joining the church, she found it very hard to relinquish her caste. "We were surprised to find Goa Catholics," Mr. Fairbank writes, "as careful of caste purity as the Hindoos; and this, not among converts from Hindooism, but among those whose ancestors have been zealous Romanists for two hundred years!"

Tripoli.—Mr. and Mrs. Foot recently spent ten weeks in Duma. Many of the people called upon them; and there was not a little conversation on the truths of the Bible. On the first Sabbath about one hundred assembled at their house; and in the afternoon a religious service was held. But the priests became alarmed, and prohibited all further intercourse with the missionaries. This measure had its effect in part; still a number continued to converse with Mr. Foot; though he was unable to hold any formal service. One young man seemed to take an interest in reading the Scriptures. He says to the priests: "I learned that on all useful subjects they are about as ignorant as Hottentots; that what little they know of the Bible, is so perverted that it cannot do them much good; and that they were wiser than seven men who can render a reason. In some of their transactions I saw a degree of meanness and wickedness that was astonishing." The Maronites around Duma are not allowed to have any intercouse with the missionaries. Still a few persons, residing in different villages, ventured to call on Mr. Foot. One man told him, however, "If you should come to my village, no one would speak with you." But a brighter day is anticipated for this people.

At Tripoli there is no special encouragement. The indifference of the inhabitants to their spiritual interests is lamentable. The vice consul continues to give evidence of piety.

New York Indians.—Mr. Bliss has removed from the Cattaraugus Reservation to Corydon, Warren County, Pennsylvania. Mr. Gleason has taken his place; and he is cheered by the readiness of the Senecas to hear the gospel. There have been two painful cases of discipline on the Alleghany Reservation. In some parts of the field the state of things is encouraging. Under date of November 13, Mr. Rockwood reported three candidates for admission to the Tuscarora church.

Choctaws.—In writing from Good Land, November 10, Mr. Stark says: "At our last communion seventeen persons were admitted to the church upon examination; and many others appeared to be solicitous in regard to their spiritual condition. It was supposed that as many as five hundred were present on the occasion." An interesting temperance meeting was held at

Doaksville recently, attended by the chiefs and the members of the General Council.

SANDWICH ISLANDS.—Mr. Conde writes from Wailuku, under date of July 26, as follows: "It has been my privilege, for several weeks past, to rejoice in some striking indications that the Lord is reviving his work in a part of my field. In fact an increased attention to religion is observable among all the people that compose my charge. Our meetings are fully attended, and the preached Word is apparently listened to with deep interest. Many of those who have been suspended for years on account of immoral conduct, are humbling themselves before God and the church, and seeking to be restored to Christian fellowship. Sixty or eighty of the impenitent are beginning to hope, for the first time, that they have passed from death unto life."

Home Proceedings.

EMBARKATION OF MISSIONARIES.

ON the 18th of November the following persons sailed from Boston in the ship Esther May, Captain Howes, for Honolulu:—Mrs. Lucy G. Thurston, Rev. John D. Paris, Rev. Claudius B. Andrews, Mr. Abner Wilcox, all of the Sandwich Islands mission, Mrs. Mary C. Paris, of New York, Mrs. Anna Andrews, of Proctorsville, Vermont, Rev. Benjamin G. Snow, of Brewer, Maine, Mrs. Lydia V. Snow, of Robbinston, Maine, Rev. Luther H. Gulick, M. D., of the Sandwich Islands, and Mrs. Louisa L. Gulick, of New York. Messrs. Snow and Gulick, with their wives, are expecting to commence the new mission in Micronesia. Mr. Snow is a graduate of Bowdoin College and Bangor Seminary. Mr. Gulick received his medical diploma from New York University; his academical and theological studies he pursued with private teachers. His father has labored long at the Sandwich Islands.

Rev. Daniel Vrooman and Mrs. Elizabeth C. Vrooman, of Hudson, Ohio, sailed from New York in the Samuel Russell, Captain Limeburner, for Canton on the 4th of December, with the expectation of joining the Canton mission. Mr. Vrooman pursued his academical and theological studies at Western Reserve College.

On the 29th of November the following persons sailed from Boston for Smyrna in the bark Sultana, Captain Watson:—Rev. Joseph W. Sutphen, of Sweden, New York, and Mrs. Susan H. Sutphen, of Clinton, New York; Rev. William W. Eddy, of Hudson, Ohio, and Mrs. Hannah Maria Eddy, of Oswego, New York; Rev. Henry Lobdell, M. D., of Danbury, Connecticut, and Mrs. Lucy C. Lobdell, of the same place. Mr. and Mrs. Sutphen are expecting to join the Armenian mission, and their station will be hereafter designated. Mr. and Mrs. Eddy will labor in connection with the Syria mission, at such place as the brethren shall determine. Mr. and Mrs. Lobdell will proceed to Mosul with as little delay as practicable, and constitute a part of the Assyrian mission. Mr. Sutphen is a graduate of Hamilton College and New York Theological Seminary; Mr. Eddy is a graduate of Williams College and New York Theological Seminary; Dr. Lobdell received his academical degree at Amherst, his medical degree at New Haven; and he pursued his theological studies at New Haven and Andover.

Since the meeting of the Board in Portland, twelve missionaries and fifteen assistant missionaries have sailed for their different stations, eight of the former and twelve of the latter having gone forth for the first time. The missions to which they have been sent are as follows:—Sandwich Islands, Micronesia, China, Ceylon, Nestorians, Assyria, Syria, Armenians, Jews, and Gaboon. The Cherokee and Choctaw missions are to be reinforced immediately.

DONATIONS,

RECEIVED IN NOVEMBER.

MAINE.

Cumberland co. Aux. So. D. Evans, Tr.
Harrison, Cong. ch. and so. (of wh. from F. B. for Choc. m. 5; for Armenian m. 5;) 23 00
Kennebec co. Conf. of chs. B. Nason, Tr.
Hallowell, Mrs. T. N. 1 00
Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr.
Topsham, m. c. 43 00
York co. Conf. of chs. Rev. G. W. Cressey, Tr.
Kennebunkport, Rev. G. A. Bowman, for debt, 20; ch. for do. 10; 30 00
Kittery, 1st ch. and so. coll. and m. c. 15 00
South Berwick, N. Hanson for *Lynthia Hanson*, Ceylon, 20 00—65 00
132 00
Cherryfield, 1st cong. ch. and so. 4; Prospect, J. B. 3; Searsport, cong. ch. and so. 43; 50 00
182 00

NEW HAMPSHIRE.

Cheshire co. Aux. So. W. Lamson, Tr.
Fitzwilliam, Gent. 82,29; la. 52,02; m. c. 26,74; (of wh. to cons LEVI TOWER an H. M. 100;) Mrs. P. W. 10; 171 05
Keene, La. Heshbon so. 20 00
Nelson, La. miss. so. 12 00
New Alstead, Ch. and so. 10 06
Rindge, J. B. Breed, for debt, 10 00
Winchester, Ch. and so. 51,52; m. c. 40,48; juv. miss. so. 12; to cons. Rev. WILLIAM H. MARBLE an H. M. 104 00—327 11
Grafton co. Aux. So. W. W. Russell, Tr.
Piermont, Cong. ch. 9 00
Wentworth, J. K. P. 1 00—10 00
Hillsboro' co. Aux. So. J. A. Wheat, Tr.
Greenfield, Cong. so. Miss Cragin's s. s. class, 1 00
Peterboro', J. Field, 30 00—31 00
Merrimack co. Aux. So. G. Hutchins, Tr.
Salisbury, Cong. ch. m. c. 25 00
Rockingham co. Conf. of chs. F. Grant, Tr.
Chester, Cong. so. 100 00
Exeter, Rev. Isaac Hurd, 50 00—150 00

Strafford co. Conf. of chs. E. J. Lane, Tr.
Dover, Cong. ch. and so. to cons. Edmund J. Lane an H. M. 152 80
Rochester, Cong. ch. and so. 50 20—203 00
Sullivan co. Aux. So. E. L. Goddard, Tr.
Acworth, Cong. so. 10 00
Lempster, do. 14 00—24 00
770 11

VERMONT.

Caledonia co. Conf. of chs. E. Jewett, Tr.
Hardwick, D. French, to cons. Edward W. French an H. M. 100 00
St. Johnsbury, Friends of missions, 150 00
Waterford, A friend, 5 00—255 00
Chittenden co. Aux. so. M. A. Seymour, Tr.
Burlington, Rev. H. P. Hickok, 100 00
Orange co. Aux. So. L. Bacon, Tr.
Thetford 1st cong. ch. and so. 108; la. cent. so. 20; S. Y. C. 10; J. F. 10; Mrs. B. 5; wh. and prev. dona. cons. Sylvanus Y. Closson and Miss Eunice White H. M. 153 00
Orleans co. Aux. So. H. Hastings, Tr.
Barton, m. c. 1 86
Brownington, Cong. ch. 5 00
Craftsbury, m. c. 8; fem. miss. so. 20,50; Rev. J. N. L. 10; 38 50
Derby, Cong. ch. and so. 8 00—53 36
Washington co. Aux. So. G. W. Scott, Tr.
Barre, Cong. ch. m. c. 17; gent. and la. 43; 60 00
Berlin, Cong. ch. m. c. 25 49
Montpelier, Gent. 24 51
Northfield, Cong. ch. and so. 16 00—126 00
Windham co. Aux. So. F. Tyler, Tr.
Halifax, 21 50
Putney, I. Grout, 10; s. s. class, 3; 13 00
Wardsboro', Cong. ch. 1,82; an indiv. 10; 11 82
W. Brattleboro', S. Clark, for debt, 50 00
96 32
Ded. ack. in Nov. fr. Marlboro', 5 00—91 32
Windsor co. Aux. So. J. Steele, Tr.
Chester, A. Whitcomb, 5 00
Sharon, C. Baxter, for debt, 50 00—55 00
833 68
Swanton, D. Bullard, for debt, 5 00
838 68

MASSACHUSETTS.

Berkshire co. Aux. So. Rev. J. J. Dana, Tr.
Pittsfield, 1st cong. ch. and so m. c. 527,04; gent. (of wh. fr. a friend, to cons. Mrs. Sophia B. Emery, of Waterloo, Wis. an H. M. 100; a friend, to cons. Mrs. Betsey D. Tracy an H. M. 100; Henry H. Childs, wh. cons. him an H. M. 100;) 314,24; la. 158,72; South cong. so. gent. 94,22; la. 54,25; m. c. 113,92; s. s. 53; wh. cons. Calvin Martin, William W. Ward, and William Robinson H. M. 1,315 39
W. Stockbridge Centre, s. s. 3 00
Williamstown, J. E. C. for debt, 2; H. A. W. 2; White Oaks, s. s. 18c.; 4 18—1,322 57
Boston, S. A. Danforth, Agent.
(Of wh. fr. T. S. 8; Mt. Vernon ch. D. Safford, for debt, 500; Park-st. ch. a friend, for do. 30; Miss M. A. Quincy, for do. 50; Bowdoin-st. ch. a friend, 25;) 964 15
Brookfield Asso. William Hyde, Tr.
Brimfield, 194 01
Brookfield, 178,81; a friend, 50c.; chil. 1,25; 180 56
Charlton, Gent. 15,50; la. 41,70; m. c. 21,65; 78 85
Dana, Storrsville, gent. 9,46; la. 5,50; m. c. 6,22; 21 18
Dudley, Gent. and la 79,43; m. c. 16,25; 95 68
Hardwick, Gent. 49,01; la. 58,47; m. c. 13,55; 121 03
New Braintree, Gent. 103,97; la. 88,39; m. c. 40,25; 232 61
North Brookfield, Gent. 169,35; la. 126,56; m. c. 71; 366 91
Oakham, Gent. 84,35; la. 68,13; juv. so. 26,64; m. c. 26; wh. cons. Edwin Stewart and Nahum P. Humphrey H. M. 205 12
Southbridge, 200 00
Spencer, Gent. 154,20; la. 100,05; m. c. 12,93; 267 18
Sturbridge, Gent. 61,79; la. 45,45; m. c. 13,34; 120 58
Ware, Gent. 605,90; la. 171,64; m. c. 100; wh. cons. Rev. Theron G. Colton, Mrs. T. G Colton, Lorenzo Demond, Charles F. Pierce, John Coney, and George C. Jennison H. M. 877 54
Ware, West, Gent. 72; la. 44,08; m. c. 35; 151 08
Warren, Gent. 105,67; la. 53,47; m. c. 14; to cons. Alvan B. Bliss an H. M. 173 14
W. Brookfield, 98 75
3,384 22
Ded. prev. ack. 300; printing, 35; 335 00—3,049 22
Essex co. North, Aux. So. J. Caldwell, Tr.
Newburyport, Mrs. Mary Greenleaf, for debt, 100 00
Franklin co. Aux. So. L. Merriam, Tr.
E Hawley, Mrs. M. A. L. 2 50
Hampshire co. Aux. So. J. D. Whitney, Tr.
Amherst, 1st par. m. c. 62,44; North ch. 40; Mill Valley, m. c. 31; 133 44
Cummington, Village ch. 50 84
East Hampton, S. Williston, (of wh. for debt, 200,) 700; gent. 148,48; la. 101,41; m. c. 85,12; 1,035 01
Granby, m. c. 40 85
Hadley, Eleazer Porter, for debt, wh. cons. Moses Porter an H. M. 100; Russell gen. benev. asso. 60; N. par. 30,36; m. c. 45,67; 236 03
Hatfield, m. c. 136 00
Holyoke, 2d cong. ch. 10 00
Northampton, 1st par. m. c. 98,47; la. 117,04; Edwards ch. m. c. 14,16; la. 18,48; 248 15
Plainfield, Cong. ch. 6 00
Southampton, m. c. 76,35; la. 29,37; 105 72
South Hadley, 1st par. m. c. 82; gent. 75; 157 00
South Hadley Falls, m. c. 22 00
Westhampton, gent. 53,21; la. 15,56; m. c. 50; 118 77
Williamsburgh, Gent. 93,66; m. c. 50,84; 144 50—2,446 31
Harmony Conf. of chs. W. C. Capron, Tr.
Mendon, A. H. Reed and fam. 10 00
Milford, Mary Flagg, for debt, 20 00
Upton, W. F. 3; L. F. 1,50; 4 50
Uxbridge, Cong. ch. 100 00
Whitinsville, Cong. ch and so. m. c. wh. and prev. dona. cons. Charles P. Whitin, Ephraim S. Fletcher and Stephen F. Batchelor H. M. 241 00—375 50
Middlesex North and vic. C. Lawrence, Tr.
Ashby, 26 58
Dunstable, Mr. Adams's so. 18 82
Fitchburg, Cong. so. Relig. char. so. wh. cons. Justin Stearns, Daniel Messinger, and Mrs. Patience Dole, H. M. 395 52
Groton, (of wh. fr. la. benev. so. for *Lucretia Phelps*, Ceylon, 20;) 191 38
Harvard, 70 54
Leominster, 32 42
Lunenburg, wh. cons. Rev. Edwin R. Hodgman an H. M. 50 17
Westford, 67 59—853 02
Middlesex South Conf. of chs.
Holliston, A friend, 3; la. benev. read. so. 1; 4 00
Hopkinton, Rev. D. J. Poor and fam. 10 00—14 00
Norfolk co. Aux. So. Rev. T. T. Richmond, Tr.
Roxbury, Eliot ch. and so. a friend for debt, 30; m. c. 18,02; 48 02
W. Roxbury, Spring-st. ch. m. c. 6 23—54 25

Palestine Miss. So. E. Alden, Tr.
S. Weymouth, Union ch. and so. m. c. 34 00
Pilgrim Aux. So. J. Robbins, Tr.
Marshfield, M. A. 1 00
Taunton and vic. Aux. So.
Dighton, 1st cong. so. 11; m. c. 3,56; 14 56
W. Attleboro', m. c. 8 00—22 56
Worcester co. Central Aux. So. A. D. Foster, Tr. 763 71
Worcester co. North, Aux. So. B. Hawkes, Tr.
Athol, Gent. 61,70; la. 15,56; m. c. 8,08; 85 34
Gardner, 1st ch. 20 00
Phillipston, Gent. 97,25; la. 52; m. c. 29; 178 25
Royalston, Gent. 29,50; la. 36,32; 65 82
S. Royalston, Gent. and la. 24 83
Templeton, Gent. 95,50; la. 60,66; m. c. 51; 207 16
Westminster, Gent. and la. 85 42
Winchendon, Gent. and la. 24,15; m. c. 50; North par. gent. and la. 86,90; m. c. 30,50; 191 55
858 37
Ded. expenses, 4 37—854 00
10,856 79
A widow's mite, 3; Auburndale, cong. ch. and so. (of wh. to cons. CHARLES C. BURR an H. M. 100,) 188; m. c. 67,71; Bedford, a friend, for debt, 15; Charlestown, G. R. F. 1; Chelsea, Winnisimmet ch. m. c. 33,43; Broadway ch. and so. m. c. 26,61; E. Cambridge, Evan. cong. ch. and so. m. c. 8,45; Medford, a friend, 3; N. Woburn, Christian free gift so. 9; W. Cambridge, J. F. for debt, 250; 605 20
11,461 99
Legacies.—Abington, Edward Cobb, by Ziba Torrey, Ex'r, (prev. rec'd, 3,100,) 200; Boston, James K. Whipple, by S. K. Whipple, Ex'r, (prev. rec'd, 100,) 25; W. Newbury, Mrs. Sarah Hills, by John Moody, Ex'r, (prev. rec'd, 8,500,) 500; 725 00
12,186 99

CONNECTICUT.

Fairfield co. East, Aux. So. Rev. J. S. Whittlesey, Tr.
A friend, 50 00
Bethel, A friend, 37c.; a little girl, 5c.; 42
Bridgeport, 1st cong. ch. and so. coll. and m. c. wh. cons. R. B. LACEY an H. M. 100 00
Brookfield, Gent. 26,25; la. 22,16; m. c. 23,07; 71 48
Danbury, 1st cong. ch. and so. 51,50; m. c. 136,14; 2d do. m. c. 3,41; 191 05
Monroe, Gent. 12,53; la. 23; m. c. 10,57; 46 10
New Fairfield, Ch. and so. 16,95; s. s. 7,05; 24 00
483 05
Disc. on unc. note, 2 50—480 55
Fairfield co. West, Aux. So. C. Marvin, Tr.
Bridgeport, Mrs. Silvanus Sterling, for debt, 50; 2d cong. ch. and so. 250; a friend, for debt, 5; 305 00
Darien, Cong. ch. m. c. 17 00
Greensfarms, Cong. ch and so. 7 77
Greenwich, 2d do. 323 12
Norwalk, 1st do. (of wh. fr. C. E. Disbrow's Bible class, for Mrs. Bridgman's sch. 20,) 193,29; a friend, 25; ack. in Sep. Her. fr. Norwalk, O. 193 29
Ridgefield, 1st cong. ch. and so wh. cons. Rev. HENRY LOBDELL an H. M. 70 50—916 68
Hartford co. Aux. So. A. W. Butler, Tr.
Bristol, Ch. and so. 117 25
East Windsor, 58 30
Enfield, m. c. 43 45
Farmington, 200 00
Hartford, Centre ch. 406; 2d do. (of wh. fr. Seth Terry, to cons. PLINY JEWELL an H. M. 100; A. W. Butler, to cons. S. H. TERRY an H. M. 100,) 414; North ch. 655,82; 1,475 82
Simsbury, Miss C. B. 2 00
W. Hartford, Mrs. A. P. Talcott, 20 00-1,916 82
Hartford co. South, Aux. So. H. S. Ward, Tr.
Rocky Hill, to cons. I. G. DIMICK an H. M. 110 50
South Britain, Coll. 84 30
Southington, 5 00—199 80
Litchfield co. Aux. So. G. C. Woodruff, Tr.
Anniversary coll. 27 73
Bethlem, do. 132 00
Cornwall South, coll. 71 40
Goshen, do. 177 15
Harwinton, do. 113,98; m. c. 31,78; 145 76
Litchfield, 1st so. 86,99; m. c. 9,45; South Farms, coll 90,91; Rev. D. L. Parmelee, to cons. Rev. JOSIAH TYLER of South Africa an H M. 50; m. c. 13,30; la. benev. so. for Armenian m. 13; an aged widow, 5; 268 65
Milton, Coll. 10 00
New Milford, Coll. 218; la. mite so. 16; 234 00
New Preston, Coll. 124,33; m. c. 6,50; 130 83
Northfield, Coll. 6,50; m. c. 16; 22 50
Plymouth, 1st so. 73,62; m. c. 24,54; Hollow, 85; m. c. 24; 207 16
Salisbury, Ch. and cong. 128 00
Southbury, 76 50
Torringford, Coll. 58 00
Torrington, do. ($50 of wh. fr. Mrs. PHEBE BEACH and prev. dona. cons. her an H. M.) 83 00
Washington, Coll. 130 05
Watertown, do. 89; m. c. 25,80; s. s. 13; 127 80
Winchester Centre, Youth and chil. miss. so for boys' sem. in Persia, 12,25; m c. 9,48; Mrs. J. H. Dill, 10; 31 73
Winsted, Cong. ch. and so. 218,07; chil. 46c.; 218 53
Woodbury, North, Coll. 103; S. par. (of wh. to cons. NATHANIEL B. SMITH an H. M. 100,) 122,53; 225 53
2,506 32
Ded. for printing and disc. 8 34-2,497 98
Middlesex Asso. S. Silliman, Tr.
Chester, Cong. ch. gent. and la. 53,16; m. c. 31,55; s. s. 71c.; 85 42
Deep River, Cong. ch. m c. 75; la. 27,58; 102 58
E. Haddam, 1st cong. ch. gent. 27,25; la. 31,79; m. c. 5,31; 64 35
Higganum, m. c. 15 00
Killingworth, m. c. 30 00—297 35
New Haven City Aux. So., A. H. Maltby, Ag.
New Haven, WILLIAM BOSTWICK, wh. cons. him an H. M. for debt, 100; Young la. Madura so. for sup. of two girls at Madura, 24; Rev. E. G. Swift, 10; Rev. S. H. 2,25; Union m. c. 62,63; 3d ch. m. c. 15,25; Yale college, m. c. 12; Mrs. A. Anketell, for *William B Anketell*, Ceylon, 20; John Anketell, for *Edward A. Anketell*, Ceylon, 20; 266 13
New Haven co. East, Aux. So. A. H. Maltby, Agent.
Meriden, Centre cong. ch. 5 00
N. Branford, J. F. Linsley, for debt, 25 00—30 00
New Haven co. West, Aux. So. A. Townsend, Jr. Tr.
Birmingham, s. s. 8 59
Derby, 1st so. 103; m. c. 37; 140 00
Hamden, Mt. Carmel, 43,24; East Plains, gent. 60,29; la. 33,32; m. c. 21,12; 157 97
Milford, 1st so. gent. 139,88; la. 92,71; s. s. 24,20; 2d cong. ch. and so. 50,25; 1st and 2d do. m. c. 52; 359 04
Naugatuck, 65,50; m. c. 28,57; 94 07
Oxford, 40 00
Prospect, 15 36

Waterbury, m. c. 32 87
West Haven, Fem. sem. for sup. of a child in Madura, 20 00
Woodbridge, 51 36—919 26
Norwich and vic. and New London and vic. F. A. Perkins, Tr.
Norwich, Russell Hubbard, for debt, 500 00
Tolland co. Aux. So. J. R. Flynt, Tr.
Columbia, S. Little, 10 00
Ellington, Gent. and la. 120 91
N. Coventry, Gent. 50 00
Somers, Gent. 47,32; la. 48,59; 95 91
Tolland, J. R. Flynt, for debt, 40 00
Union, Cong. ch. and so. 24 17—340 99
Windham co. Aux. So. J. B. Gay, Tr.
Mansfield, 1st so. gent. 101,25; la. 74,40; m. c. 25; 200 65
Plainfield, Gent. 30; la. 51,88; youth's asso. 10,31; m. c. 27,81; 120 00
Scotland, s s. 2 25
W. Woodstock, 4 00
Willimantic, Cong. so. 54 45—381 35

8,746 91

Legacies.—Canton, Mrs. Amelia Everest, by Seth Terry, (prev. rec'd, 5,947,50,) 198 35

8,945 26

RHODE ISLAND.

Little Compton, Mr. Beane's so. s. s. and m. c. for *Alfred Goldsmith*, Ceylon, 20; Slatersville, A. D. Lockwood, to cons. Mrs. Amelia C. Lockwood, of Philadelphia, an H. M. 100; 120 00

NEW YORK.

Auburn and vic. H. J. Sartwell, Agent.
Auburn, 1st pres. ch. (of wh. to cons. Richard Steel an H. M. 100,) 172,10; m. c. 27,56; s. s. for *H. A. Nelson*, Ceylon, 20; chil. 1; 220 66
Homer, Cong. ch. 232 00
Marcellus, 1st pres. ch. 46 00
Sennett, Cong. ch. 6 47
Scipio, 2d pres. ch. 65 30

570 43
Ded. disc. 2 85—567 58

Board of Foreign Missions in Ref. Dutch ch. C. S. Little, New York, Tr.
A mem. of a R. D. ch. by Rev. Dr. DeWitt, 30; C. H. A. 1; 31 00
Berea, R. D. ch. 20 00
Bloomingburgh, do. 60,65; m. c. 12,32; s. s. 11,38; 84 35
Ellenville, R. D. ch. 64 66
Fishkill Village, do. (of wh. to cons. Rev. Isaac Duryea an H. M. 50,) 135 54
Greenport, R. D. ch. 25 00
Harlem, do. 91 40
Linlithgow, do. 7 33
Minisink, do. 37 00
New Prospect, do. 32 00
New York, R. D. ch. in Washington square, 148,87; 21st st. R. D. ch. s. s. 30; 178 87
Schaghticoke, R. D. ch. 35 00
Tiosiock, do. m. c. 20 00
Union Village, do. benev. asso. 28,50; m. c. 14,64; 43 14
Walden, R. D. ch. 33 00
Wawarsink, do. 76 80—915 09

Geneva and vic. C. A. Cook, Agent.
Batavia, Pres. ch. 23,52; J. C. 5; Mrs. C. 3; 31 52
Brockport, Pres. ch. to cons. George B. Whiteside an H. M. 100; Mrs. S. A. Thacker, 50; 150 00
Candor, A. Hart, 100 00
Dansville, 1st pres. ch. 51,68; 2d. do. 21; 72 68
East Palmyra, Pres. ch. 19 00
Geneva, Pres. ch. m. c. 64; W. H. S. 1; C. A. Cook, for debt, 10; 75 00
Lockport, 1st pres. ch. 142,21; m. c. 57,81; to cons. Thomas S. Flagler and Caleb Hill H. M. 200 02
Medina, Pres. ch. 67,87; Mrs. N. I. L. Bayne, 25; 92 87
Palmyra, Pres. ch. 41,27; less unc. money, 9; m. c. 13,31: Miss S. 2; Rev. H. Eaton, 20; R. G. P. 10; A. Jessup, 25; 102 58
Riga, Pres ch. 19,44; av. of beads, 3; 22 44
Spencer Port, Cong ch. 15 00

881 11
Ded. disc. 1 72—879 39

Greene co. Aux. So. J. Doane, Tr.
Catskill, H. Whittlesey, for debt, 25 00
Hunter, 1st pres. ch m. c. 10 00—35 00

Monroe co. and vic. E. Ely, Agent.
Fairport, Cong. ch. 15 19
Holley, Pres. ch. 39 00
Ontario, do. 6 00
Parma and Greece, Pres ch. 7 00
Pittsford, do. to cons Rev. Job Pierson an H M. 61 50
Richmond, Cong. ch. 11,64; E. Gilbert, 20; 31 64
Rochester, Washington-st. pres. ch. m. c. 75,60; s. s. for *George W. Parsons* and *Maria T. Hicock*, Ceylon, 20; 95 60—255 93

New York City & Brooklyn Aux. So. J. W. Tracy, Tr.
(Of wh. fr. a friend, for debt, 100; J C. Baldwin, for do. 100; a friend, for do. 10; D. Phyfe, for Armenian m 20; F. H. Wolcott, wh. cons. him an H. M. 100; Brick ch. P. Naylor, 50; Ira Bliss, 50; 10th pres ch. s. s. 10; 11th do. s. s. 10,06; 14th-st. do. 253; L E. J. for debt, 5; Brooklyn, Armstrong juv. miss. so. for *William J. Armstrong*, Ceylon, 10; S. pres. ch. m. c. 40,61;) 961 39

Syracuse and vic. J. Hall, Agent.
Baldwinsville, Pres. ch. bal. 25
Lysander, do. 36 00
Otisco, Cong. ch. 2 25—38 50

Washington co. Aux So. M. Freeman, Tr.
Salem, Pres. ch. for debt, 25 00

Watertown and vic. Aux. So A. Ely, Agent.
Watertown, 1st ch. indiv. for debt, 101 00

3,778 88

Bainbridge, Miss C. 50c.; Cairo, Union s. s. 1,60; Coventry, G. D. Phillips and sons, 25; Danby. pres. ch. 14; E. Bloomfield, ch. 160; Elba, cong. ch. to cons. Mrs. Sarah Ann Horn an H. M. 100; Flatbush, Rev. J. W. W. 5; Greenville, pres. ch. m. c. 6,80; Hudson, pres. ch. m. c. 52,32; Ithaca, pres. ch. 56,79; C. W. Lord, to cons. Rev. Edward Lord of Romulus, an H. M. 50; Miss C. M. C. 5; Lyons, pres. s. s. 3,91; fem. Bible class, 2,15; for ed. hea. chil.; Middletown, 1st pres. ch. benev. so. 55,40; Princeton, D. E. 5; Schenectady, pres. ch. 150; Weston, pres. ch. 50; a lady, 100; 843 47

4,622 35

Legacies.—Robert Robson, by J. M. Pow, Ex'r, 100; E. Bloomfield, Uri Beach, by George Rice, Ex'r, 250; Lima, William Warner, Jr. by S. Johnson, H Warner, and M. B. Warner, Ex'rs, 250; Rushville, Oren Green, by J. M. Bradford, 100; 700 00

5,322 35

NEW JERSEY.

Board of For. Miss. in Ref. Dutch ch. C. S. Little, Tr.
Blawenburgh, R. D. ch. 25 00
Montville, do. 32 00
Pompton, do. 2 50
Pompton Plains, Mrs. C. Van Ness, dec'd, 10 00
Van Vorst, 1st R. D. ch. 50 00—119 50

Bloomfield, Fem. miss. so. in Mrs. Cook's sch. for *Mary Seymour*, *Maria H. Cook*, *Elizabeth S. Holman*, and *Ann Augusta Duffield*, Ceylon, wh. cons. Mrs. Harriet F. Baldwin of China an H. M. 100;

Lawrenceville, presb. s. s. for *Abraham Gosman*, Ceylon 20; Morristown, 2d pres. ch. m. c. 56,93; Newark, Miss Bucknall's sch. for Ceylon m. 5; 1st pres. ch. (of wh fr. a friend, for debt, 15; S. P. Smith, wh. cons. T. H. SMITH an H. M. 100; (of wh. for debt 50,) 540,86; Suckasunny, 1st pres. ch. wh. and prev. dona. cons. Rev. JOSIAH FISHER an H. M. 25; to cons. JOHN BYRAM and A. R. RIGGS, H. M. 200; 947 79

1,067 29

PENNSYLVANIA

Allentown, Pres. ch. m. c. 6,78; Bethany, do. m. c. 2,50; Honesdale, do. m. c. 75; Stephen Torry, 50; Kensington, 1st pres. ch. 51,15; Northern Liberties, Central pres. ch. indiv. 79,33; Mrs. N. 10; S. T. B. 10; Petersburg, s. s. 5; Philadelphia, unknown, for Armenian m. 10; Rev. D Malin, for debt, 25; 1st pres. ch. James Fussitt, 100; JAMES BAYARD, wh. cons. him an H. M. 100; Rev. A. Barnes, 100; J. A. Brown, 100; S. H. Perkins, to cons. Miss CHARLOTTE E. CLARKE an H. M. 100; David Lapsley, 100; W. Raiguel, 50; A. Fullerton, 50; J. S. Kneedler, 40; H. J. Williams, 30; J. R. Gemmill, 25; T. Biddle, 25; J. C. Jones, 20; J C. Donnell, 18; J. W. Paul, 15; T. Hill, 20; T. A. Biddle, 20; E. S. Wheeler, 20, S. S. 10; J R. C. 10; T. H. 10; E. S. 10; J. McL. 10; E. S. H. 10; J. D 10; T. R. 10; E. M 5; L. J. 5; M. S. 5; G. B. 5; ladies, 568,50; miss. so. of Sab schs. 100; Clinton-st. pres. ch. cash, 60; J. Bruen, 25; G. W. Fobes, 25; J Borland, 25; L. G. Osborne, 20; N. B. Thompson, 20; D. M. 10; M. R. W. 10; S. W. & S. H. C. 10; A. C. H. 10; L. S. F. 10; M. L. B. 5; B. B. C. 5; H. R. R. 5; cash, 5; indiv. 15; Western pres. ch. T. Potter, 20; W. E. Tenbrook and wife, 15; Rev. E W Gilbert and wife, 10; indiv. 24; for debt, 2; St. Clair, Welch cong ch. 25; Union, 1st pres. ch. 9,72; Rev. C. F. D. 5; Waterford, 1st pres. ch. 25,23; 2,422 26

Legacies.—Newville, Samuel Irvine, by James R. Irvine, Ex'r, 300; less State C. I. tax, 15; 285 00

2,707 26

DELAWARE.

St. Georges, La. asso. 20 00

DISTRICT OF COLUMBIA.

Washington, 2d pres. ch. 50 00

NORTH CAROLINA.

Murfreesboro', A friend, 10 00

OHIO.

Western Reserve Aux. Soc. by Rev. S. G. Clark. Hudson, Wes. Res. college, 6; Rev. H. Coe, 10; Tallmadge, Guy Wolcott, 50; Windham, Rev. L. H 1; 67 00

Ruggles, N C. for debt, 3; Streetsbow Corner, s. s. 9; Tallmadge, R. Fenn, 10; 22 00

89 00

Legacies.—Lower Sandusky, Isaac Prior, by S Hafford and J. Moors, Ex'r's, (prev. rec'd, 493,) 109 00

198 00

INDIANA.

Lima, 21,18; New Albany, R. H. Hurlbut, for debt, 5; South Bend, 28,81; 54 99

ILLINOIS.

Amboy, CYRUS DAVIS, wh. cons. him an H. M. 100; Chicago, TUTHILL KING, for debt, wh. cons. him an H. M. 100; Freedom, D. H. 1; La Salle, Miss H. P. B. 2; Washington, J. N. S. 5; 208 00

MICHIGAN.

Michigan Aux. So. by Rev. O. P. Hoyt. Albion, 11,70; Battle Creek, 24,08; California, 8; Cooper, 1,76; Constantine, for Ref. D. ch. miss. 6,50; Edwardsburgh, 16,86; Galesburg, 11,12; Goshen. Rev. A. J. 2; Grand Rapids, 26,95; Harris's Prairie, 3,01; Homer, 19; Kalamazoo, 1st pres. ch. (of wh. to cons FREDERICK W. CURTENIUS an H. M. 100.) 127,10; Little Elkhart, 12; Mishawakie, 23; Mottville, for Ref. D. ch. miss. 2; Niles, cong. ch. 1,65; Ontario, 4,09; Otsego, 4,85; Plainfield, 6,15; Richland, 42,22; Schoolcraft, 9,13; Three Rivers, 22; W. Pigeon, 16; m. c. 14,66; W. H. F. 1,83; disc. 2,40; 415 26

Adrian, Cong. ch m. c. 30; Litchfield, cong. ch. 4,05; Saline, T. Wood, for debt, 10; 44 05

459 31

WISCONSIN.

Beloit, Ch. 10; Berlin, m. c. 2; Genesee, cong. ch. m. c. 4; 16 00

IOWA.

Oskaloosa, Chil. 1 00

TENNESSEE.

By Rev. W. Mack.
Bethberee, 13,80; Franklin, 90,50; James Hogan, dec'd, 100; Hopewell, 14,50; ded. disc. 1,75; 217 05

LOUISIANA.

New Orleans, Prytania-st ch. m. c. 10; juv. miss. so. for sup. of two hea. chil. 45; 55 00

OREGON TERRITORY.

Youcella, WARREN N. GOODELL, wh. cons. him and ABEL GOODELL, of Galesburg, Ill. H. M. 200 00

IN FOREIGN LANDS, &c.

Lee's Creek, Cher. na. coll. 26 65

Legacies.—Jaffna, Ceylon, Rev. G. H. Apthorp, (prev. rec'd, 3,000,) 500 00

526 65

Donations received in November, 31,638 59
Legacies, 2,517 35

$34,155 94

☞ **TOTAL from August 1st to November 30th,** (of wh. for debt, $9,392,) $81,382 18

CHILDREN'S FUND FOR EDUCATING HEATHEN CHILDREN.

Amount received in November, $458 73

DONATIONS IN CLOTHING, &c.

Auburn, N. Y. A box fr. Miss Sarah Olyphant, for Rev. L Smith, Honolulu.

Catskill, N. Y. A bed quilt, fr. young la. miss. cir.

E. Randolph, Ms. A quilt, fr. juv. miss. so. for Cattaraugus m. 2 50

Gilbertsville, N. Y. A bundle fr. la. benev. so. for Mrs. Spaulding, Ceylon.

Greenville, N. Y. A box, fr. la. of pres. ch.

Miller's Place, N Y. A box, fr. la. sew. so.

Savannah, Ga. A box, fr. Miss S. Mackay, for Rev. J. L. Wilson, W. Africa.

Spencer, Ms. A box, fr. fem. char. so. for Wheelock, Choc. na. 40 00

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, stationery, slates, shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled-cloth, flannel, domestic cotton, etc.

THE

MISSIONARY HERALD.

VOL. XLVIII. FEBRUARY, 1852. No. 2.

American Board of Commissioners for Foreign Missions.

Nasbeiya.

JOURNAL OF MR. THOMSON.

MR. THOMSON and Dr. Van Dyck, it is already known, have charge of the Hasbeiya station; though they reside for the present at Sidon. The former made a visit to Hasbeiya in October last; and he has sent to the Missionary House a journal of eight days spent in that place and its immediate vicinity. With the aid of this interesting communication, the reader will be able to inform himself more fully in regard to the conquests which the gospel is making in that region.

Changes—Place of Worship.

October 9. Our evening meeting has just closed. John Wortabet preached an earnest and excellent sermon to about one hundred very attentive hearers. Most of these are comparatively new Protestants. I do not mean that they have not long heard the gospel; for most of the people here have been compelled to hear it, for years past, by the very stringency and fury of the opposition and persecution. Still the greater part of our audience have but recently declared themselves Protestants. Some are old and gray, but most are young men in the prime of life. They generally seem to be in earnest, and differ widely from the rude and wild crowd that set this work in motion six years ago. The movement in its origin, moreover, was wholly worldly; now a fair proportion act from conviction. But whatever be the motive or the occasion which leads men to ask for the gospel, we rejoice and preach. God makes the occasion, presents the gospel, converts the soul. All is his work.

We have preaching every night to large audiences. The whole town is moved; and wherever I go, religion is the topic of conversation, not its externals, but the great cardinal truths of life and salvation. We are also in perfect peace. The old Emir is decidedly favorable; and no one presumes to move his tongue against the work. And the people now understand that we will not meddle in their worldly or political affairs; and, therefore, they do not trouble us about them. Thus we are permitted, and even expected, to know nothing but Christ and him crucified.

The subjoined extract affords additional evidence of the change which the gospel has already effected at Hasbeiya.

Hitherto we have all met in a large room, capable of holding about one hundred; and a corner of it was curtained off for the women. But as our congregation is becoming larger daily, the place is too straight for us. To remedy this, we have with our own hands broke down the wall between the chapel and an adjoining room. A poor widow, a member of the church, made the mortar, and plastered the parts which required it, according to Hasbeiya style. Two or three young women have sewed hard at the curtain, which is to be instead of the wall; and by to-morrow we shall have

our chapel remodeled and neatly curtained; while the stand, answering to a pulpit, has also had a new cover made for it by the industry of the same females. The people are talking in earnest about building a church; and I think they will accomplish it before another year closes.

The west wall of the female half of our chapel is also the wall of an adjoining house, the inhabitants of which have recently become our friends. There was a small hole in this wall, about three inches in diameter; and to-day the women of the house begged to have the aperture enlarged, that through it they might hear the preaching. Of course their request was complied with. May the light and breath of life reach many a perishing sinner through this opening! There is also a window on the men's side, about a foot square, so high that no one can see into the room; but cautious and timid Nicodemuses come by night, and sit beneath it during our evening worship.

10. Much of this day has been taken up with visits from Emîrs, Druze Sheikhs, and the elders of the place. All the leading men who so vehemently opposed us and our work at first, now seek our acquaintance and friendship. Late in the afternoon, moreover, an officer from the old Emîr brought a prisoner to me, with a message from his master to the effect that the man had beaten and otherwise abused his mother-in-law, for which offence the Emîr had cast him into prison. But, hearing that he professed to be a Protestant, he sent him to me, with the request that I would admonish and rebuke him, that he might do so no more. The Emîr declared that out of respect to me he forbore this time to punish the fellow as he deserved; but that he could not suffer him to escape so easily, if he repeated the offence. I told the officer to carry my compliments to the Emîr, and inform him that I had never seen the prisoner before, and knew nothing about him; and, further, that in no case would I interfere with the administration of justice; that was his business as Governor; whereas mine was to preach the gospel and nothing else.

And this is the same Emîr, Mr. Thompson says, who swore to exterminate the Protestants from all Hermon, and who labored for years to fulfill his oath.

A delightful Interview.

11. Scenes of diversified interest occur in our daily labors. This morning I took the two deacons, and, having threaded the crooked lanes of the town, climbed up the steep side of Hermon towards the south-east, when, entering the vineyards, I came to a solitary lodge in the gardens. Four posts, planted in the ground, supported a floor made of poles and platted cane, a few feet above the surface. Above this is the lodge, about six feet square and as many high, constructed by twisting and weaving green withs, leaves and all, into walls and a canopy, tight and snug and quite impenetrable to the rays of the sun. This is the home of the owner of these gardens for about eight months of the year. We have long known him as a quiet, serious Protestant, and for some time past as a humble applicant for admission to the church.

After a joyful welcome from our friend, I crept into this little lodge through a small aperture, followed by the two deacons. There was just room enough for us four. I sat down upon his hard bed, if a single quilt and pillow can be called a bed. On the pillow lay the Arabic Bible, Prayers for every day in the week, Thomas à Kempis's Imitation of Christ, and Dr. Smith's work on the Offices and Work of the Holy Spirit, all well worn by constant use. It is impossible to detail minutely our long and interesting conversation, as it spread over the whole system of redemption. It was more than satisfactory, however; it was delightful and refreshing.

Some of our friend's remarks were amusing by their earnestness. One of the deacons inquired what he now thought about the saints, whom he formerly worshiped. "Oh," said he, "since I have learned to hang my soul with all its hopes on the blessed Savior alone, I have forgotten the very names of the saints." "Well; but you do not hate them?" "By no means; I love all true saints, whenever and wherever they have lived in ages past, or do now serve the Lord on the earth; but in the matter of salvation they have nothing to do with me, or I with them."

At the close of our visit we knelt in prayer. A delicious breeze among the boughs and silvery leaves of the large olive tree, overshadowing the lodge, seemed to whisper peace through this ancient and world-accepted emblem of peace. Fit place for prayer! Above us, in solemn majesty, towers the hoary head of Hermon. Beneath us, in yonder lovely vale, the tall poplar and lowly oleander unite to guard and shelter the

infant Jordan; and many a generous fountain sends forth its crystal contributions to the sacred river in which the Son of God was baptized. All around us the vine with its branches hangs over the terrace walls, emblem of the Savior and his people; while the crushed clusters pour forth the fragrant memorial of that precious blood which was our theme as we knelt in prayer.

It was good to be on that mountain-side, in that lodge, beneath that olive, among those clustering vines, with that old man of humble mien and tearful eye, the voice of prayer ascending from full hearts to the pure canopy of heaven above our heads. Yes, it was good to be there. I crept forth from this humble lodge with eyes blinded with tears.

In the afternoon, as the old man was coming to our preparatory lecture, I met him upon the stairs. Seizing my hand, he said, "Ever since you left me this morning, I have been looking up into heaven; and I see nothing there but Christ." Gazing earnestly up into the clear blue sky, with a voice which almost frightened me, he repeated several times, "I see nothing in heaven but Christ." "I see nothing in heaven but Christ."

An Interesting Sabbath.

12. This Sabbath has been a day to be remembered. Long before the services began, the house was crowded. Including the sermon, the reception of new members, and the administration of the Lord's Supper, I spoke nearly three hours. No one moved from his place. Silent and solemn and earnest, the audience listened as for their lives to the very last word; and many eyes, unused to weep, were bathed in tears.

Our little window has done good service to-day. The neighboring room was full of women; and they crowded round the window, as prisoners would hang about the only access to light and air. They remained perfectly quiet throughout the long service. There must have been at least one hundred and eighty present in all; and such an audience it has never been my privilege to address on missionary ground. I cannot doubt that the Spirit of God is operating on many minds in this community.

Visit to Rashaiah.

On the following day Mr. Thomson rode over the mountain to Rashaiah, to meet the Protestants of that village, and make arrangements for securing a suitable place of worship. The record of his sojourn in this place is full of interest.

14. We had a room full of serious hearers last night; and a number remained until a late hour, conversing on the great subject of salvation. There are about a dozen men here who have declared themselves Protestants; and many more are discussing and examining the matter with earnestness. A great hinderance to rapid progress is the scarcity of readers. Not half a dozen grown men can read; but the two or three pious persons who are members of the church, read well; and E. Y., a former pupil of our seminary, can conduct public worship with great propriety and profit to these ignorant villagers.

15. From early morning till eleven o'clock at night I have been occupied with the affairs of this people, chiefly in visiting and conversing with new inquirers. I visited, by request, the family of J. R., among others, and spent an hour in conversing with the old man and his four sons about the gospel. This was the home of the great Greek Patriarch, when he came here five years ago to annihilate the Protestants, and put a stop to the spread of evangelical religion; and J. R. was his right arm in the work of persecution. Now he and his sons are declared Protestants; and in the very room where the patriarch had his divan, and took counsel daily with his friends as to the most effectual way to exterminate the gospel from Hasbeiya, I was permitted to preach Christ to this interesting family. This was the former Patriarch, who died without achieving his bad enterprise.

His successor came from Constantinople, with ample purse and ample powers to carry on the war. For months his threatened visit hung in terror over the little company of Protestants. We were warned by official men to be on our guard; for the new Patriarch had declared his determination to break up this nest of Protestants, if it cost him their weight in gold. About two months ago we ascertained that he had actually left Damascus on his way to Hasbeiya; and we waited his coming with some anxiety for a few days; when, lo, he made his appearance in Sidon, not having accomplished any thing in Hasbeiya. It now comes out that at Rashaiah a quarrel arose between his men and the Druzes; that the Patriarch became alarmed; whereupon, it is said, he fled and lay hid two whole days without any thing to

eat. At any rate he hastened forward to Sidon, and arrived there much broken down. Thus the Lord met him by the way, and defeated all his purposes. Meantime a great movement towards evangelical religion began in Hasbeiya and the neighboring villages. This is only one of many signal interpositions of divine Providence in behalf of this poor people.

I have preached for an hour and a half this evening to a large and most attentive audience. The head man of the Maronites, with his family, was present. His oldest son is thought to be a sincere convert, and John cherishes sanguine hopes of a large accession from this hitherto bigoted body of papists. The Druzes are also beginning to inquire what these things mean; and even the Jews of the place are discussing the great question of salvation with much earnestness. And there is scarcely a village in the neighborhood, where this is not now the prominent topic of conversation. We may expect a great storm of opposition from some quarter before long; but in the meanwhile much light will be disseminated, and much good seed will be sown, which, though it may lie buried long in the dust, will ultimately spring up and bear fruit unto eternal life.

While Mr. Thomson was at Rashaiah, fifty-eight men who had recently avowed themselves Protestants, petitioned the Emîr to be legally acknowledged as such.

Other Villages.

16. Rode to Ibel, and spent a few hours with Jacob el Hakim, who united with the church at its organization. He appears to be doing good in this village. The people have not only ceased to persecute, but are urging us to open a school for their children.

From Ibel I went to a village about two miles farther south, beautifully situated above the fertile and lovely vale of Ijon. Here another zealous member of our church resides, also a hakim or doctor. His name is Daher, and he has spent much of his time with the Arabs of the desert, traveling about with them in their migrations, and accommodating himself to the habits of the Bedaween. He introduced vaccination very extensively among them, and was sent for by distant tribes, who heard of his skill. He gave me the names, mode of life, &c., of twenty-eight different tribes, beginning at the east shore of lake Huleh, and extending south to Petra, which was the southern limit of his wanderings. His description of this vast country was interesting and new to me; and his adventures were often quite amusing.

At present his whole soul is engaged in the subject of religion, into which he throws his accustomed energy and fearlessness. We had worship with his family and a few neighbors, and then returned to our tent, which was pitched in the summer threshing-floor of the village. There the leading villagers called upon us, and remained until late bed-time, conversing on the one great subject. This was regarded by Daher as a decided step in advance. Hitherto they would not speak to us; now they are asking for a school and for religious instruction.

Missionary Zeal.

The following remarks of Mr. Thomson disclose a very animating characteristic of the piety of the Hasbeiya Christians.

There is a pleasing missionary zeal in the members of our church. Every one is busy. Andrew, finding Simon, brings him to Christ; and Philip of the same city, finding Nathanael, saith unto him, "We have found him of whom Moses in the law, and the prophets did write, Jesus of Nazareth, the son of Joseph." There is a genuine resemblance; for it is simply to Jesus of Nazareth that our friends strive to bring men. Nothing but Christ, nothing but Christ and him crucified, will they know.

John Wortabet has seized hold of this mighty truth with amazing earnestness; rather, this great idea has seized and absorbed his whole soul. Here lies his power as a preacher; and it is surprising how he runs every line to this glorious centre, from whatever point in the circumference of theology he may set out. No sooner do our friends hear of an inquirer than they visit him; and these short missionary tours often result in far more than was anticipated.

Aleppo.

LETTER FROM MR. FORD, OCTOBER 22, 1851.

MR. FORD recently made a short tour among the cities and villages which lie between Aleppo and the Mediterranean; and he has since sent a brief account of his journey to the Missionary

House. He was accompanied by an English merchant, "truly pious and very agreeable."

A Sabbath at Idlib.

The first place where we found any Christian population, was the town of Idlib, eleven hours south-west from Aleppo. It contains about ten thousand inhabitants, of whom one thousand are primitive or orthodox Greeks, no other sect of Christians being represented there. The town is one of considerable importance, as a centre of trade, and the metropolis of an extensive and fertile district; and it is closely connected with Aleppo by trade and politics. Here we spent a part of Saturday and the Sabbath.

Our little room in the khan was crowded with inquirers and visitors until a late hour on Saturday night, and during the greater part of the following day. Indeed, so constantly was I obliged to exert myself in speaking to them, that my companion several times gave them a hint that I was not well, and requested them to withdraw, much to my disappointment, though my judgment approved his solicitude. I had a letter of introduction to one of the principal men, with whom I had not a little conversation on religious subjects. I was surprised to find him very much enlightened; and I inferred that his knowledge had been drawn mostly from the Scriptures themselves. He seemed to know but little of Protestantism as such, but to have strictly evangelical views. I drew him out on a variety of fundamental points; and his answers were prompt, clear and satisfactory. I had never before met with such a case in my intercourse with this blinded people; and I found peculiar pleasure in his company, therefore, and took leave of him with deep regret. He is aged and infirm, though his mind seems unceasingly active, and he is bold and faithful in speaking the truth to his friends and acquaintances.

Mr. Ford conversed with thirty or forty persons at Idlib, comprising apparently the most influential members of their community. And he states, as an important fact, that an unusual proportion of the Christians in this place are intelligent readers, at least for Arabs.

Visit to Kessab.

At Jisr Es-Shogr Mr. Ford found ten or twelve Greek families; and he ascertained that they had some knowledge of the reformation in progress among the oriental churches. He spent the following night at Yengizik, also inhabited by Greeks, and conversed with a number of persons till nearly midnight. Most of them were candid and inquiring, and somewhat alive to the truths of religion. The next day brought Mr. Ford and his companion to Kessab, a flourishing village which has been often mentioned in the Herald.

You have received full accounts of the commencement of the good work in Kessab, of the anxiety manifested by many for religious instruction, and of the persecutions that have, from time to time, burst forth upon the little band of Protestants, whereby they have been much intimidated, and, in the absence of any religious teacher, have been led occasionally to compromise their consciences for the sake of peace. They were visited about a year since by Mr. Benton; and in connection with that event a fierce attack was made upon them, and also upon the house where he lodged. The actors in this affair were taken in hand by the authorities at Antioch, and told to beware of violating the rights of their fellow villagers; but the Protestants did not recover their courage; and we heard but little of them for a year.

A short time since, however, they were visited by their Bishop, who had formerly succeeded in getting away their evangelical books; and upon the occasion of some festival, when a number of his people from other places were assembled in the village, he renewed his demand for the surrender of all prohibited books in their possession, including Bibles and Testaments. But the few friends of truth had ascertained their legal rights, and firmly refused to give up a single book, unless its price should be paid. Thereupon they were assaulted and beaten by the wildest of the mountaineers, the Bishop and a wealthy Armenian from Latakiya leading them on.

Some of the Protestants were men of great influence; and when the first blow was struck, many eyes were turned to them for a signal to retaliate. Had there been the least resistance, blood would have flowed freely; but, through the grace of God, they restrained their passions, and bore all patiently till, finding that their lives were in imminent danger, they hastily fled to Antioch, intending to proceed to Aleppo to seek protection from the Pasha.

But it was Saturday night when they reached Antioch, and they conscientiously observed the Sabbath. Time was

given to the emissaries of the Bishop, therefore, to lay before the Governor of that city charges, accusing them of being the authors of the violence of which they had been really the objects. They were thrown into prison, moreover, before they could say a word in their defence; and though they were let out on bail, as soon as their case was known, they were detained in Antioch nearly a week. But word had been brought to Aleppo stating their condition; and the return post carried such orders from the Pasha as secured their immediate release. Meantime the Bishop and his party, after beating some others who remained, and securing a few books, made good their retreat, evidently fearing the results of an investigation. These occurrences we hoped had been brought about, in the providence of God, to strengthen our friends by making them familiar with persecution, as well as to separate them more effectually from the party in their church, who would persuade them to sacrifice truth and conscience.

During my visit I remained among them three days, one of which was the Sabbath; and I had sufficient opportunities to notice their feelings and spirit. I found them as eager for instruction as ever. Indeed, they are clamorous for a preacher to come among them; and when I told them that our brethren in Aintab were about to send one of their best native helpers, they were greatly delighted. They have much less fear of man than they formerly had, though some of them are not entirely rid of it. Through the kind endeavors of Mr. Parker, her Majesty's Vice-consul at Suadia, all the books taken from them have been restored; and their enemies, as well as their friends, are beginning to understand that their rights must be respected. The time has evidently come for a full occupation of the place, not only for the sake of its own wants, but with a view to the extension of the good work among the surrounding villages, in most of which the report of these doings has already spread and aroused a spirit of inquiry that will not be quenched, we may hope, until the gospel has gained a firm footing.

General Impressions—Antioch.

Mr. Ford was not able to make more extensive explorations; though there were many Christians on or near his route from Idlib to Kessab. "The villages in which they reside," he says, "lie mostly on the sides of the lofty Mt. Cassius, the highest of them all being Kessab. A line drawn from Antioch westward to the Mediterranean, then following the coast southward Latakiya, and from that place eastward to the Orontes, and so back to Antioch, would enclose nearly the whole of them, with a Christian population of ten thousand or more, exclusive of the two cities mentioned in the boundaries." In speaking of future efforts in behalf of this region, he uses the following language.

These villages are either Armenian or Greek; and popery has as yet little or no foothold there. The languages spoken are Turkish and Arabic; and these prevail nearly to the same extent, or perhaps with some predominance of the former. Were a mission established either at Antioch or Latakiya, or at both of these places, and should the missionaries spend most of their time in the mountains, especially during the summer, they would have access to a population nearly or quite equal to that of Aleppo, and as accessible and encouraging, I will venture to say, as any that can be found in Syria.

This region is very healthy, with the single exception perhaps of Latakiya. The possible unhealthiness of that city would give Antioch the precedence as a mission station; though Latakiya has the advantage in most other respects. Were this region occupied by missionaries speaking both Arabic and Turkish, they would have a great advantage, as each could act upon the entire population. If, however, the two languages must be kept distinct, then undoubtedly Antioch should be made the centre for the Turkish labors, and Latakiya for those in Arabic.

The only place which Mr. Ford visited after leaving Kessab, was the city of Antioch. And the only person whom he found professing decidedly evangelical sentiments in that place, was a native physician. Of this individual our missionary brother speaks as follows: "He has learned much of the truth, and has done something to open the eyes of others. At his house I met two or three of his acquaintances, who listened to me with attention, and who joined him in an appeal to me or to our society for missionaries to be sent to Antioch. I am sorry to say that this person is still very worldly, and gives no evidence of a saving change; but from the manner in which he received my plain admonitions, and listened to my remarks upon the narrowness of the road to eternal life, I could not but hope that an arrow of conviction might be fastened in his heart by the Holy Spirit."

Aintab.

JOURNAL OF MR. SCHNEIDER.

THE journal which Mr. Schneider has just sent to this country, is similar in its main features to those which have been received from him within the last few months. It shows that the work of the Lord is still in progress in Aintab, and also in other places. The reformation which has been so auspiciously begun in that part of Western Asia, is earnestly commended to Christians in this country.

Movement among the Old Armenians.

July 21, 1851. Religious meetings are still held by the old Armenians at four or five different places, conducted by as many different persons, the exercises embracing the reading of the Scriptures in the spoken language, and frequently of our books and tracts. The number in attendance is three hundred or more in all.

Last evening the leaders had a meeting by themselves, it being their wish to administer a rebuke to one of their number, who sometimes advocates the errors of the Armenian church before his audience. Four took strong ground against him, demanding that he either advocate the truth uncontaminated by the additions of men, or be altogether silent.

From all that I can learn, many persons who have never attended our meetings, are having their eyes opened by these exercises to the errors and superstitions of their church. They often express the greatest surprise on finding such things so explicitly condemned by the word of God. In this point of view, we cannot but feel that the hand of God is in the movement, and that from it great good is to come in the end.

26. One of our church members informed me to-day, that he recently spent a part of a Sabbath with fifteen or twenty Armenians. They at once gave him a New Testament, and asked him to read and expound it. He did so. When he ceased, they requested him to offer a prayer. At first he declined, saying that he was afraid they would not attach sufficient solemnity to such an exercise, and might make light of it. They replied, "No; our teacher (one of the leaders above alluded to) prays as you do." He then raised his voice in prayer; and, instead of manifesting lightness, many of them were in tears. These individuals had never attended our services; and some of them were formerly among the most violent opposers of the truth, and would not listen to any remarks on this subject.

28. Last evening a wealthy Armenian, with two other persons of standing, sent for one of our church members. When he arrived they told him, substantially, that they had been living to themselves, and not as they should have lived, and they wished him to come to them on the Sabbath, to read the word of God, and give them instruction from it. He accordingly read and talked to them till a late hour; and when he closed, they requested him to offer a prayer, which he did. They told him that if he would promise to come every Sabbath to instruct them, not only they but some of their friends would meet him, and he would have an opportunity of preaching to them the gospel.

The foregoing statements are certainly cheering. They seem to indicate that the gospel has gained a strong position at Aintab.

Interest in the Congregation.

On the last Sabbath in August, Mr. Schneider says, the services were very fully attended, both in the forenoon and in the afternoon. "There was not only very close attention, but many evinced deep emotion."

August 2. Two of our church members came to me this evening, and proposed to spend a season in special prayer for a blessing on the services of the morrow. We retired to my study, and united in supplication; and I must say that I have seldom witnessed a more earnest spirit. They seemed to wrestle and agonize for the descent of the Holy Ghost on our congregation. It seemed like the importunate pleading which so often precedes a general revival.

On the 5th of August Mr. Schneider had a call from one who had recently professed to be a new creature in Christ Jesus. "He appeared precisely like converts in American revivals." The next day another person who had been an infidel, called upon him with the inquiry, "What must I do to be saved?"

15. Four of the leaders of the movement among the Armenians were recently at one of our services. They came professedly to join our community. To-day I had a call from one of them. He seems to be much enlightened; and he is capable of communicating his views

to others. He also discovers a candid spirit, being an honest inquirer after the truth ; and he bids fair to become a useful man.

Mr. Schneider supposes the number of his hearers on the following Sabbath to have been five hundred and fifty.

19. For several weeks past I have observed that a member of our congregation has been particularly interested in the Word. To-day I had a conversation with him, and found him quite serious.

23. The same individual has called upon me to-day, and there appears to be a great change in his views. So far as man can judge, it is a change of heart. My feelings were deeply enlisted in his behalf, as the proofs of the tranformation were developed, one after another. He has become very intimate with the man who called on me August 5. Their hearts are closely knit together in love ; and they daily meet for prayer and conference. They are also endeavoring to infuse their own feelings into the hearts of others ; and they have already induced several to unite with them in their religious exercises. They manifest the same zeal to do good to others, which young converts so often exhibit in America.

Secret Friends—Missionary Efforts.

The following statement will help to illustrate the extent and thoroughness of the reformation at Aintab.

One of our church members has been spending a few days in a neighboring village, whither four or five Armenians from this city had gone on business. The latter, though they do not attend our services in Aintab, came to our brother every evening to hear him read and explain the Scriptures, and to unite with him in prayer ; and they usually remained till a late hour. On the Sabbath they met together three different times, and spent almost the whole day in conversation and prayer. One of them was formerly a most bitter opposer ; but on this occasion he showed much friendly feeling. This incident proves the interest felt in the truth by many in this city, who are not yet connected with us.

On the 24th of August the gospel was listened to by a large and solemn congregation. A number of new hearers were present ; and the four leaders of the movement among the old Armenians, already mentioned, were in the assembly, some of them having apparently dissolved their connection with their church. On the same day two Protestant girls were invited to the houses of two old Armenians, high in station and influence, to read the Scriptures.

25. Seven of our brethren being on the point of visiting certain places in the vicinity to make known the truth, I have had a meeting with most of them this morning. I gave them such advice as seemed to be called for, and we then engaged in prayer. They appeared to enter with all their hearts into the work. The feelings which they evinced, and the appropriateness and earnestness of the prayer offered by one of them, were very gratifying. They are all men of families, five of them leaving wives and children behind them, and the other two, who are to be absent a long time, taking their families with them. Two are going to Marash, two to Besneh and Adyiaman, one to Oorfa, one to Diarbekr, and one to Killis. It is a cheering fact, that there are so many in this infant church who acknowledge the binding force of the Savior's great command.

Accessions to the Church—Other Incidents.

September 1. As we held our communion yesterday, the subject of the sermon in the morning was, "Unto him that loved us, and washed us from our sins in his own blood," &c. As usual, the house was full, and very many throughout the congregation were in tears. When the last prayer was offered, a large number sobbed and wept aloud. A man living in my family, when some allusion was subsequently made to the services, turned round, and leaned his head against a beam, and wept some time.

In the afternoon the Lord's Supper was administered, and nine new communicants were received, seven males and two females. One of the latter is a blind orphan girl, who gives very satisfactory evidence of piety. When she first became favorable to the truth, her uncle (with whom she lives) most violently opposed her ; and on one occasion, finding her engaged in prayer, he began to beat her cruelly. But though she has experienced much opposition, she has borne it all with Christian patience and firmness. She has committed large portions of Scripture to memory by hearing others repeat them. She is a regular scholar in the Sabbath school, and every Sabbath repeats her chapter.

Under date of September 2, Mr. Schneider mentions the receipt of an encouraging letter

from the native helper in Diarbekr. Seventy males, on a recent Sabbath, had assembled to listen to the Word.

8. So urgently has the Armenian Vartabed, for a long time past, been pressed to read the Scriptures in the spoken language on the Sabbath, that he yielded yesterday. He selected Deuteronomy xxviii., containing the blessings and the curses, &c. The people, it is said, were deeply impressed. This is the first time, so far as I can learn, that he has read the word of God to them in an intelligible language.

15. Yesterday a sermon was preached on the nature of a good hope. In the evening four young men, two of them hopefully converted, and the other two in an anxious state, came to my study to ask counsel in regard to their spiritual interests. Another individual who happened to be at my house this evening, I also found more than ordinarily serious.

The succeeding Sabbath is described as having been a very interesting day. "After the exercises were closed, there were probably as many as a dozen who retained their seats, either weeping or sitting absorbed in silent and solemn musings on what they had heard."

Tidings from other Places.

24. The brethren who went to Marash, have just returned. Their stay was rather shorter than we had expected; but they bring, on the whole, a very favorable report. Vigilant and determined opposition on the part of the leading Armenians has caused great fear; but very many are secretly inquiring after the truth.

A short time before our brethren arrived in the place, a number began to assemble in the open fields. On the first Sabbath there were six; on the next there were thirty; and on the next there were as many as sixty. The Armenians, observing this rapid increase, caused several of these men to be beaten, while three of them were thrown into prison. As there was no one to stand up in their defence, and the Turkish authorities winked at the persecution, the movement, though by no means checked, became more secret.

Though the prisoners were released after a few days, many really interested in the truth were restrained from freely visiting our brethren. But those who overcame their fears, manifested a most ardent hungering after the truth. From all I can learn, the number of those who are favorable to the gospel, is large; and many of them are longing for full liberty to act out their convictions. As soon as that point shall have been secured, there is every reason to believe that there will be a decided open movement. Ten individuals have given their names as Protestants to a petition for a vizierial letter; and others would have done likewise, had the proposition been made to them. Two have come here, to remain till this document shall arrive; and then they will return with one or more of our church members.

30. One of the brethren who went to Besneh and Adyiaman, has returned, bringing a favorable report. After remaining a short time in the former place, they proceeded to the latter, situated some nine hours north-west of Oorfa, and not far from the banks of the Euphrates. It has several hundred Armenian and Jacobite houses.

As soon as it was ascertained that our brethren were Protestants, an effort was made to expel them; and some of the principal men were actually on the road to the Governor for this purpose. But an intelligent man, meeting them, dissuaded them from their purpose. Our brethren had more or less intercourse with the people, from ten to twenty or more coming to them daily. Some were opposers; while others seemed ready to listen with candor and a desire to understand the truth. An Armenian and a Jacobite, especially, appeared to be uncommonly interested.

A Jacobite priest, declaring that he could defend the errors of his church from the Bible, was forced by some of his people to a public discussion. About sixty persons were present. As soon as the discussion commenced, the poor priest turned pale; and, turning over the Bible in vain for his proof-texts, he trembled, and the sweat rolled down his face. Unable to find a single passage in support of his superstitions, the discussion ended in his utter confusion. Hereupon arose a spirited dispute among the spectators themselves, some defending their own system, and others taking sides against it. "And have we then been deceived?" "Are all these things falsehoods?" Thus some of them spoke, in utter astonishment.

In view of all these developments, our brethren are greatly encouraged, and strongly urge the occupancy of the place as an out-station. If Providence shall permit, we may do so.

Subsequent letters from Adyiaman informed Mr. Schneider that the native brother in that place had been ordered to leave. But such events neither disappoint nor discourage; for they are to be expected in the missionary work.

LETTER FROM MR. SCHNEIDER, OCTOBER 13, 1851.

Promise at Marash.

In connection with the preceding journal, Mr. Schneider has sent a brief letter, which shows that the plan of reinforcing the Armenian mission by the addition of twelve ordained laborers, adopted by the Board at Portland, is likely to prove inadequate to the wants of the field. One month after that meeting Mr. Schneider, it will be seen, wrote as follows: "You must expect, unless things shall take a very unexpected turn, to receive an urgent application from our next annual meeting for two missionaries to be located at Marash." And other places may present claims of equal strength within the year. Are the churches prepared to assume a still heavier burden, if the providence of God shall lay it upon them?

The interest clustering around Marash, and the prospect of our having an open door there for evangelical labors, are far greater than you will infer from the extracts which I send you. There is a secret but very strong current in favor of the truth. We know that many are longing for deliverance from their present spiritual bondage. All the circumstances, so far as man can judge, warrant the expectation that, with the divine blessing, an extensive change will be wrought. The two brethren whom we recently sent there, long to return again, so confident do they feel that the gospel is to achieve great triumphs in that place. One of them, among the wealthiest members of our church, is actually contemplating the removal of his family; and another church member has consented to go thither with his family. Their simple and sole object is to do good, as they do not expect to gain a better livelihood by the change. As we shall encourage their removal, they will probably be there within two months.

The city contains some ten thousand Armenians; and from ten to twenty thousand more are within a day's ride. It is, in fact, one of the great Armenian centres which you design to occupy. You must expect, unless things shall take a very unexpected turn, to receive an urgent application from our next annual meeting for two missionaries to be located at Marash.

Constantinople.

VISIT OF PASTOR SIMON TO MARSOVAN.

In the month of September last, Rev. Simon Khachadûrian had occasion to go to Trebizond; and on his return he turned aside to visit Marsovan, a place which has been brought to the notice of American Christians several times within a few months past by Mr. Powers. As our Armenian brother kept a journal of the principal incidents which occurred during his stay at Marsovan, Mr. Dwight has kindly furnished a translation of it for the Missionary Herald.

Pastor Simon describes the town of Marsovan as situated in one corner of a beautiful plain, surrounded by mountains. It contains about eight hundred Armenian houses and sixteen hundred Turkish. It is not enriched by commerce; but it is sufficiently adorned by the beauties of nature. Its climate is quite salubrious, and its scenery beautiful.

Leaving the steamer at Samsûn, Pastor Simon rode to Marsovan on horseback, the distance being eighteen hours. He received the aid of the British Consul at Samsûn in making his arrangements; and to the kindness of this gentleman our missionaries had been previously indebted. Our Armenian brother arrived at his destination Saturday evening, September 27.

A Cordial Reception.

September 27. When within about two hours' ride of Marsovan, two persons on horseback appeared, who had come out expressly to meet me. One of them was Hadjy Bedros of Trebizond, now in this quarter as a colporter, whom I had previously known. The other was an entire stranger to me. It is impossible for me to describe the joy and delight of these two brethren on meeting me. In their pleasant society I rode into the town, and we alighted at the house of Hadjy Serope, and were welcomed with the greatest kindness and delight.

I had been there only a few minutes, when as many as forty people assembled, and expressed the liveliest joy at my coming. After a frugal meal with the family, I returned to the room where our friends were; and although I was so fatigued that I could scarcely hold up my head, the earnest desire to hear the word of God visible on the countenances of those present so stirred up my heart,

that I forgot, as it were, all my pains. Our colporter read 1 Peter ii., and, taking the first and second verses of that chapter for my text, I preached to them for about an hour, when the colporter made a prayer. Words are wholly inadequate to describe the deep and intense emotion that was depicted on the countenances of most of those present during this meeting.

When the prayer was finished, several said to me that they wished very much to sit a long time with me, and have a particular conversation on religious subjects; but, as I was fatigued, they would leave me to get a little rest. After they had expressed their gratitude to me for having come among them, they bade me good night and retired.

The Sabbath.

At eight o'clock the next morning some forty persons assembled for worship; but as our brother was unwell, the colporter conducted the service.

28. At mid-day we had a regular meeting, at which fifty-eight were present, male and female. My text was Matthew xi. 28—30, "Come unto me," &c. The earnest and lively attention of the audience, the fixed eye, and the trickling tear so powerfully moved my heart, that I could have discoursed for hours. They sat in such a posture, that it seemed as though they wished to appropriate to themselves, not only every sentiment, but even every word that fell from my lips; lest by any means they should let it slip. When we were about to separate, they entreated that we might sing a hymn. As they had not learned to sing in our way, the colporter, a brother of the place, who was a singer in the Armenian church, and myself, sung one of our hymns, which greatly pleased and delighted them.

There were present at this meeting two persons from Cesarea, who did not understand the Armenian language. One of the Marsovan brethren came and besought me to speak a few words to them in Turkish; wherefore, remaining in my place, I took a text from the Scriptures, and began to preach to them in this language. After having spoken for some time, one of these persons began to ask questions, which were on very important and useful subjects; and it is probable that in no other way would these topics have been introduced. This conversation continued for three hours without interruption; and it is to me a delightful reminiscence of that occasion, that nearly all who came to the first meeting, both male and female, remained and listened to the end; and I hope it was for their spiritual profit. Almost the whole of the Sabbath was spent in this way. Somebody was continually coming to me to ask questions about the holy Scriptures; and many were present to listen.

At eight in the evening we again had a regular meeting, at which fifty-five souls of both sexes were present. My text was Hebrew xi. 1. On this occasion I can say that the state of feeling among my hearers was still more intense than in the morning. In the course of my remarks some would cry out, "Blessed be God! Glory to God!" And others at the end of many sentences would say, "You are right. You speak the truth," &c. After the preaching was over, they all remained until eleven o'clock, conversing on various religious subjects of interest.

Employments of the Week.

On the following day, a number of persons called to see Pastor Simon, with whom he had "much profitable religious conversation." A meeting was held in the evening, at which about thirty were present. "The people remained till near midnight, to converse about the truths of the Bible."

30. At morning prayers twelve persons were present, and I read and expounded 2 Peter i. In the afternoon I went out into the country to the vineyard of Hadjy Serope Agha, all his family being there. There is the greatest bustle and activity in this town during these days, in consequence of its being the time of vintage. Nearly all the inhabitants, Turks as well as Armenians, are in their vineyards gathering grapes, which is to them the great business of the year. All the members of a family, men, women and children, labor night and day; and all our friends expressed great regret that my visit among them had occurred at the busy season. They assured me that, had it not been for the pressing work in which the people were engaged, a great many more persons would have attended the meetings; and they marveled to see as many present as came at such a time.

At our regular meeting this evening twenty persons were present. I spoke from James i. 12. After the meeting several begged that we would read and sing the temperance hymn, found at the

end of one of our temperance tracts on drinking wine and spirits; which we did. In this town there is the greatest abundance of wine. Every family has several casks obtained, not by purchase, but as the product of its own vineyard. The custom of drinking wine is universal. Even the women drink, and that as freely as the men. By means of the gospel, many have already abandoned this evil and dangerous custom; and on that account they were very anxious to sing the temperance hymn, especially the women. They remained to a late hour, conversing on religious subjects.

Pastor Simon preached on the following evening to about twenty hearers, from Hebrews iv. 1, 2. "The people remained for several hours after the meeting closed, as before, and asked questions on several important religious points." A similar meeting was held next evening, the number present having been the same.

October 3. In the afternoon I again went out to the vineyards; and while I was sitting with two or three of our friends under a tree in a retired spot, four persons came from the other side and joined our circle, all of whom were unknown to me. They saluted me very pleasantly, and sat down in the midst of us; when one of them made a sign to one of our brethren that he should set me to talking. When I understood their desire, I began to speak with them on the nature of true Christianity, repentance, faith, &c.

This little meeting under the trees was increased to nine or ten souls, and lasted for more than two hours, during the whole of which time they listened with wonderful interest, and gave marked signs of approbation to what was said. Among them was an old man of eighty, who sat with his eyes turned up towards heaven, frequently exclaiming. "Glory to thee, O God! Glory to thee, O God!" &c. When I had done talking, they begged that I would pray with them; which I did.

Only twelve persons attended the evening service. The topics discussed were suggested by 1 John iii.

Another Sabbath.

5. In the morning fifteen persons came and joined in our devotions, the passage being 1 John iv. At mid-day we had a regular meeting, thirty persons being present. After reading and expounding Matthew v., I preached from 2 Corinthians vi. 2. "Behold, now is the accepted time," &c. This was a very solemn and interesting meeting. Several listened with weeping to what was said. After the meeting was finished, the people remained for several hours, asking questions and listening to what was said.

In the afternoon several Turkish women came and asked me to speak to them of the gospel, saying that they desired to know what this new way was. The brethren, however, did not think it prudent for me to comply with their request, having the suspicion that the enemy had sent them expressly to get me into difficulty. But one of the sisters, being unwilling that they should go away without hearing anything, took them to a private room, opened the Scriptures and read to them John iv., explaining it according to her ability. They listened with weeping, and seemed much pleased with what they heard.

At our evening meeting fifty males and females were present. My sermon was founded on Acts ii. 39, "For the promise is unto you and to your children," &c. I hope that the blessed assurance of the text filled many hearts with eternal comfort and joy. They certainly heard the Word with gladness, and gave many signs of approbation.

After the sermon I gave notice that it was my intention, if the Lord should permit, to depart from the place on Tuesday, and that on that account I desired to have a farewell meeting with them on Monday evening, which was the evening of the monthly concert of prayer for missions. I related to them the origin and object of this monthly prayer meeting; and they manifested much satisfaction and pleasure at my proposition, though they were greatly pained to hear me speak of leaving them, and began earnestly to importune me to relinquish the thought. In this interval the old man who was present, rose up to go away. They begged him to keep his seat. "What shall I do?" said he, with a soft and pathetic voice. "This friend of ours has opened a fountain, and set the water running; and scarcely have we begun to drink, when he closes it again, saying that he must go away!"

Monthly Concert—Departure.

6. In the evening the first monthly concert ever held in Marsovan was attended by about forty persons. I read and remarked upon Matt. xiii. 31, 32. "The kingdom of heaven is like unto a grain of mustard seed, &c." The people on this

occasion heard many new things concerning the work of God, and the spread of his kingdom in the world; and I trust it was a profitable meeting to all. When it was finished they entreated that we would sing a hymn which we did. They remained after that a long time, however, and gave me the opportunity of speaking to them on several important subjects.

7. At least twenty persons joined with us in our morning devotions. I read 1 Peter iv. and, as it was the last morning I was to be with them, our meeting was continued longer than usual. I addressed special counsels and exhortations to husbands, wives and children separately. The deep solemnity of the meeting testified that their hearts were much affected; and at the same time they showed great sorrow that I was about to leave them.

About noon, when I was nearly ready to start, a number of persons assembled at the house; and if it had not been the time of vintage, there would have been many more. I gave them a few words of exhortation, made a prayer, and then bade them farewell. Some wept aloud, and exclaimed, "You are leaving us orphans; you are leaving us orphans." I then assured them that Mr. Bliss would soon be among them; and this promise greatly comforted them.

It was one o'clock when Pastor Simon left the city, accompanied by several of the brethren, who continued with him for about two hours, and then bade him adieu. In view of what he saw at Marsovan, our Armenian brother says: "I firmly believe that the Lord is, indeed, visiting this people, and that the Spirit is now in the midst of them."

Historical Notices.

Believing that the history of the beginning of the Lord's work in this town is adapted to give much encouragement to all the churches of God, and cause them greatly to enlarge their efforts in his cause, I here subjoin a few items that have come to my knowledge. Seventeen or eighteen years ago one of the Marsovan brethren, the first among them that was awakened, went to Jerusalem on a pilgrimage, especially to see the boasted miracle of the holy fire. The Lord, as it now appears, had mercy on this poor sinner, and caused the light of his eternal truth to shine into his heart, and sent him back to his own native place to carry the true light of the gospel to those in spiritual darkness.

Passing through Beirût, I know not how it happened, he purchased a few tracts in the Armeno-Turkish language, without knowing what they were, or who wrote them, or who printed them. On reading them he found that they were very good and profitable; and he perused them through all his homeward journey, and afterwards continued to read them; and he loved them very much. For many years he was entirely ignorant of the authors of these tracts; and it has only been within a few years past, since the word Protestant began to be sounded abroad, and anathemas were read in the churches against Protestants and their books, that he has learned that from them came these tracts. He still retains them, and he showed them to me. It was the first time I had seen these books; for they were printed a long time ago; and now I think they are out of print. As far as I know, they were published under the Rev. William Goodell's supervision in Malta twenty years ago.

Behold, my brethren, a proof of the wonderful love and blessing of God upon the efforts and labors of his church! Seventeen or eighteen years have passed away. The writer of the tracts, the printer, and the seller, have perhaps alike forgotten the work of their hands; but its fruit and its influences still remain, and are now brought to light. Yes, and I doubt not that, through the blessing of God, they will remain, and be conspicuous throughout eternity!

About ten years after the time alluded to above, Priest Vertannes, on a journey through Armenia, was guest in the monastery at Marsovan for a single night; and the brother above alluded to was also present during the evening. These two understood each other; but, in the presence of the vartabed, they were unable to speak together openly. With very great difficulty, and with much fear and trembling, they found an opportunity of uniting together in prayer under the trees of the garden, though without reading or even speaking together, so much did they fear being observed. On the following morning they separated from each other. This was the first evangelical prayer our Marsovan brother ever heard! From that time he never saw a preacher, or a Christian brother, until within a comparatively short space of time, when the Rev. Mr. Powers of Trebizond made a visit to Marsovan, after which the revival of God's work commenced in that town.

MR. DWIGHT'S VISIT TO NICOMEDIA AND ADABAZAR.

Introductory Remarks.

LAST autumn Mr. Dwight made an excursion to Nicomedia and Adabazar, accompanied by Rev. Mr. Lowndes, General Agent of the British and Foreign Bible Society for the countries in and around the Levant. They left Constantinople on the morning of October 25, and at the end of eight hours arrived at Nicomedia, where they received a cordial welcome from Rev. Harutûn Minasian and his people. About a year ago this brother was suddenly bereaved of a most excellent wife, as is known to the readers of the Herald; and he has since been severely tried in various ways; "but it is evident," Mr. Dwight says, "that his afflictions have been sanctified to him."

The early history of the Protestants of Nicomedia, the persecutions which they endured, and the deep waters through which they passed, will not soon be forgotten. In pleasing contrast with "the former things," Mr. Dwight makes the following record on his arrival: "Our friends in this place have for a long time been unmolested by their enemies. Recently an attempt was made by some of the Armenian rulers to make use of a government order for new recruits to vex our brethren; but it has proved a failure. This order was addressed to the Pasha of Nicomedia, and it required that nine men should be furnished by the Armenian community for the public service. The individuals were to be selected by lot; and the Armenian rulers resolved to include the names of the Protestants with those of their own people, no doubt intending to secure the selection of Protestants chiefly. The latter appealed to the Pasha, however, claiming to be a distinct community, and protesting against the right of the Armenians to include them with their own people. The Pasha decided in their favor, and we found them rejoicing in the result. Several of the Armenians are now seeking to join the Protestants, in order to escape being drafted."

Sabbath at Nicomedia.

October 26. I have preached to-day to a congregation of about one hundred, including children old enough to understand. Several of the Protestants were suffering from the intermittent fever, which prevails here at this season, and some were absent from town. The average attendance is from one hundred and thirty to one hundred and fifty.

The audience was exceedingly attentive; and among them were several men, venerable for age, who seemed to be deeply interested in the truths of the gospel. There sat the meek and quiet Harutûn, once a priest in the Armenian church, now far advanced in his pilgrimage, and waiting with joyful hope for full redemption. He has suffered much for Christ's sake; but he is now permitted to enjoy rest and quiet even in this world; and his very enemies are constrained to be at peace with him, and to ask favors at his hands. All have a high regard for him, as a man of integrity and purity of character; and his services are much in demand among the Armenians as an adviser and a nurse, and even as the conductor of official correspondence for them, he being superior to any of their own people as a scholar and a writer.

By his side sat another venerable man, with a long beard, whom I had never before seen, as he has joined the Protestant community since my last visit. He was a vartabed of the Armenian church, and for some time was the acting bishop of the diocese of Arabkir. While there, by order of Patriarch Matteos, he collected from his people all the Protestant books he could find; and some of them he burned. But others he kept to read himself; and by means of these his eyes were opened to see the errors of his church. He soon resigned his charge in that place, came to Nicomedia, renounced his office as vartabed, and joined himself to the people of God as a humble learner of the truth. He has not yet been received into the church, although it is probable he will be soon. He has been enrolled among the Protestants for nearly two years, and maintains himself by trading.

It is interesting to see that both these men, though in office in the old church, are now perfectly willing to take the position of simple laymen, and sit under the preaching of one who is much their inferior in years, without appearing to claim the least consideration on account of their former official character.

Formerly when Mr. Dwight visited Nicomedia, it could not be known beforehand where the brethren would be permitted to hold a proposed meeting. They were often obliged to worship in the fields; and this they could do only by stealth. Now the case is very different.

Our friends have a commodious house, erected for the twofold purpose of accommodating the school and serving as a place of meeting for the Protestants, and this by permission of the local Turkish authorities. The building is of wood,

situated far up the hill which overlooks the sea; and hence it is a conspicuous object to such as approach the town by ship. The room will hold at least three hundred people comfortably; and if closely packed it may contain another hundred. As in all our congregations, the people generally unite in singing; and it was delightful, in the ancient capital of Bithynia, to hear the high praises of God in tunes with which we have long been familiar in America, such as Old Hundred, Hebron, Ortonville, &c. The singing too was excellent. I was myself surprised at the proficiency they have made in this art; and I found on inquiry that the pastor is in the habit of drilling them every Saturday evening. Indeed, I have heard no music like this in any of our congregations.

In the afternoon of the Sabbath, Mr. Dwight says, the pastor is accustomed to preach an expository sermon; and at this service the people are encouraged to ask questions. There is also a Sabbath school for children; and in the evening a select prayer meeting is held. It not unfrequently happens that persons from the neighboring villages go to Nicomedia on Sundays, expressly to attend some of the meetings held by the Protestants. The other religious services during the week are as follows: Monday evening, a prayer meeting, and once in a month the monthly concert; Wednesday, a sermon to females; Thursday, a female prayer meeting in the day time, and in the evening a public lecture; Friday evening, church committee meeting; Saturday evening, singing, after which the pastor is in the habit of translating for those who are present useful extracts from American religious newspapers. "Thus it will be seen," Mr. Dwight says, "that the office of pastor in Nicomedia is no sinecure. It cannot be said, as is sometimes inserted in advertisements for curates in the English papers, 'Duty light.' And besides these various meetings, our brother has pastoral visitations to make, calls to receive, societies and committees to attend, and various other labors and responsibilities, in addition to the care of his family, which now falls wholly upon him."

Important Proposals.

27. Early this morning I was requested to meet a committee of the church. I found six or eight individuals present; and they had three things to propose.

1. They wished to have the aged priest Harutûn employed as a sort of colporter in Nicomedia, there being now an open door for such a laborer, particularly among the families, and he having a good reputation among all classes and suitable qualifications for the service.

2. They wished that one of their number might be sent as a colporter through the neighboring villages and towns, in company with the vartabed mentioned above, who is in the habit of making trading tours, and greatly desires to have such a brother go with him.

3. They wished to inform me that one of the oldest members of their church, and one of the best informed and best qualified to talk with all kinds of persons, was ready to leave his family, go to any place in Armenia where we thought his services most needed, and remain there as colporter, &c., for a year.

I told them that all these plans were important, and in fact met our views and purposes exactly; but that I wished to know what portion of the expense could be borne by themselves. They replied that their church was well known to be poor, and that, after contributing to their pastor's support and for the necessary expenses of the church, giving to the indigent, and paying their taxes to the government, they had little left for such purposes. They have lately formed a missionary society, however, with special reference to sending colporters into the interior; and though but little has come into the treasury as yet, they are willing to purchase a horse for the use of the colporter who is to visit the surrounding villages.

I promised to bring the matter before our station on my return. It was delightful to see these brethren, with one heart and one mind, planning for the spiritual good of others, even of those who are far distant from them.

The school at Nicomedia has sixty pupils, one half of whom belong to Armenian families. It is taught by two persons, both educated at Bebek, and "admirably fitted for their work." In describing the employments of the day, Mr. Dwight says, among other things, "We called upon several of the brethren at their shops in the bazars, and were pleased to see them 'not slothful in business, serving the Lord.' They have outlived all the attacks of their enemies, and now enjoy a high reputation for honesty and truth. Our books we found for sale in a stall in the most public part of the bazars; and more have been sold during the last two months than during the whole of the previous year. This is mainly owing to a change in their location, by which they have been brought into greater publicity." A meeting of the church was held in the evening. It was fully attended, and "most interesting."

Before leaving Nicomedia, it may be well to mention an incident which occurred during Mr. Dwight's journey to Adabazar. "As we were approaching the plain of Adabazar," he says, "our muleteer, a Turk of Nicomedia, who seemed to be well acquainted with the history of the Protestants in these parts, began to relate some of the persecutions which different individuals in Nicomedia have suffered. After he had done, I asked him to tell me his opinion of these Protestants, whether he considered them bad men or not. He very promptly said, 'No; they are a great deal better men than the others. And there is one thing which I know certainly; and that is, that all the Armenians will become Protestants sooner or later. I don't know when it will be; but I am sure it will be before long.'"

Progress at Adabazar.

Very early on the morning of October 28, Mr. Dwight and his traveling companion set out for Adabazar by the northern route, the distance being twenty-four miles that way, while it is twenty-seven miles by the other. They arrived at their destination early in the afternoon, and were cordially received by Rev. Hohannes B. Der Sahagyan and his people.

28. In the evening quite a number came in, and we had a very pleasant meeting. The difference between the present state of the brethren, and their circumstances when I last visited them, is very striking. Then they could have no religious service, except secretly; and the still hour of midnight was chosen as the only safe time for celebrating the Lord's Supper, so vigilant and so ferocious was the enemy. They could not pass through the streets on their way to and from their business, without being insulted and often stoned; and even their own dwellings were invaded, and their property destroyed. Now, as in Nicomedia, they are living in all quietness. They have a commodious place of worship, in which the word of God is publicly preached every Sabbath; and they seem to be enjoying, to an unusual degree, "a good report of them that are without."

Their place of worship has just been built; and although it was erected for a school-house, it affords them for the present an abundance of room. It stands in the Armenian quarter of the town; and many in the immediate neighborhood have been distinguished for their bitter hostility to Protestantism. When the foundations were laid, these men were seized with the greatest consternation. They could not bear the idea that a Protestant school-house and place of worship should go up in the very midst of them; and they made every effort to prevent it. The Turkish Governor was appealed to by the most influential men in the Armenian community; but he seemed very little disposed to meddle in the matter. Finding all other measures unsuccessful, the owners of the property immediately around the proposed structure brought their deeds and cast them down at the Governor's feet, saying that if the Protestants were allowed to build in that quarter, they would not live there any longer. The Governor referred them to the Pasha of Nicomedia. Two or three of their number were accordingly sent thither; and a delegation from our brethren was on the ground at the same time. After hearing both sides, the Pasha addressed the Armenian representatives something in this manner: "It is the will and the order of our Sultan that schools should every where be opened among the different classes of his subjects. These Protestants are erecting a school-house on ground belonging to themselves; and I should like to know by what right you pretend to interfere with them in the matter, or what business it is of yours; and, especially, how you dare thus to set yourselves up in opposition to the will of our august sovereign?" The Armenians had not a word to answer, but slunk away for very shame.

Incidents at Adabazar.

The school at Adabazar contains about twenty-six pupils, several of whom are from families belonging to the Armenian church. Mr. Dwight was much pleased with the opening of the school. "The teacher," he says, "began by reading a chapter from the Bible, which he explained in a very clear and impressive manner, adapting himself to the capacities of the children. They then sung a hymn to the tune of Hebron; and one of the older scholars was called upon to pray. He made a very appropriate extempore prayer; and I was not a little surprised to learn afterwards that this boy was not from a Protestant family." In the evening Mr. Dwight preached to about forty persons, who gave "the most strict and solemn attention."

30. This morning I met the standing committees of the church and community, and addressed them on the importance of engaging actively in the work of diffusing the gospel all around them. The church is small, having only about eighteen members; and these have been much persecuted in past years; and they

are also poor. Since they have enjoyed liberty of conscience, by the good providence of God, they have apparently been led to the policy of strengthening and edifying themselves, rather than of making aggressions. They seem quite prepared, however, to enter into the plan of laboring for the good of others, especially in the surrounding villages; and one of their number, the bookseller and colporter of this town, promises to start soon on a tour through this district for the sale of books, and also for making known the gospel to those who are ignorant of it.

In the afternoon we attended the regular weekly meeting of the females; at which the pastor gave a familiar exposition of a portion of the Old Testament, questioning those present on what had already been gone over. It was deeply interesting to see their earnest faces, and to listen to their prompt and intelligent answers, showing that they well understood the subjects.

To many in this country the following extract will be particularly interesting: "Pastor Hohannes is quite systematic in all his arrangements and labors; and he has a remarkably happy method of addressing his people. He is wholly devoted to his work, in which he takes great delight; and there are probably few pastors in America more really useful than he is. The meetings in this place are much the same in number and kind as in Nicomedia, although the congregation is not quite half as large."

Books Needed—Return.

While at the houses of the pastors of Adabazar and Nicomedia, I felt more than ever the importance of their being well supplied with books, and especially helps to the study of the Bible. They both read and speak the English language with ease, and of course are able to profit by our literature. They have access to no libraries, and are far removed from ministerial brethren, who might aid them in their difficulties. They must preach and expound week after week; and inquirers often come to them to learn the way of God more perfectly. If any ministers in the world need to be fully furnished with "helps," surely these brethren do. By the kindness of some Christians in America, they have already received a few books, such as Scott's Commentary, Barnes's Notes on the Gospels and most of the Pauline Epistles. But many more books are needed. Such works as Kitto's Cyclopedia, Murdock's Mosheim, and Woods's Theology would be invaluable to them. Indeed, any books in church history, biblical archæology or theology, and any commentaries in English would be acceptable and useful, provided they are sound; and no book that would be a real help to a minister in America, would come amiss to them.

Mr. Dwight and his friend were obliged to return to Nicomedia in an ox wagon in the night; and they had a most uncomfortable ride. About midnight, while they were stretched upon their straw, trying in vain to sleep, the wagon was completely overturned, "so that all the wheels were in the air." "We were underneath," Mr. Dwight says, "in the mud! Of course our clothes were soon wet and dirty; the slenderly-framed top was crushed; and our provision basket was upset. But we were not injured in life or limb." On the following night they went from Nicomedia to Constantinople in a boat, wafted along by a gentle breeze; so that by sunrise Constantinople was spread out before them in all its magnificence.

Mr. Dwight concludes his journal as follows: "We landed at eight o'clock in the morning, thanking God for the privilege of seeing so much of the work of the Spirit in this land, and for the protection which we had enjoyed. Mr. Lowndes, who has been a misssionary and Bible agent in the Mediterranean for thirty-six years, said it was the most interesting tour he had ever made. Two things particularly struck my own mind in both the places which we visited, and awakened a train of very pleasing reflections. One was the oneness of soul and spirit that seems to pervade the brethren; and the other the high standing they have gained in the estimation of all classes, particularly the Mohammedans, for honesty and truth."

Bombay.

LETTER FROM MR. FAIRBANK, OCTOBER 15, 1851.

As Mr. Fairbank has charge of the printing establishment at Bombay, his attention is naturally directed to the issues of the press, in whatever language, and with whatever aims. Some of the statements contained in the present letter will be read with peculiar interest by those who are longing for the redemption of India. The first paragraph is only one of a series of facts which show the perils which environ the educated Hindoos.

Dangers of Young Men—The Press.

The brahmins have been in a state of great excitement for the last month, on

account of some revelations respecting a secret society, called the Paramhans Sabha. It is said that they repudiate all religion, claim freedom from all restraint, disregard not only caste, but the civil law and the principles of morality; that there were twelve at first, but now there are scores. There is doubtless great exaggeration in these reports, and the exact truth can not be discovered. There is a society of that name, however, composed of young men who have lost their faith in Hindooism, without obtaining another faith; at least this is true of some who are known to belong to this society, and of many others in Bombay. For the most part they have not been taught in the mission schools, but in the government schools, from which religion is excluded. There are a number of young men, who have been or still are students in the missionary institutions, and a few from the government institutions, who are considering the claims of the Christian religion, with more or less earnestness, and with a general conviction of its truth.

Those young persons who understand our language, are strongly tempted to read the licentious and infidel works which are brought from Europe. Bombay is flooded with English books, "remainders" sent out by publishing houses, which are sold at auction for very low prices, and then hawked through the city. The larger part of this is "light literature," and its influence cannot but be deleterious.

The native press, Mr. Fairbank says, continues to array itself against Christianity, and to send forth much that is demoralizing. But the Mahratta periodicals that have opposed the missionaries most violently, have all been short lived. The last of them, called the "Moon-rise Instructor," reached its second number six months ago, and then closed its career.

In such circumstances it is cheering to notice the activity of the Tract and Book Society. It will not be known till the end of the year how the sales by colporters, &c. compare with those of last year; but something is done every day, both in preparing new works of standard excellence, and in selling those which have been published. The scheme of gratuitous distribution is little practiced at present in Western India. The conviction seems to be general, that it is best to sell by means of colporters. Tracts are now neatly printed, and covered in an attractive manner; and no doubt the cover, rather than the contents, often finds a market for a book.

An instance in proof of this occurred recently. Efforts had been made in a district in Goojerat to sell the rough-cast tracts, such as used to be given away, but with indifferent success. At last a colporter, supplied with the late publications of the Tract and Book Society, sold more than a thousand in eight days; and one of the missionaries wrote very urgently to Bombay, that he feared the press here and the one at Surat would not be able to supply the demand.

The Tract Society are publishing some poetical works. The Hindoos are extremely fond of poetry; so that almost all their favorite religious books, and even their grammars and law books, are in verse. Religious truth may take a stronger hold on many minds from coming in this pleasing garb. A metrical version of an extended work, called the Glory of Christ, is in course of preparation, under our supervision and direction, by a pundit in the employ of our mission, a man who has long known the truth, but is prevented by worldly considerations from following his convictions. More than seven hundred stanzas of this work have been printed in the Dnyánodaya, and have attracted much attention. The poetry is considered uncommonly good, and the author adheres closely to the Scripture narrative. In one of the native papers the people have been repeatedly warned against this history of Christ, and the "padres," it is said, are preparing a pooran, in the hope that its origin will be forgotten in a few years, and that it will be reckoned among the Hindoo shastres.

Mr. Fairbank states that the Bombay Board of Education have recently published a voluminous report, in which they favor caste distinctions, unlike the Boards at Madras and Calcutta. This is much to be regretted on many accounts.

Printing in Goojerati and Sindhi.

The demand for printing in the Goojerati language is fast increasing; and though we have been training new compositors, and casting case after case of new type, we have not yet been able to keep up with the demand. We have just finished a small history of India for the Board of Education; we are now printing, besides tracts, a translation of Chamber's Moral Class Book, and a duodecimo edition of the Goojerati New Testament.

The type used for these works belongs

to a font for which the punches were cut by Mr. Graham, our printer; and the type is cast in our foundry. This was considered the best font of Goojerati in existence, on account of the beautiful form of the letters, and because a year since it was the only font containing double letters. During the past year, however, Mr. Graham has added the double letters to a font, the single letters of which had been cut at Calcutta.

For some months past a large part of Mr. Graham's time has been employed in modeling the punches and superintending the preparation of matrices for casting the type of still another Goojerati font, of a larger size and heavier face than the former. He has succeeded in this still better than in his former efforts. The letters cast are much admired by those who have seen them. We expect to have enough of this font in the course of another month to begin printing. We shall then have four fonts of Goojerati type, three of which are complete with double letters.

We have lately had a demand for printing in Sindhi, using the Arabic character. The printing heretofore done in Sindhi has been in the Nagari character. There will doubtless be a demand for Sindhi tracts and books in the Arabic character; and there is a necessity for our being in readiness to meet the demand. Missionaries are entering that field, and will soon want the printed page. The type required for this purpose would be far more suitable for much of the Hindoostani that we now print in our small type, or which is lithographed, and would enable us to print Persian in an acceptable style.

Madura.

LETTER FROM MR. TAYLOR, SEPTEMBER 5, 1851.

THE following extracts are valuable, as showing the strength and violence of the opposition which must frequently be encountered by the missionary and his associates. Other societies have been obliged to breast a similar storm, particularly in Southern India. Indeed, it is but a few years since the Christian shanars, under the care of our English brethen, were subjected to a persecution far more violent than Mr. Taylor has described. This letter is from Mandahasalie.

Violent Opposition.

Camethe is a town directly east, having a thousand houses, five hundred of which belong to Mohammedans, and three hundred to shanars. To the latter I have repeatedly preached; and I have distributed some books among them. The Mohammedans have exhibited unusual liberality. Many of them have received books and tracts, some of which, as I know, are read; and none of them have shown me any disrespect. None of the shanars are Christians; but they read, hear, and make inquiries, with some interest. There is a Roman Catholic church in the place, of respectable size; and some of the people who go to it, are reading the Scriptures. One of them disputed zealously at first; but he now reads and makes inquiries. Of late, however, we have met with opposition, such as I have not seen before.

In my last I spoke of a village three miles west, Caresacoolum, in which a congregation was established at the beginning of the year. A few families of shanars, four I think, had joined the congregation; and it was expected that more would do so. The work among them went forward, till fifteen families were enrolled as members of the congregation. This is one fourth of the shanars who live in that village and in another which is on the other side of the street. And all the sixty families appear to be friendly, as well as a few of the naikar caste; and they occasionally attend our meetings.

The moonsiff of the village, fearing the loss of different kinds of service and small sums of money he had long illegally obtained from them, began in various ways to vex and annoy them. His brother one day entered the garden of one of our people, and openly and wantonly did considerable damage. For this he was prosecuted and fined. The moonsiff now seemed to be filled with rage. As justice in courts managed by natives comes slowly and with great uncertainty, his openly violent acts were not prosecuted. Considerable damage was done to the property of our friends at night; but the wrong-doers were not known, though readily suspected.

About this time there were signs of a movement towards Christianity among some of the shanars of neighboring villages. In one, a mile from Caresacoolum, three families came regularly to the Sabbath meetings. I gave them no school or catechist, nor did I promise one; but they continue to attend meetings regularly, and call themselves Christians. In Allarapertte, a mile and a half from Caresacoolum in another

direction, a number of families began to consider the claims of Christianity, and sometimes attended the Sabbath services; but they stood in fear of the moonsiff of their village also, who appeared determined that the gospel should not gain a foothold there. He is reported to be one of the leaders of the robbers who abound in this region. When I have gone to that village to preach, he has been present; but it seemed to be for the purpose of overawing those who might attend. One day when I preached to them, I remarked their peculiar taciturnity. I could not draw out answers to my questions; but when I left the village, some came running after me, saying that they were afraid to talk before the moonsiff, but they wished me to send them the catechist Nathaniel, who had sometimes visited them. The moonsiff, they thought, would not then oppose; and they thought that they should not be afraid.

After a time, as they became more decided, I bought a small piece of ground in the village, with walls for a house on it. Our stand was now taken; and it was time for the enemy to yield or join issue. The purchase was made on Saturday. Sabbath evening, after the people had been here to church, the moonsiff, with a company of men, tore down a part of the walls which I had purchased, seized, bound, and kept closely confined during the night the man who sold the ground. For these things complaint was made. But the moonsiff, whose official duty it is to report all disturbances in the village, sent word to the magistrate that the man was caught with fire in his hand, ready to burn a house, and that this was the reason why he was confined that night; and as to the walls, he stated that he tore them down because of their liability to fall and endanger the lives of the villagers.

The next Saturday evening an assault was made on our people at Caresacoolum by nineteen men, with clubs and knives; and fire was applied to the building erected for a school-house and church, though it was quickly extinguished. Prior to this time I had not given credit to the reports which I had heard; but the alarm of our people was now great and general. Knowing the character of their enemies, I became satisfied on inquiry that they had reason for alarm.

Synopsis of Persecuting Acts.

Mr. Taylor has collected a number of facts, showing the nature and extent of the combination to arrest the progress of the gospel. He has arranged them chronologically.

July 13. The moonsiff at Caresacoolum, aided by more than twenty men, drove his cattle into the garden of one of our men, beat those who attempted to drive them out, and threatened to burn the school-house and drive away the catechist.

August 1. A meeting was held in one of the temples in Allarapertte, composed of the head men, moonsiffs and accountants of that and two neighboring villages, together with a large number of the people. They entered into a written agreement that the village watchman should not watch, or the barber shave, or the washerman wash for the Christians; that if anything was taken from the latter, they would conceal the truth, and thus prevent their obtaining justice; and that if the catechist or missionary should come to their village, they would bring against them false accusations, and secure their imprisonment.

On the 3d of August, the walls of the house purchased by Mr. Taylor were torn down, and one of his friends imprisoned, as has been already stated.

12. The moonsiff at Caresacoolum, the accountant of Allarapertte, the chief man of Toomisenompertte, with others, met and agreed to collect money to the amount of one hundred rupees from each of their villages, for the purpose of having my house plundered and myself expelled.

13. Nineteen men from different villages met at the house of the moonsiff at Caresacoolum, gave him presents; and one of them made a vow, that within a given time he would plunder the houses of the Christians, burn the school-house, and build a temple to Mare Aman on the spot where it stands.

15. The brother of the moonsiff of Caresacoolum sent to two of the head men of a neighboring village, and asked their co-operation in the work of expelling the missionary and catechist from the region.

On the 16th of August an assault was made by nineteen persons at Caresacoolum, with clubs and knives, as described above.

Learning these things, I at once wrote to the Collector, and he sent aid as soon as possible. The leaders in the plot certainly managed their part with caution. To prove a conspiracy would be

tedious; and the overt acts were committed only by their tools. Their plans for doing us mischief have been broken in upon; but I doubt whether they have been abandoned. Annoyance has not ceased, though it is not so bold as formerly.

One event connected with this movement has given me much pain. A low caste congregation, of eight families, left us at the commencement of the more open opposition. I had begun to hope that two or three of them might be true Christians. But I was under the necessity of dismissing a catechist who had acquired considerable influence over them; and he, apparently from ill will, drew them away from me, encouraging them to think that a missionary of another society might be obtained, who would do more for them. Having been alienated from me, the moonsiff of Caresacoolum quickly drew them to his side; and the man who swore to build a heathen temple on the site of our building, was one of them.

I trust that these things will "work together for good." Thus far our troubles have not served to alienate our people from us, but to unite them to each other and to us more and more. The heathen shanars of the village have sympathized with us; and some in other villages have expressed their good will and intention to join us. But the hope that their oppressions are about to cease, may have had some influence in drawing forth these expressions. Piety built on that hope alone will not stand long. I can rely only on conquests made through the truth.

Proceedings of other Societies.

Foreign.

MORAVIAN MISSIONS.

The Periodical Accounts for December, 1851, contain the "Circular Letter of the Synodal Committee for the Management of the Brethren's Missions." The following statement, abridged from this document, will give the reader a correct idea of the operations of the Moravians in heathen lands.

State of the Missions.

From our two messengers in the district of Port Phillip in Australia, intelligence has been several times received. They had spent several months with Mr. Parker, protector of the aborigines, from whom they received much kindness, at Mount-Franklin, on the river Loddon, where they occupied themselves diligently in learning the language of the natives. They then set out on an exploratory journey through the district to the north-westward of Melbourne, with the view of making themselves acquainted with some of the native tribes, and of choosing a suitable locality for their future residence. They give distressing accounts of the poor degraded people; of the vindictiveness, with which they lie in wait for their enemies, to kill them; of the appalling indifference with which mothers destroy their children, when they find them troublesome; of their indolence, which prevents them even from building huts or making clothes, to protect themselves against the wind and the weather. For their future abode, our brethren have selected a place in the neighborhood of Lake Boga, two hundred miles from Melbourne, not far from the river Murray, a district said to be frequented by numerous Papoo tribes.

Our missionaries laboring on the Mosquito Coast see already some fruit of their faithful toil. At Bluefields, where they reside, several awakenings have furnished proof that the preaching of the gospel has not been in vain. The meetings have been well attended, and several persons have been baptized within the year. The Sunday school numbers already one hundred scholars, and the day school nearly thirty. The young king sent to school one of his attendants, a boy of the Mosquito race, the first of his nation; and brother Lundberg describes him as a very intelligent and hopeful pupil. His youngest sister gives our brethren much pleasure; she is evidently much concerned about the salvation of her soul. Our brethren and sisters are particularly anxious to accustom the people at Bluefields, chiefly consisting of negroes, to habits of industry, and to induce them to do more for the cultivation of their remarkably fertile soil, instead of gaining their livelihood by fishing, which agrees better with their natural indolence. Some progress has been made, according to the latest advices, towards the erection of a church. Among the other Indian tribes, with whom our missionaries come in contact, we mention particularly the Caribs, who are said to inhabit large villages, and the St. Blas tribe, distinguished by their capability of improvement.

In passing to the West Indies, we would first notice the Danish Islands. Brother Enderman writes from St. Croix: "I am

confident that better times are in prospect for our mission; after the violent storm through which it has passed, a brighter day begins to dawn." Evidences of renewed spiritual life are observable in each of our three congregations in this island. The churches can no longer contain the number of attentive hearers, and the negroes are collecting money for the construction of new ones. The old churches will be employed for Sunday schools. These are well managed and well attended. With respect to the day schools, matters are still as they were. The negro children are educated in the public schools under our superintendence; yet our missionaries complain that, notwithstanding the emancipation, the children are not yet allowed by the laws to attend school after they have attained their ninth year, as at that early age they are taken away to field-labor, just when their facultics are beginning to be developed. At Friedensberg, where the Lord's blessing attends the indefatigable activity of brother Kleiner, a new school will be opened for the children of the town. The enforcement of the law respecting marriage has proved very beneficial to the morals of the negroes. In St. Thomas and St. Jan also our brethren and sisters express themselves in cheering terms respecting their labors in church and school. In the last-mentioned island, however, the prevailing dissatisfaction of the negroes with their still oppressed condition, operates disadvantageously, as might be expected.

Our negro congregations in the British Islands, Antigua, St. Kitt's, Barbadoes, and Tobago, are already greatly advanced in Christian knowledge. The missionaries attend faithfully to their pastoral duties; and the word of God dwells richly among the people. The time of ignorance having passed away, these congregations have entered into a new stage of their history, in which the danger must be encountered, lest some of their members, too imperfectly convinced of the necessity of true conversion, should rest satisfied with the mere knowledge which puffeth up, but leaves the heart empty. The distressing experience has more than once been made, that some, in other respects very useful native teachers, have been rendered, through pride, quite unfit for their office.

Our seven congregations in Antigua are building themselves up on their most holy faith; and the serious spirit which generally prevails among the twenty-three pupils of the training-school at Cedar Hall, justifies our hope, that a rich blessing will accrue to the West India Islands by means of this well-conducted seminary. At Basseterre, St. Kitt's, the large church is filled twice every Sunday; and the day school numbers three hundred children. At a public examination the Governor, with a number of other gentlemen, were present as visitors. Loud applause frequently interrupted the performances of the children, which gave evidence of satisfactory progress. The churches and schools at the other stations are also well attended. Nevertheless, our missionaries in this island complain of the too great prevalence of a proud, insubordinate spirit, manifested at times by the negroes. The mission in Tobago is generally in a prosperous state. Brother Cooney writes from Montgomery: "What characterizes our congregation, is simplicity of faith, love to the Savior, earnestness in prayer, and a faithful employment of the means of grace." Our four congregations in Barbadoes have also the word of Christ dwelling richly among them.

In Jamaica our missionary work appears to be prospering. The temporal pressure is not, indeed, without its injurious influence. Many churches have been scattered, and many schools given up, and the population, in some districts, are sinking back into ignorance and barbarism. The more zealously do our brethren strive to counteract this decline; and we may say with gratitude, that the Lord has not withheld his blessing. Our thirteen congregations exhibit a decrease neither in number nor in spiritual life. The severe visitation of the cholera, which carried off in a short time a great number of persons, has produced a salutary effect upon many. The churches are more crowded than ever before. It is also peculiarly cheering and worthy of thanks, that our brethren have succeeded in establishing, besides the station schools, not fewer than twenty-two country schools, in which nearly eight hundred children receive instruction.

In Surinam our hope for the extension of our labors among the young people, has not been realized to the extent we could have wished. The day school in the town of Paramaribo has indeed increased in number; and a numerously attended Sunday school has been also commenced. At the other stations our brethren and sisters also do their best to instruct the negroes; but slavery throws the greatest obstacles in the way. At New Bambey, our little settlement in the free negro country, which had been again bereaved by the departure to his rest of brother M. Barsoe, sister Hartman has been meanwhile laboring in great blessing, and the Lord has preserved her health in that dangerous climate. At the stations, Rust-en-Werk, Liliendal, Salem and Charlottenburg, the missionary work is making progress; though our brethren are everywhere much impeded in their labors by the still existing state of slavery. Hundreds of poor slaves attain to that liberty which enables them to say, in spite of their present wretched condition, "The law of the Spirit of life in Jesus Christ hath made me free from the law of sin and death."

Our four congregations in Greenland are proceeding peacefully. The lives of many of the converts are conformable to the spirit of the gospel; and the happy departure of others gives evidence that the preaching of the cross continues to approve itself as the power of God unto salvation. At Lichten-

fels so great a number of out-dwellers came together at Christmas, that all could not be accommodated in the houses of the Greenlanders, and seventy were quartered in the school-room. The celebration of the festival was blessed. In the southern congregation, Fredericksthal, several heathen were baptized. But the visits of the heathen from the east coast, descendants of the ancient Normans or Northmen, were less frequent than in the preceding year. The out-dwellers of all the four congregations were visited by the missionaries in autumn and spring. Our brethren willingly exposed their lives to many a danger, in following their scattered sheep to their different places of residence, and were received by them with childlike joy and gratitude. A great source of uneasiness to the missionaries continues to be the increasing degeneracy and impoverishment of the natives, occasioned by the gradual adoption of European habits, and by indulgence in foreign luxuries.

At Hebron, on the Coast of Labrador, the ninety Esquimaux who removed thither from Saeglek, have given much satisfaction to the missionaries by their attention at church and at school, and by their steady and orderly behavior. They appeared to be growing in grace and in the knowledge of our Lord and Savior Jesus Christ. This was particularly the case with the former sorcerer, Paksaut, and his wife Kommak.

Of other heathen Esquimaux, some of whom have no fixed abodes, but are roving about from one place to the other, many come as visitors to Hebron, and the missionaries faithfully embrace the opportunity to tell them of the Savior, who shed his blood for them. The latest intelligence received from brother Miertsching was of July 30, from Cape Lisburn, east of Behring's Straits. After a short stay at Honolulu, in the island of Oahu, where our dear brother was kindly received by the American missionaries, and permitted to enjoy a season of refreshment for soul and body, after the hardships he had endured on the previous stormy voyage, he sailed in the Investigator for Behring's Straits. Passing by Oonalaska, he met with some heathen, with whom he was able to converse in the Esquimaux language. The vessel was seen for the last time in August, taking her course northwards from Cape Lisburn to the Polar Sea.

The severe visitation of our mission in South Africa claims our sympathy in a peculiar manner. The hand of the Lord is at present heavy upon it. Two stations, Shiloh and Goshen, have been ruined by the disastrous Caffre war, which has raged since the beginning of this year; and Mamre has likewise been, of necessity, deserted by the missionaries. According to the latest advice, however, the brethren and sisters Bonatz, Gysin and Kschischang, have returned to their desolated field of labor. This took place on the 22d of April, by invitation of the Commandant at Whittlesea, and with the full sanction of Sir Harry Smith; the whole band of faithful Fingoes who had shared their temporary exile, accompanying them on their adventurous journey back to Shiloh. Here they were welcomed with tears of joy by the Fingoes who had remained behind, longing for the return of their teachers. They found shelter in the school-house, and held their meetings with the Fingoes in the open air; for the church, of which only the roof is destroyed, continues to serve as a barrack to the English. From the three older congregations, Genadendal, Groenekloof and Elim, about nine hundred Hottentots joined the army in Caffraria as volunteers. They have acquitted themselves well, and received a good testimony from the Governor and their officers. In the above-mentioned congregations many a prayer has been offered up on their behalf; and their letters, addressed to their families, express in a touching manner their earnest desire to be faithful to their superiors, as well as to their Savior, and the comfort and encouragement they derive from the reading of the Bibles which they have taken along with them. Though they have been engaged in many a bloody action, a comparatively small number have lost their lives.

The war still rages; the Caffres, though several times defeated, have obtained an accession of numbers, by the defection of several chiefs, who formerly took part with the English. But we will trust in the Lord; he will spread the wings of his almighty protection over his servants in the hour of danger, and will give them strength and courage to build up again the altar which has been thrown down; nor will he withhold the needful means. Many of the Shiloh Hottentots are said to have already surrendered to the English, and to be now fighting against the Caffres.

We would still notice, however briefly, the field of operation assigned to us among the North American Indians, the Delawares, and the Cherokees. The number of believers constituting our congregations of these races, which seem to be gradually dying out, is indeed but small; nevertheless, the gospel manifests its power in their hearts, and the missionaries are permitted to see some fruit of their labors. The brethren Oehler and Schmidt, at Westfield, have the prospect of extending the sphere of their usefulness, by visits to some other Indian tribes, who appear to be desirous of instruction.

Towards the carrying out of the plan of establishing a mission among the Mongol tribes in Asia, steps have already been taken. The Lord, to whom nothing is impossible, will, we trust, prepare our way, and procure our messengers access to these people, who engaged the attention of our church, as early as the time of Count Zinzendorf.

The subjoined table will show the numerical condition of the different stations of the United Brethren.

Tabular View.

PROVINCES AND STATIONS.		*Date of establishm't*	*Communicants.*	*Baptized Adults.*	*Baptized Children.*	*Total in church fellowship*	*Total under instruction.*
	DANISH WEST INDIES.						
St. Thomas.	New-Herrnhut,	1732	261	327	268	856	936
	Town of St. Thomas,	1843	76	32	62	170	209
	Niesky,	1753	453	130	353	936	1,289
St. Croix.	Friedensthal,	1754	588	225	407	1,220	1,673
	Friedensberg,	1771	411	201	362	974	1,430
	Friedensfeld,	1804	679	196	492	1,367	2,089
St. Jan.	Bethany,	1754	158	111	230	499	709
	Emmaus,	1782	276	132	457	865	1,164
	ENGLISH WEST INDIES.						
Antigua.	St. John's,	1756	1,554	194	621	2,369	2,533
	Gracehill,	1774	709	136	405	1,250	1,387
	Gracebay,	1797	318	104	340	762	826
	Newfield,	1817	268	36	226	530	576
	Cedar-Hall,	1822	669	110	480	1,259	1,369
	Lebanon,	1838	337	72	290	699	763
	Gracefield,	1840	315	84	254	653	683
St. Kitt's.	Basseterre,	1777	758	354	560	1,672	1,950
	Bethesda,	1820	438	178	320	936	1,038
	Bethel,	1832	153	39	112	304	384
	Estridge,	1845	227	75	180	482	557
Barbadoes.	Sharon,	1767	732	139	1,032	1,903	2,188
	Mount-Tabor,	1825	206	53	201	460	498
	Bridgetown,	1836	190	64	115	369	390
	Clifton-Hill,	1841	166	65	290	521	576
Jamaica.	Fairfield,	1823	656	123	560	1,339	1,583
	New-Eden,	1812	320	142	427	889	1,070
	Irwin-Hill,	1815	203	41	274	518	654
	New-Carmel,	1827	489	154	650	1,293	1,718
	New-Fulneck,	1830	401	110	520	1,031	1,233
	New-Bethlehem,	1833	307	76	300	683	814
	Beaufort,	1834	240	43	225	508	620
	Bethany,	1835	441	75	532	1,048	1,304
	New-Hope,	1838	223	125	405	753	948
	Nazareth,	1838	268	44	357	669	762
	Lititz,	1839	358	96	400	854	1,051
	Bethabara,	1840	326	108	300	734	888
	Springfield,	1848	174	59	265	498	660
Tobago.	Montgomery,	1827	431	246	537	1,214	1,476
	Moriah,	1842	224	91	200	515	660
	CENTRAL AMERICA.						
Mosquito Shore.	Bluefields,	1848	No returns.				
	SOUTH AMERICA.						
Surinam.	Paramaribo, Town,	1776	1,709	1,193	580	3,482	5,164
	Ditto, Plantations,		74	796	284	1,154	3,698
	Charlottenburg,	1835	63	1,392	363	1,818	6,015
	Rust-en-Werk,	1845	20	80	12	112	492
	Liliendal,	1849	19	153	50	222	962
	Salem,	1840	117	258	174	549	906
	New Bambey,	1841	19	34	46	99	124
	NORTH AMERICA.						
Delawares.	New Fairfield,	1792	38	50	80	168	205
	Westfield,	1838	40	21	60	121	133
Cherokees.	New Spring-place,	1801	20	1	10	31	53
	Canaan,	1843					60
	LABRADOR.						
	Nain,	1771	86	74	115	275	314
	Okkak,	1776	178	70	159	407	408
	Hopedale,	1782	53	65	96	214	229
	Hebron,	1830	78	72	94	244	346
	GREENLAND.						
	New-Herrnhut,	1733	200	67	135	402	421
	Lichtenfels,	1758	156	120	106	382	382
	Lichtenau,	1774	268	127	251	646	703
	Fredericksthal,	1824	211	80	165	456	493
	SOUTH AFRICA.						
	Genadendal,	1792	949	423	911	2,283	2,846
	Groenekloof,	1808	345	226	558	1,129	1,341
	Enon,	1818	92	66	120	278	304
	Elim,	1824	308	173	369	850	1,214
	Leper-Hospital,	1823	13	12	4	29	45
	Shiloh { Hottentots,	1828	66	42	127	235	283
	Shiloh { Tambookies,		20	18	25	63	479
	Clarkson,	1839	89	25	96	210	323
	Mamre,	1848	—	—	—	—	100
	Goshen,	1849	No returns.				
	Totals,		20,234		18,999		68,701

Finances.

The financial statement of the Synodal Committee is not without its interest. This shows that the income for 1850 was £11,776 14 6, while the expenditures amounted to only £10,402 5 4. The receipts from the Brethren's congregations in Europe and America were £2,956 18 5; from other denominations £5,971 1 8; from the Brethren's Society in Pennsylvania £1,271: from legacies £3,827 14 8, of which sum £2,324 7 8 came from Great Britain and Ireland. The amount paid for the missions was £5,137 17 1; for retired missionaries, widows, and children of missionaries, £4,326 17 7; for expenses of management £631 4 4; for miscellanies £306 6 4. In explanation of the reduced cost of the missions, the Committee say that the increased contributions of the West India flocks have afforded relief to the mission fund; the expenses of the Labrador mission have been defrayed by the Brethren's Society in London for the Furtherance of the Gospel; for the missions on the Mosquito Coast and in Australia there are special funds; and the industry of the missionaries in Surinam and South Africa has been richly blessed.

Domestic.

SEVENTH DAY BAPTIST MISSIONS.

The Seventh Day Baptist Missionary Society held its ninth anniversary at Brookfield, Madison county, New York, September 11, 1851. From the Treasurer's report it appeared that the receipts of the society for all purposes had been $5,395 17, and the disbursements $4,285 80, $200 having been expended in the West, and $3,972 86 in the foreign field.

The society supports only one missionary in this country; he is in Illinois. Some efforts have been made towards commencing a mission among the French Canadians; but nothing has been settled definitively.

The foreign operations of the society are at Shanghai, China. Two missionaries are sustained in that city, Rev. Messrs. Carpenter and Wardner. The necessary buildings are in course of erection; and a large part of the expenditure of the year has been on their account. A church of seven members has been organized.

FREE WILL BAPTIST MISSIONS.

The late report of the Free Will Baptist Foreign Mission Society shows that the entire receipts of the past year were $4,958 14; of which sum $3,833 06 are credited to the contributions. The expenditures amounted to $5,512 17; and the balance left in the treasury was $1,587 63. The society has one mission, consisting of two stations, in Orissa, India.

Ballasore.—O. R. Bacheler, R. Cooley, *Missionaries;* Mrs. Bacheler, Mrs. Cooley; Miss L. Crawford, *Assistant.* Two Native Preachers.

Jellasore.—J. Phillips, *Missionary;* Mrs. Phillips. Two Native Preachers.

The mission appears to be prosecuting its work with diligence and fidelity, though not with any very striking results. In the two churches there are twenty-six members, three having received baptism during the past year. The different boarding schools contain sixty-seven pupils. Sixty-two of these are Khond children, "all of whom would have been butchered by the votaries of a bloody superstition, had they not been providentially rescued." The natives have received medical aid to some extent.

STATISTICS OF AMERICAN MISSIONARY SOCIETIES.

The following tables have been compiled from the last reports of the different missionary societies in this country. They embrace the operations of these institutions among the heathen, the oriental churches, the Jews of other lands, Liberia, the West Indies, and our own aborigines. The number of stations, it will be seen, is 261, of missionaries 369, of male assistants 79, and of female assistants 380.

Laborers and Results.

SOCIETIES.	*Stations.*	*Ordained Missionaries*	*Male Assistants.*	*Female Assistants.*	*Native Helpers.*	*Church Members.*	*Boarding Scholars.*	*Day Scholars.*
American Board of Commissioners for Foreign Missions,	110	151	34	201	142	24,763	*975	*22 334
American Baptist Missionary Union,	30	47	7	57	140	9,487	581	1,579
Methodist Missionary Society,	27	37				3,319		681
Free Will Baptist Missionary Society,	2	3		4	4	26	67	
Episcopal Board of Missions,	5	7		13	7			
Presbyterian Board of Missions,	27	50	17	52	29	389	540	1,751
Lutheran Missionary Society,	4	7		4				
Seventh-Day Baptist Missionary Society,	1	2		2		7		
American Indian Missionary Association,	6	8	3	13	8	1,320	167	10
Baptist Free Mission Society,	1	1		2	1			
Associate Presbyterian Board of Missions,	1	1		2				
Associate Reformed Presbyterian Board of Missions,	1	3	1	3				
Southern Baptist Board of Missions,	13	11	6	7	5			
Methodist South Missionary Society,	25	28				3,494	395	
American Missionary Association,	10	13	11	20	4			

* Including those supported by the Hawaiian Government.

Fields Occupied.

This table shows the fields occupied by the different societies, and the number of ordained missionaries in each.

SOCIETIES.	*Indians.*	*Sand. Islands and Borneo.*	*China.*	*Siam and Burmah.*	*India.*	*Western Asia and Greece.*	*South Africa.*	*West Africa.*	*West Indies.*
American Board of Commissioners for Foreign Missions,	24	27	9		35	36	14	6	
American Baptist Missionary Union,	8		4	27	6	2			
Methodist Missionary Society,	17		5					15	
Free Will Baptist Missionary Society,					3				
Episcopal Board of Missions,			2			1		4	
Presbyterian Board of Missions,	9		10	2	25			4	
Lutheran Missionary Society,					7				
Seventh-Day Baptist Missionary Society,			2						
American Indian Missionary Association,	8								
Baptist Free Mission Society,									1
Associate Presbyterian Board of Missions,									1
Associate Reformed Presbyterian Board of Missions,						3			
Southern Baptist Board of Missions,			4					7	
Methodist South Missionary Society,	26		2						
American Missionary Association,	2	1		2				3	5
Totals,	94	28	38	31	76	42	14	39	7

American Board of Commissioners for Foreign Missions.

Recent Intelligence.

GABOON.—Mr. Wilson says, under date of October 7, that Mr. Preston's station has been somewhat disturbed of late by a war among the surrounding villages. No missionary was on the ground at the time, as Mr. Preston had not returned from this country, and Mr. Best was temporarily absent. If either of these had been there, Mr. Wilson thinks, hostilities would not have gone so far; and it is thought that the affair will soon be settled.

On the 15th of October the members of the mission addressed the following letter to Charles Pénand, Commander-in-Chief of the French naval forces on the west coast of Africa.

Respected Sir,—The undersigned, American missionaries residing at the Gaboon, desire to present their acknowledgments for the polite attentions which you have extended to them personally, and for the interest you have manifested in the labors in which they are engaged. At the same time they would renew the assurance already made, that they have no object in residing at the Gaboon, except to promote the intellectual and religious improvement of the aborigines of the country.

We would also express our hearty sympathies in the successful efforts you have put forth to prevent the natives of this region of country from participating further in the foreign slave-trade; and we hope they will not be suspended until this wicked practice is entirely suppressed.

Be pleased at the same time to accept of our best wishes for your personal welfare and a safe return to your native land.

With sentiments of highest regard, we remain yours, &c. &c. &c.,

J. LEIGHTON WILSON.
A. BUSHNELL.
JACOB BEST.
HENRY A. FORD.
ROLLIN PORTER.

On the 17th of October the following reply was received.

Gentlemen,—I have been highly gratified by the letter which you have done me the honor to address to me, in relation to the measures which I have taken to arrest the slave-trade in the waters of the Gaboon. I am happy, Gentlemen, in receiving the sympathies extended to me by men who are so honorable, and who enjoy, with such good reason, the esteem of the inhabitants of the country.

One of the principal objects of France in establishing herself at the Gaboon is to introduce civilization; and you are contributing largely to this work. Gentlemen, we shall regard as good compatriots and friends those who, like yourselves, conduct the natives in this path by their instructions and by their example.

Be pleased to accept, Gentlemen, the expression of my high esteem and my most distinguished consideration.

The Captain, &c. commanding the French naval division of the western coast of Africa,
PENAND,
at the Gaboon.

A letter of Mr. Wilson, dated October 28, has furnished the following extract.

The English squadron has very nearly put a final end to the slave-trade. All its strongholds in the vicinity of the Congo have recently been

abandoned. Indeed, I know of but three points on the whole coast now where it is still continued; and these, I have no doubt, will be relinquished before the close of the present year. Frequent efforts will doubtless be made to renew it; but it will be much easier to prevent its revival than it was to exterminate it in the first instance. The year 1851 will probably be the historic period of the breaking up of this protracted and wicked traffic. The English Admiral, and a large number of his vessels, are now at Cape Lopez, (the place which has served as an outlet for all the secret slave-trade carried on in this river for three or four years past,) and will, no doubt, effectually abolish it before he leaves.

Hasbeiya.—Under date of November 25, Mr. Thomson says that thirty new names have been added to the list of Protestants in Hasbeiya. Forty-five have signed a petition to be acknowledged as such at Ibel; and there are others who wish to join them, making about sixty in all. Other places in that vicinity are demanding attention. A Protestant movement has commenced at Tyre, owing in part to the presence of two or three Hasbeiya families. In Sidon also there is decided encouragement.

Diarbekr.—Mr. and Mrs. Dunmore left Aintab for Diarbekr November 5, expecting to make that their field of labor in future.

Ahmednuggur.—Mr. Munger writes from Bhingar, November 15, as follows:

Last Sabbath two persons were admitted to the church. One of them, the wife of a native helper, has been long an inquirer. Hindooism has done her so much wrong, that she finds it very hard to overcome the corruptions and depravities of her nature. The other is the son of another native helper. This lad is much loved by us all. No one could say any evil thing of him. The church in Malone, New York, has given him the name of their former pastor, and prayed for him. We hope he will some day proclaim to this people the story of the cross. The members of this church fail in many things; but there is light in their hearts. They hold forth the word of life in their living; and I find comfort in the confidence that, but for the light of these few believers, Bhingar would be much darker than it now is. My congregation on the Sabbath is still painfully small.

During the past cold season I was engaged in tours most of the time. In the larger towns I usually spent several days, and had each day three, four, and five large audiences. It must not be supposed that the multitudes who heard me, were dissatisfied with Hindooism, and were moved by a desire to know a better religion. Curiosity was the motive with most of them. And some were drawn together by a love of debate, and a desire of the glory of a triumph. What shall awaken this people out of their deep sleep? It must be the Spirit of God through the truth. And I am more than ever persuaded that the preaching of the Word is to be a chief instrument in this work.

In speaking of an aged man, who is represented as holding fast his confidence in the Savior, Mr. Munger says:

A Christian brother whom I sent to inquire about him, and pray with him, and comfort him, brought from him this message: "Tell Mr. Munger that I am very happy. My people threaten me and abuse me. They say, 'Forsake Christ, and worship Ram, and it shall be well with you.' But I will never forsake Christ." The measure of this man's faith and comfort greatly astonishes and gladdens me. By him God's light is always shining upon that village.

Madura.—This mission held its annual meeting in September last, at the time the Board were in session at Portland. Thursday morning, at nine o'clock, a sermon was preached to the mission families by Mr. Ford from Nehemiah viii. 10; and at eleven o'clock the missionaries, catechists, teachers, and other natives, assembled in the East Church of Madura, where addresses were made by Messrs. Ford and Webb, Zilva and Barnes, "on the duty of benevolence and the motives thereto." At half past three in the afternoon a sermon was preached in Tamil at the same place by Mr. Muzzy from 1 Cor. xv. 58; at the close of which the Lord's Supper was administered by Messrs. Herrick and Little, the number of native communicants present being one hundred and thirty. Prayer meetings were held in the evening. Friday and Saturday were mainly devoted to an examination of the native assistants on topics previously assigned, which afforded the mission much pleasure. Saturday afternoon the missionaries and one hundred and twenty-five natives, mostly church members, sat down to a social feast. Addresses were made by S. Winfred and H. K. White; and songs were sung by several natives in their own style of music. Mr. Herrick says, in giving an account of the meeting, "It was a delightful season."

Ceylon.—This mission also held an annual convocation September 11, in concert with the Board. After the reading of Psalm cxlv. and prayer by Mr. Poor, statements were made showing the success of missions, particularly in Western Asia. Mr. Howland then pointed out the relative position of the Pacific Islands, and spoke of their probable influence upon China, Japan, &c. The missionary maps of Messrs. Colton and Bidwell were found very serviceable. Africa was next brought before the meeting; and the progress of the gospel on its western and southern coasts was described. Mr. Spaulding presented a view of missions in India, dwelling upon the encouragements to persevering effort. Mr. Cornelius followed with remarks on the duty of the native church. Mr. Poor gave some reminiscences of his visit to America, and the impressions which he carried from the meeting of the Board at Oswego. The Lord's Supper was celebrated subsequently, Messrs. Poor and Meigs officiating. "We think," says Mr. Smith, "that some hearts were consecrated anew to the service of the Lord."

Under date of October 7, Mr. Smith describes his labors for the last four months. The monthly concert has been more interesting than usual; and about nine dollars have been contributed to the Bible and Tract Societies. There seems to be an increasing readiness on the part of some to give of their substance, as the Lord has prospered them. At the commencement of the year the female church members were provided with a basket, that they might deposit therein a handful of rice at each meal for charitable purposes. They have manifested much interest in the plan; and during the first six months they collected about four dollars. They intend to send the money to Western Asia for the benefit of poor women, &c.

A letter has been received from Mr. Noyes, dated October 8, from which it appears that the schools at Chavagacherry are prosperous, and the evening meetings held in different villages are well attended. The general progress of the young in Christian knowledge is reported, as also "the becoming deportment" of church members.

Mr. Spaulding mentions, under date of November 1, the admission of Mary Seymour, Harriet Newell, Ann Haldeman, Amanda Caldwell, and Emma H. Brewster to the church. Jane Wallace has been excommunicated for "marrying among the heathen with heathen ceremonies." The following pupils have been recently married: Gertrude Woodhull to David H. Clark; Eliza S. Cooke to John H. Pogue; Helen Chambers to Joshua Danforth; Mary Weir to Elisha D. Whittelsey; Matilda D. Hurlbut to Abner Bryant; Augusta Kehoe to Samuel Hemphill; Sophia Hall to Joseph J. Lee; Olive Chapin to Auromookum. All but the last are church members, of mature piety and good education.

In a letter dated November 4, Dr. Green reports the death of John Dennison, formerly a medical student under his care. He was seized by the cholera while performing the duties of his profession. Joshua Danforth is gaining the confidence of the people as a practitioner. The dispensary register has the names of 823 persons who have received medical aid during the last six months. The students now under Dr. Green's care are described as making "good progress."

FUH-CHAU.—Mr. Cummings states, under date of September 30, that the late Governor at Fuhchau, author of the geography of which some account has been published in the Herald, has been degraded five degrees. Two reasons are assigned for this act, both indicating that the present Emperor intends to pursue the exclusive policy of his predecessors in regard to foreigners. Indeed, one of the grounds of complaint is, that the late Governor devoted to his geography time and talents which should have been given to the interests of China.

SANDWICH ISLANDS.—Under date of September 10, Mr. Hitchcock wrote from Molokai as follows: "Yesterday I held a meeting to examine candidates who have long been desirous of uniting with the church. I conversed with one hundred; and next Sabbath I expect to propound about twenty of them for admission to Christian fellowship. I hope that more of them are truly regenerated. I also expect to receive into the church twelve new members next Sabbath, who have been propounded some time."

OREGON INDIANS.—The Prudential Committee have been desirous of resuming operations among the Spokans; but the way does not seem to be open for the return of missionaries to that field. Messrs. Eells and Walker have given much thought to the subject, and have come to the conclusion that it is not their duty at present to repair to Tshimakain. A few months since the latter visited the Indians on the Columbia, together with the Walla Wallas, Kayuses and Nez Percés, in company with the Superintendent of Indian Affairs in Oregon. The result of all his inquiries is, (1) that missionaries among the Spokans can have no adequate security for life and property, and (2) that the cost of removing to their station and sustaining them will be very great. And Mr. Eells entertains the same opinion. In reference to the second difficulty, our brethren say, "It would require more money to take us to our old field of labor than it would to carry us to any mission of the Board in Europe, Asia or Africa."

CHEROKEES.—A letter of Mr. Willey, dated December 5, contains the following paragraph: "I made a tour to Grand River a few weeks since. There are two places in that region, where missionaries are greatly needed. One is about half way from Tahlequah to Grand River, and the other is Grand River itself. The people are exceedingly anxious to obtain instruction; and they are making special efforts to have stations commenced among them. They are ready to make almost any effort to induce us to help them. It is sad to see their wants, and not be able to promise any relief. What will become of the people without religious instruction? They are advancing in civilization; but what will become of their spiritual interests?" The Committee are desirous of sending other missionaries to the Cherokees; but who will go?

NEW YORK INDIANS.—The two churches on the Cattaraugus Reservation have been amicably united. "On the first Sabbath in January," Mr. Gleason says, "we had our first communion since I came hither; and the house was crowded, more than could be comfortably seated being present." "I have had several inquirers; and some are hoping that they have passed from death unto life."

From a letter of Miss Thayer, dated January 6, the following paragraph is taken:

Last Saturday, at the church meeting, five young women presented themselves for admission to the church, and were accepted. The Sabbath was a most interesting day. Our house of worship was crowded with Indians; indeed, I never saw so many Tuscaroras at a religious meeting before. The individuals examined the day previous entered into fellowship with the church, and eight infants were baptized. The Spirit is certainly in the midst of us, though doing his work silently.

DONATIONS,

RECEIVED IN DECEMBER.

MAINE.

Cumberland co. Aux. So. D. Evans, Tr.
Portland, A friend, for the Jews, 15 00
Kennebec co. Conf. of chs. B. Nason, Tr.
Augusta, South ch. and so. 296 00
Waterville, Cong ch. and so. 4 00—300 00
Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr.
Bath, W Donnell, for *Nathaniel D. Bragdon*, Ceylon, 20; Winter-st. cong. so. m. c. 20; Central ch. m. c. 71,31; 111 31
Waldoboro', 1st cong. ch. and so. gent. benev. so. 21,50; la. do. 28,85; juv. cir. for a sch. in Ceylon, 30; s. s. 20,65; J Hovey, 50; 151 00—262 31
Penobscot co. Aux. So. E. F. Duren, Tr.
Bangor, I. S. Johnson, for debt, 20; chil. miss. so. 2,18; Hammond-st. ch. s. s. wh. cons. EDWIN W. GODFREY an H. M. 100; 1st cong. ch. and so 61,56; 183 74
Brewer, 1st cong. ch. and so. 37,85; Mr. D. 1; 38 85
Dedham, Cong. ch. and so. 22 83
East Brewer, do. m. c. 16,30; s. s. 6,70; 23 00
Old Town, Cong. ch. m. c. 14 50—282 92
York co. Conf. of chs. Rev. G. W. Cressey, Tr.
Saco, Mr. and Mrs. P. Eastman, 20 00
880 23
Belfast, N. ch. m. c. 4,50; J. Q. A. D. 50c.; Bucksport, m. c. 30; E. Machias, cong. so. indiv. 50,75; m. c. 8,06; Orland, Inf. s. s. class, 1; 94 81
975 04

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Gilsum, Ch. and so. 13 62
Nelson, Gent. 23 00
Sullivan, Ch. and so. 12 55—49 17
Grafton co. Aux. So. W. W. Russell, Tr.
Campton, La. 21 21
Thornton, Cong. ch. 3 33—24 54
Hillsboro' co. Aux. So. J. A. Wheat, Tr.
Hillsboro' Centre, O. C. 50
Lyndeboro', J. C. 3 00
Manchester, Franklin-st. ch. m. c. 103 17
Mason, Cong. ch. 5 00
Milford, do. 20 00
Peterboro', Pres. ch. 6 45—138 12
Merrimack co. Aux. So. G. Hutchins, Tr.
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Warner, do. 20 00—244 61
Rockingham co. Conf. of chs. F. Grant, Tr.
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Raymond, Rev. D. Burt, 1 00
Windham, A friend, dec'd, 6 00—17 00
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Moultonboro', Cong. ch. and so. 12 00—27 00
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Charlestown, Evan. cong. ch. 25 00
Newport, Cong. ch. and so. 11 16—36 16
536 60
Lancaster, Cong. ch. m. c. 10 00
546 60

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Addison co. Aux. So. A. Wilcox, Tr.
Cornwall, Cong. ch. 32,49; m. c. 6,25; 38 74
Middlebury, Cong. ch. 62,40; m. c. 27,26; 89 66
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Vergennes, Cong. ch. (of wh. for debt, 16,33;) 116 33—279 88
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Richmond, do. 8 00—58 00
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Orange co. Aux. So. L. Bacon, Tr.
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Chelsea, 1st cong. ch. 38; m. c. 1,68; Mrs. A. W. 2; M. H. 1; B. F. E. for African m. 50c.; 43 18
Randolph, Ch and so. 10 00
Strafford, P. & S. W. 2 50
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Williamstown, do. 27,09; m. c. 7,45; 34 54—174 24
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Windham co. Aux. So. F. Tyler, Tr.
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W. Brattleboro', Ch. and so. 66,36; m. c. 27,93; s. s. 2,50; 96 79—258 95
Windsor co. Aux. So. J. Steele, Tr.
Andover, E. & M. Gilson, 2 00
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E. Falmouth, Cong. ch. 8 00
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W. Barnstable, Cong. ch. coll. and m. c. 22; Miss M. 1; 23 00—70 50
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Newburyport, Dr. Dimmick's so. gent and la. 214,22; m. c. 29,48; wh. cons. Mrs. SARAH H. FOSTER and Miss ELIZA EMERSON H. M. 243 70—514 70

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Hampshire co. Aux. So. J. D. Whitney, Tr.
Amherst, Gent. 92,94; la. 59,75; Mrs. Elizabeth Haven, 50; 202 69
Enfield, Benev. so. (of wh. fr. two indiv. for debt, 150; a friend to cons. Mrs. HELEN B. CHAPMAN of Brownsville, Texas, an H. M. 100; Leonard Woods, to cons. H. H. DUNCKLEE of Detroit, Mich. an H. M. 100.) 730 00
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N. Amherst, Miss M. Cooley's s. s. class, 2 00—981 26
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Webster, do. 135 00—341 25
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Acton, Cong. so. m. c. 10 03
Tyngsboro', R. D. D. a thank off'g, 10 00—20 03
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Ashland, Miss. asso. 12 00
Lincoln, Evan. cong. ch. and so. 24; m. c. 10; 34 00—46 00
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Attleboro', 2d cong. ch. m. c. 25 00
Berkley, Mr. Eastman's so. m. c. 9,10; fem. cent. so. 14; 23 10
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Boylston, Gent. and la. and m. c. 52 81
Holden, Gent. 67,98; la 57,68; m. c. 24,74; 150 40
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Oxford, Gent. 110,50; la. 109,92; m. c. 136,62; 357 04
Paxton, Gent. and m. c. 60,78; la. 38,60; wh. cons. Mrs. MARY C. PHIPPS an H. M. 99 38
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Shrewsbury, Gent. 21,12; la. 61,16; less coun. money, 50c. 81 78
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Worcester, 1st so gent 156,25; la. 177,51; m. c. 153,66; Centre so. gent. (of wh. to cons. Mrs FRANCES HOOPER an H. M 100,) 389; la. 307,10; m. c. 311,29; Union so. gent. 116,50; la. (of wh. to cons Mrs. LYDIA S. FOSTER an H. M. 100,) 171,10; m. c. 525; Salem-st. ch. gent. 79,50; la. 51,34; m. c. 90,05; 2,528 30
4,011 62
Ded. prev. ack. 3,663 71—347 91
3,077 95

Unknown, 12c.; Andover. Prof. C. E. Stow, 15; unknown, 20; Charlestown, Winthrop cong. ch. a bal. 15; Chelsea, Broadway, ch. and so. 44,02; E. Cambridge, evan. cong. ch. m. c. 10; Medford, 2d cong. so. 71,25; S. Reading, J. N. 5; 180 39
3,258 34

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Fairfield co. West, Aux. So. C. Marvin, Tr.
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Plainville, 25 75
Simsbury, m. c. 22 00
S. Windsor, Wapping so. la. 39,18; m. c. 5,08; 44 26
W. Hartford, 147,03; m. c. 6,37; 153 40—622 93
Hartford co. South, Aux. So. H. S. Ward, Tr.
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Middletown, 1st so. gent. and la. 28 00
Newington, Gent. (of wh. fr. D. W. 10; R. W. 10; M. K. 10; L. S. D. 12; J. D. 10; J. B. 10; H. C. 10; E. L. 10; H. L. 10;) 158,75; la. (of wh fr. L. C. B. 10; A. C. 10; J. S. 10; M. W. S. 10;) 78,25; Eunean so. 40; (of wh. to cons. Mrs. LUCY C. BRACE an H. M. 100;) m. c 30; 307 00
New Britain, 1st ch. m. c. 20; South ch. 357; 377 00
Westfield, Gent. and la. 33,75; m. c. 7,59; 41 34—1,289 00
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Canaan, s. s. 7 00
Goshen, 1 00
Harwinton, Friends, 3 00
Hitchcocksville, Gent. 28,38; la. 10,60; 38 98
Litchfield, 50 00
New Hartford, 1st Ecc. so. 17 00
North Canaan, 40 50
South Britain, 84,30; ack. in Jan. Her. under Hartford co. South.
South Canaan, 20 00
South Cornwall, Miss M. Pierce, for ed. at Ahmednuggur, 50 00
Terryville, Cong. ch. 28 00
Warren, 50 75—311 88
Middlesex Asso. S. Silliman, Tr.
Centre Brook, Mr. Pettingell's so. gent. 141,22; la. 70,72; m. c. 124,06; 336 00
Chester, J. W. 1 00
Deep River, Cong. so. gent. and la. 29,50; G. Spencer, 50; Mrs. U. Spencer, 50; 129 50
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Hamburg, Invalid, 2 00
Lyme, Cong. ch. and so. 45 00

Middle Haddam, Gent. and la. 43 55
Millington, Gent. and la. benev. asso. 20 00
Saybrook, 1st cong. ch. and so. gent. and la. to cons Rev. James Beattie an H. M. 88 00—703 05

New Haven City Aux. So., A. H. Maltby, Ag.
Fairhaven, Cong. ch. and so. 300 00
New Haven, Mrs. S. Bristol, for debt, 25; 1st ch. and so. 670,33; Home-st. ch. 116,07; union m. c. 44,68; Yale college do. 10; 866 08-1,166 08

New Haven co. East, Aux. So. A. H. Maltby, Agent.
Durham, South cong. ch. m. c. 5 00
East Haven, Gent. 57,35; la. 42,98; 99 63
Guilford, 1st ch. and so. 77 32
Wallingford, Cong. ch. and so. 53 50—235 45

New Haven co. West, Aux. So. A. Townsend, Jr. Tr.
Humphreysville, Cong. so. 27 00
Orange, 75 33
Waterbury, 376 12
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3,141 93

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4,149 29

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1,366 58

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1,568 17

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172 00

Donations received in December, 21,278 76
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☞ TOTAL from August 1st to December 31st, (of wh. for debt, $10,959 33,) $103,400 24

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Printing paper, writing paper, stationery, slates, shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled-cloth, flannel, domestic cotton, etc.

THE

MISSIONARY HERALD.

VOL. XLVIII. MARCH, 1852. No. 3.

American Board of Commissioners for Foreign Missions.

Nestorians.

LETTER FROM MR. STODDARD, JULY 21, 1851.

MR. AND MRS. STODDARD, accompanied by Mr. Rhea, arrived at Oroomiah in June last, having sailed from Boston on the 4th of March, 1851. As soon as Mr. Stoddard was able to command the requisite leisure, he wrote a letter for the Missionary House, describing his reception by the Nestorians, and his impressions in regard to the state of the work which our brethren are endeavoring, with the divine blessing, to carry forward. That letter was lost. On ascertaining this fact, Mr. Stoddard promptly sent a copy of his first communication to the United States; and the readers of the Herald, after perusing the following extracts, will rejoice in the testimony which our young brother has now borne to the remarkable success of missionary efforts among the Nestorians.

Reception by the Nestorians.

After alluding very briefly to the journey from Trebizond to the plain of Oroomiah, Mr. Stoddard proceeds as follows:

At Gavalan, the village of Mar Yohannan, thirty miles from the city, we received a most cordial welcome from the father and brother of the Bishop and from all the people, whose glad faces and kind attentions showed their heartfelt joy. The same evening Dr. Wright, accompanied by several Nestorians, came hastening from the city to join our party, and spend the night with us.

The next morning, while crossing the plain of Oroomiah, we arrived at a village twelve miles from the city, where a company of our brethren and sisters, with their little ones and many of the Nestorians, met and greeted us with deep and tender emotions. A tent had been pitched, and a breakfast had been prepared; and we all sat down on the grass, under the grateful shade, to partake of the repast. Our hearts were full. During the three hours which we spent at this village, Nestorians of all classes, many of them our brethren in Christ, were continually making their appearance.

And when, soon after noon-day, we set out for the city, our progress resembled more a triumphal procession than a caravan of weary travelers. Every successive mile added to our numbers. Our way was often almost blocked up by the people who came to meet us; some on horseback, some on foot; bishops, priests, deacons; village school teachers; members of the seminary, with whom I had many times wept and prayed and praised; all pressing forward in eager haste to grasp our hands and swell the notes of welcome. Three years ago these same persons followed us out of the city, holding our horses by the bridle, and begging us not to leave them, while the tears flowed down their cheeks, and their mournful looks bespoke the sorrow of their hearts. Now I was returning to them with restored health, to identify my interests with theirs, to mingle with

them once more around the mercy-seat, to talk of Jesus and his dying love, and to aid in some feeble measure my brethren in their numerous but delightful labors. I brought with me the salutations of many thousand Christians in our native land, and was accompanied into the harvest-field by new reapers. As I turned from thoughts of the past, which crowded upon me in quick succession, and looked on the animating scene around us, the contrast almost overcame me.

Reminiscences—The Male Seminary.

At length our missionary friends arrived at the city of Oroomiah. Mr. Stoddard describes his feelings on revisiting the premises of the mission as follows:

A stranger will hardly appreciate the feelings with which I wandered through different apartments. Here John, thought I, was brought from darkness into marvelous light. In this little upper room the first revival in the seminary began, and the first inquiry was made by my pupils, "What shall we do to be saved?" Here we assembled for morning and evening prayers, while the gentle influences of heaven rested on the listening group. On this stairway, how often have I stumbled over the pupils when, unable to find a closet, they had kneeled here, under cover of the night, to pour out their souls to God? In this woodhouse our students, straitened for places of retirement, divided the room by piles of wood into compartments, that each might find a little Bethel, where he could meet his Savior. Under these trees they used to sit at early dawn, bending over the pages of the book of life. After three years' absence, all these scenes came fresh to my remembrance, and produced mingled emotions of joy, gratitude and praise.

While there was so much that was natural and home-like in the appearance of individuals, Mr. Stoddard found that many interesting changes had taken place during his absence.

Some of our pupils in the male seminary, whom we left just commencing their studies, have made great progress in knowledge and maturity of character. Others have grown up to manhood, and are scattered abroad in the villages, as teachers of schools or preachers of the gospel. Some who were proud and disobedient three years ago, we now find clothed and in their right mind at Jesus' feet. Others, after living exemplary lives, have magnified the riches of God's grace in a dying hour, and have begun to sing the everlasting song. As I inquired of Mr. Cochran, who has had charge of the seminary during my absence, in regard to one and another of the pupils, it was delightful to hear that most of them were humble and prayerful, and had made decided advances in the divine life; and that all who have died, departed in the hope of the gospel. Though the institution was not in session when we arrived, we had the privilege of seeing most of its members, who came to "pour their peace upon us," and welcome us back to our labors.

Other Changes.

Mr. Stoddard notices certain changes in the different departments of missionary labor, which are very encouraging.

The native preachers have made great progress in their ability to proclaim the gospel. As I have listened to Deacon Isaac, the brother of the Patriarch, Priest Eeshoo, Deacon Tamo, and others, and seen with what vigorous thought, graphic language, and unaffected unction they delivered their messages from the pulpit, I have felt that our highest hopes were more than realized. Blessed be God, that he is training up for benighted Persia such champions of the truth; that their number is every year increasing; and that they are so aggressive and missionary in their spirit, eager to traverse the plain and penetrate the mountains of Koordistan, and make full proof of their ministry among this lost people! The character of these native preachers, and their deep interest in their work, are signs of the times, full of significance.

It is delightful to find that a little prayer meeting has been kept up every evening at the city for years, and that it is constantly attended by many of the natives. When it has been inconvenient to furnish a room for the purpose, the interruption has been to them a source of much grief. Within the last three years the practice has been introduced of assembling at the city, on the first Monday of each month, all the teachers of the village schools on the plain. The effect of this has been most happy. They receive much information in regard to the state of the world; and those of them who are pious, return from the meeting to their homes to scatter light and truth.

The Sabbath schools now in operation

at the city, at Seir, at Geog Tapa, and at other villages, are also a very marked indication of progress. These schools have increased greatly in numbers and excellence since I left the mission. It is truly affecting to see all the people of Seir, old grey-headed men, women and children, sitting together, and learning the blessed truths of the gospel. Among them is a man named Deroon, venerable for age, who three years ago was stupid and ignorant, and just tottering on the brink of the grave. Grace has now warmed his heart, and brightened his intellect. He has become a light to those around him, and is quietly waiting for his great change.

And it is not less gratifying to observe the increasing interest which is taken in female education. "A few years ago it was thought disgraceful," Mr. Stoddard says, "to attempt to teach Nestorian females. Now the opportunity is highly prized, by many women whose labors during the week are very burdensome, of spending some hours on the Sabbath in learning to read the Bible." This change he ascribes largely to the influence of the female seminary, "which has made greater advances, perhaps, during the past three years, than any department of labor."

Examination of the Female Seminary.

Since our arrival, the yearly examination of this institution has taken place. Notice of the approaching anniversary had been given in many villages on the plain, and in some of the mountain districts; and priests, deacons, teachers and prominent individuals had been invited to be present. The promptness with which the invitation was accepted by multitudes, their willingness to sit and listen for two successive days, from morning till night, when the heat was very oppressive, and the interest manifested in all the exercises, showed that female education had taken a strong hold of the hearts of the people.

The examination was highly creditable to the pupils and their indefatigable teachers. Indeed, I doubt whether I have ever, in any place, attended one of greater excellence. The pupils were thoroughly acquainted with all their secular studies; and their familiarity with the Scriptures was truly wonderful. In the historical parts of the Old Testament, in describing the minute arrangements of the tabernacle, in the analysis of the Epistle to the Hebrews, and other similar exercises, they exhibited a clearness of mind, a tenacity of memory, and a readiness of speech, which might put to the blush many a theological student in our native land.

It is difficult to estimate the whole number present on this interesting anniversary; but they must have amounted to many hundreds. At noon, on the second day, four hundred and fifty persons, including all the bishops, most of the prominent men of the plain of Oroomiah, and about one hundred and fifty Nestorian mothers, sat down to a simple repast, which had been provided in the mission yard. In the afternoon addresses were made by different members of the mission and several of the bishops, on topics suited to the occasion; and then all dispersed to their homes, feeling deeply, and speaking earnestly of the advantages conferred on their people by this seminary, the only one of the kind in the whole kingdom of Persia.

It will be inferred from what has been already written by Mr. Stoddard, that he is happy in his present position. The following extract from the conclusion of his letter is particularly commended to theological students: "Would that those who doubt whether the missionary can be cheerful in his voluntary exile, could be a short time in our missionary circle, share our labors, kneel with us in prayer, and sit with us in heavenly places in Christ. It is a blessed work, and we cannot but praise God for the privilege of engaging in it."

MR. STOCKING'S VISIT TO GAWAR.

Introductory Remarks.

It is known that the attention of the Prudential Committee has been particularly directed of late to Gawar, and that it has been their wish to commence a station in that district. It was supposed, indeed, that this step would be taken at an earlier day; but, owing to unexpected hinderances, no missionary removed thither, with the expectation of remaining, till very recently.

In the mean time our brethren have not been unmindful of the wants of this district. They and their native helpers have done what they could; and the gospel has often been preached to the inhabitants of that wild region. In accordance with the wishes of the mission, Mr. Stocking repaired thither last summer, and spent several weeks in making known the way of the Lord more perfectly. He was accompanied by his family, Misses Fisk and Rice, and Deacons Isaac, Syad and Yonan. The three native brethren rendered valuable assistance; Deacon Isaac, however, proceeded to Kochannis, the residence of Mar Shimon, whither his family had previously

gone on a visit, after spending a few days in company with Mr. Stocking.

The party left Oroomiah July 28, and arrived at Memikan, at the end of two days and a half. This is the village of Deacon Tamo; and it is situated at the base of the Jeloo mountains, on the west side of the plain of Gawar.

Memikan.

We continued at Memikan two weeks, holding daily intercourse with the people of the village, and with Nestorians from the mountain districts beyond. Among the latter were several of the principal men of Ishtazin; who made a formal and earnest request that we would send them a good man to preach to them and instruct their children. They have repeatedly made a similar application. With them came the father of a mountain boy, who was taught at Seir last winter; and in token of his gratitude he brought a present of grapes and apples. He is quite an intelligent and interesting old man.

On the Sabbath there were meetings for preaching at the house of Deacon Tamo; and the females assembled at our tents for religious instruction. For many years the inhabitants of this village have heard the gospel through Deacon Tamo and his brother Khamis; and they are much enlightened, as compared with most of the people of Gawar. Here reside the parents of Guergis, whose Christian character and happy death were reported last winter. The father for some years has given evidence of being a Christian; and he appears tender in his feelings, and much chastened by this afflictive event. It was always with deep emotion that he referred to his only son, whose happy spirit, he doubts not, is now with his Savior. With tears of gratitude he expressed to us his thanks for teaching him the way of life, and ministering to him during his sickness.

Darawe.

After Mr. Stocking and his party had remained fifteen days at Memikan, having visited all the villages in its immediate vicinity, they proceeded to Darawe, four or five miles distant, on the main road to Upper Jeloo. This place is in many respects well situated for a missionary station. It is higher than the plain of Gawar, at the head of a mountain ravine, and has a large stream of pure water.

The people are noted for their gross wickedness and deep hostility to our mission. Some of our Nestorian friends expressed their surprise that we should think of trying to stay with them, even a few days. But having selected the various points for pitching our tents with reference to visiting all the villages on the plain, we deemed it desirable, if possible, to exert some influence on this place. I had previously been there, and obtained a reluctant consent to our spending a few days among them.

Our tent and effects were sent in advance; but, on going in that direction, we learned that the people had peremptorily refused to allow our men to pitch the tent, saying that if we persisted they would all leave the village. Such being their feelings, I directed our loads to be removed to Keeat, in case they should continue their opposition.

On reaching the place, and seeing most of the people assembled together, while our loads were going in another direction, I rode into the midst of them, and expressed our opinion of their incivility and want of hospitality towards their friends, who desired only their highest good. Contrary to our expectation, they at once offered us a place for our tents; and, considering victory better than retreat, we accepted their offer, and were soon comfortably settled.

But such an ill-mannered and quarrelsome people, pretending to call themselves Christians, we had never before known. We were quite prepared to see them at first keep at a distance from us; and it was with much difficulty that we could obtain hay for our horses, or food for ourselves. But their conduct gradually changed; and they became more tame and respectful, the longer we staid. Though averse to come near us, they could not repress their curiosity to observe our persons, children, utensils, domestic arrangements, &c.; and even at prayers, conducted in the native language, they found themselves involuntarily listening to the truths of the gospel. We had many opportunities for informal preaching to individuals and companies, some of whom became deeply interested listeners. This fact, however, occasioned fiercer opposition on the part of others; and thus the house soon became divided against itself.

From this point Mr. Stocking and his companions visited Oresha, "several hours up the ravine," where the people seemed to be more friendly, and gathered around them to listen to their conversation. On the Sabbath they preached in Serkannis, and found some apparently hungering for the bread of life.

The Patriarch.

While at Darawe our attention was directed to a train of horsemen; and we learned that Mar Shimon, accompanied by the principal people of the mountain districts, was on his way to Keeat, a village half an hour distant from Darawe. It was at first a question what stand the Patriarch would take in relation to us. We thought it not unlikely that he had chosen this time for his visit to these parts, to counteract the influence of our labors. But in this we were agreeably disappointed.

Soon after his arrival at Keeat, I called on him, accompanied by deacons Tamo, Syad, Yonan, and my son. The Patriarch received us with the greatest apparent cordiality, and, in the presence of a large number of ecclesiastics and others, showed us every attention and respect. After we left him, he charged the people to see that we were treated with the regard due to good men.

The next day (Sabbath) the Patriarch went to Basherga, the village of Mar Slewa, preparatory to the business of Monday; and on the Wednesday following he returned with his train to Keeat, to which place we in the mean time had removed. He dismounted at some distance from the village, and politely received me by the hand. Accompanied by Mar Slewa and Mar Guergis, the Bishops of Gawar and Jeloo, he entered our tent, where he passed an hour in friendly conversation. Towards evening we called at his tent, with the ladies and children. In the presence of fifty or sixty of the most influential of his people, he took special pains to evince his cordiality and friendship for us; and, before leaving the place the next morning, he directed them to be attentive to our wants and to render us due respect.

Many were surprised at this treatment, especially as it was so unlike what they had been led to expect from his previous visits. My impression is that it may be traced, in part at least, to the influence of his brother Isaac, for whom and his amiable wife the Patriarch is said to cherish a particularly favorable regard.

An Aged Priest.

Mr. Stocking and his companions made an excursion from Keeat to Billagenai, a district beautifully situated on the hills north of the plain of Gawar. They were cordially received by the Nestorians, who requested that a school might be established in Gawar for the education of their sons.

We were especially interested in a very aged priest, whose name is Marewa. Though nearly deaf, and bending under the weight of a century or more, according to the statement of the people, he was able to converse intelligently in respect to events which happened two or three generations ago. He says that he used to accompany the third predecessor of the present Patriarch in his visits to Oroomiah; and he mentioned the names of the Bishops who were contemporary with him. He also spoke of the first defection of the village of Hosrova in Salmas to popery and of its causes, seventy years ago, as matters with which he was personally familiar.

We were much surprised at the correctness of his views in regard to some of the cardinal doctrines of the Scriptures, and particularly as to the necessity of an evangelical faith, in distinction from a dead and inoperative faith, and of the work of the Holy Spirit in renewing and sanctifying believers. Though not remarkable for his learning, he appears to have been taught by the great Teacher himself; for he had never before seen a missionary. As I left him, to see him no more, he affectionately took my hand, and said he had one request to make, which was that we would remember him in our prayers at the mercy-seat. He also requested a New Testament in the ancient and modern Syriac for his village, which we sent to him.

Chardewar.

After a pleasant residence at Keeat, Mr. Stocking and his party removed to Chardewar, distant about ten miles, where they remained till they left Gawar on their return to Oroomiah.

Chardewar is one of the largest and most important villages of Gawar, and has recently become the residence of Priest Dunka and his family. There are also in the village two other priests and a promising youth, who were educated in our male seminary. Thus an evangelical influence pervades the mass of the people, which renders it a hopeful place for commencing missionary labors. Sergis, the acting priest of the village, is one of our best scholars, and an experienced teacher of village schools. He is bold and decided in teaching evangelical truth, and has a growing influence with the people. He promises, from his superior talents, to be one of our ablest helpers in Gawar.

Sanum, the daughter of Priest Dunka, who has just completed her course in the

female seminary, gathered some ten or twelve scholars, and commenced teaching a school in the church while we were there. In this good work she is countenanced and aided by the priest of the village. This young female, by her active and consistent piety, is exerting a happy influence in the village and the surrounding community.

Mr. Stocking thinks that Gawar is an encouraging field for missionary labor. This district has but twenty villages; but within a day's ride from any central point there are sixty-nine villages.

MR. COAN'S VISIT TO ISHTAZIN.

Ooria—Boobâwa.

MR. COAN accompanied Mr. Stocking and his party to Gawar; but, after remaining there three days, he proceeded to Ishtazin, Misses Fisk and Rice being with him. The party arrived at Ooria in the afternoon, and were received "rather coldly" by the Malek. This individual is from Great Jeloo, having been obliged to flee from his native village for avenging his brother's death. He has held his present office only about two years. "He is a man of uncommon shrewdness and intelligence," Mr. Coan says, "not easily won, but when once gained likely to prove a fast friend. We did not meet him last year; and I took the more pains to draw him into conversation, and ascertain his feelings in regard to ourselves and our labors. He had heard all sorts of fabrications against us; and I was glad to disabuse him of some of his prejudices. We were his guests nearly a day."

In the evening we preached in the church-yard to a very attentive audience of about forty. A few verses were read by the light of the moon; and Yonan and Khamis proceeded to explain the reason of our coming to such difficult places from the example of our Lord, who went about preaching the gospel of the kingdom, seeking to save that which was lost.

The next day I said to the Malek, "Why have you no deacon, priest, or reader in this district?" He pointed to the very ancient church in whose shade we were sitting, and said, "The saint for whom that church was built, enjoined it upon us never to receive one." After a few minutes' conversation, he admitted the importance of schools, and said, "If you will bring a paper from Mar Shimon, authorizing you to open schools here, I shall rejoice to help you all I can."

Mr. Coan and his fellow travelers next proceeded to Moosperan; but few of the inhabitants of the village, however, were at home. After preaching the gospel to those who assembled, the party went to Boobâwa, the residence of Mar Oghin, the pipe maker. Only four persons were at home, though the village is large, most of the people being absent with their flocks.

In the dusk of evening they began to arrive from their pasture grounds. They had heard of our arrival in Ishtazin, and had hastened down to see us, so that we finally had an audience of twenty. They appeared to listen with great eagerness; and when we stopped, they cried out to us to go on. Our visit the year previous was remembered with apparent delight. After we had spoken to them in a familiar way from a passage in the Bible, we sat sometime, listening to their questions, and giving them answers.

One of the young men appeared very much interested, and was engaged in earnest conversation with Yonan. In a few minutes Yonan recognized him as one whom he met last year. He sprang forward, and grasped him warmly by the hand, and asked him if he had fulfilled his promise to give up his follies and his dancing. He had done so, and was longing to meet our native brother again, and learn more of this way. Indeed, we were glad to find, in more cases than one, that the seed sown a year ago was not entirely lost.

"We passed a part of two days and two nights," Mr. Coan says, "in Ishtazin. As we left, the people expressed their regret at the shortness of our visit, saying, 'Your coming and going is like the wind.'"

The people of Boobâwa have a strong desire for a school; and they also ask for a missionary, promising to build a house for him, &c. But I replied, "What could we do for you? In the summer you are roaming over these fearful mountains, in quest of pasture for your flocks; and in winter you are scattered in Bagdad, Mosul, Aintab, Diarbekr, Oroomiah, Salmas, &c. We cannot follow you in all your wanderings." Their reply was affecting: "Must we be left like the sheep to perish upon these mountains?" They appear to be very friendly to us, and really desirous of receiving instruction.

The party arrived at Memikan in the afternoon of the third day, grateful for the protecting care of a kind Providence.

MR. COAN'S VISIT TO CENTRAL KOORDISTAN.

On the 6th of August Mr. Coan set out upon a longer excursion, accompanied by Priest Dunka, Deacon John and Khamis. He has not sent his journal to the Missionary House; but he has transmitted the results of his observations, which will be read with interest. In describing the extent of his tour, he says: "We visited the districts of Great Jeloo, Bass, Tekhoma, Tiary, Diss, &c. We entered between fifty and sixty villages, and saw more than four thousand persons, to whom we discoursed on the things of the kingdom. A part of the ground had never before been trod by a missionary. As a general thing, our reception was apparently cordial; though the sons of Belial were in almost every place."

Character of the Priests.

It is true in Koordistan, as elsewhere, that no man is capable of doing so much to hinder the progress of the gospel as a wicked priest. The mass of the ecclesiastics in this region are ungodly; and where we find the largest supply, we also find the most serious obstacles to our work. The most sacred places are usually the resort of the vilest beings, as if in mockery of their superstitious reverence for the saints and their churches.

In Alsan, a village of five hundred souls, there was one priest. At first he seemed reserved; but he soon changed, as his prejudices one after another were removed; and he became, with his people, an attentive listener. We tarried four or five hours, preaching the Word to the hungry multitude. The people assembled in little companies, discoursing on what they had heard, and publicly upbraiding their priest for suffering them to remain in such ignorance. He received it all with becoming humility. He confessed his ignorance, and expressed a desire to send his little boy, a bright looking lad, to us for instruction.

In the village of Mar Ziah, in the same district, is a celebrated church. The village is thronged with ecclesiastics, who obtain their livelihood mainly by begging. They are dressed in scarlet and silk, and are exceedingly haughty in their bearing. We met the people in the church yard; but after a few words there arose such a tumult as I hope never to see again. For an hour or more the place was like a perfect pandemonium. Some seemed to wish to hear what we had to say; but others, with savage fierceness, would fly at them, yelling at the top of their voices, and looking as if ready to drink their blood the next minute. In the course of an hour or two their rage seemed to have spent itself; and when it became quiet, after a few words of solemn admonition, we left them. They had tried to drive us off, but failed; and some of them seemed a little ashamed of what they had done.

From this place we went to another small village, Oomood, not an hour distant. Here there was no priest. About a dozen persons assembled in the room where we stopped. Their solemn, deep and tearful attention was very unlike the noisy scene we had just left. One young man begged a copy of the Gospels with tears. He could read but indifferently; but he agreed to learn from his father, who is a reader, and promised to come down to our seminary.

But some of the priests exhibit a better spirit. Mr. Coan mentions one of this description.

In Shwawoota, Bass, we found priest Solyman, a decidedly evangelical man. His influence over his large village is good. This was apparent from the quiet and orderly behavior of the people, and their attention to the gospel. Indeed, they are accustomed to the word of exhortation daily at their evening prayers. This priest has a small school every winter, to which several lads resort from neighboring districts.

Mr. Coan is inclined to think that the influence of the Patriarch, in the regions which he visited, has suffered no material diminution.

Contentions—Wandering Habits.

The Nestorians are continually embroiled in quarrels. Now the strife is about a pasture ground, which the inhabitants of different districts claim; and now it is about the privilege of irrigation, water being scarce. My very soul was made sick by their endless strifes. Sometimes they would fly at each other like tigers, apparently ready to drink the life-blood of their enemies, raising their voices to the highest pitch, and screaming till their very hoarseness arrested them. Sometimes blood is shed on account of supposed trespasses on begging ground. The inhabitants of the two Jeloos, for example, have divided the country, far and near, into regular begging districts, going to Bagdad in one direction, Damascus in another, and Salmas and Oroomiah in another. It sometimes happens that the people of one village overstep their proper bounds in

their begging excursions; and the consequence is contention and bloodshed.

Another hinderance to the progress of the gospel is described in the subjoined extract.

I was very much struck with the wandering habits of the people; and to my mind these form a serious obstacle to their thorough evangelization. The Nestorians of Tekhoma and Tiary, indeed, are less migratory than their neighbors; but even they are now venturing down to the plains in the winter for purposes of trade, &c. The inhabitants of some districts, during a part of the year, are scattered to the four winds. In the summer they are with their flocks on the mountains, wherever pasture can be found. A part of them attend to the work of the dairy; while some follow their flocks, spinning as they go. The young men gather grass and wood for the winter, and the women carry it in astonishing burdens to their villages, in some instances a day's journey. Thus they toil through the summer months, from village to pasture ground, and from pasture ground to village; while a few remain at home to till with nicest care the few inches of earth which have been scraped together. Others work with untiring diligence at their rude looms. In early autumn the flocks begin to turn homeward from the tallest heights, till all are gathered at length into the winter's fold. The infirm and the feeble remain during the winter to take care of the flocks, subsisting upon the meal which they obtain from their stinted grounds. The others gather up their wares, and go to warmer regions to traffic.

Complaints—Different Districts.

The people complain every where of oppression. The Turkish government demands its taxes in money; and to a people who have hardly known what money is till recently, this seems to be very hard. A chief man in one of the villages of Tekhoma showed me a heavy cane, which he had broken over the back of one of the poor tax-payers in his village; and yet he had not succeeded in getting the full amount assessed; and he told me with tears that he expected a severe beating for his delinquency. The Koords hold the business of assessing taxes in their own hands; and the poor Nestorians are obliged to bear more than their share of the burden. They groan loudly; and some of them say that it is all owing to Europeans and missionaries, who have traveled among them, and reported the state of the country to the world, and hence the Turks have come and subdued the country. They preferred the old state of things, when they could defend themselves by their own good swords, and plunder and murder in sweet revenge. I replied, "Vengeance is mine, I will repay, saith the Lord," and that they must trust the Lord. One man rejoined, "We prayed some time to Jesus Christ to save us; but he did not; and then we took to our blades." Still, while such desperate men are sometimes to be found, the majority, in their calm moments, would pronounce the times better now than they were in the days of Bader Khan Bey.

Mr. Coan speaks of the inhabitants of the different districts as follows:

The people of Jeloo are fiery and fierce, savage and bold; and there are not a few of uncommon natural abilities. The people of Bass are more favorably disposed to the truth than others. Most of them have seen more or less of the world. The people of Tekhoma appeared to be wanting in vigor of body or mind, perhaps in part owing to their very unhealthy position in the midst of rice fields. The people of Tiary impressed me as having the most mind, and as being sure friends when once gained.

Encouragement for Missionaries.

Mr. Coan makes some statements which bear more directly upon the missionary work. "In every district which we visited," he says, "a desire was expressed for schools; but in many cases they wished a missionary to come and superintend them. Every one was anxious to secure the supposed temporal advantage of having a missionary. In Asheta we were importuned to rebuild the house which was in part completed by Dr. Grant.

My mind has been more than ever drawn out towards the inhabitants of Koordistan. Their own touching language to me often was, "We are left like the sheep to perish upon the mountains. Mar Shimon cares not for our souls. He only cares for our mules." In Zerence, Jeloo, a poor woman came running after me, and begged that I would help her. She said Dunka, the brother of Mar Shimon, was then there, and was exacting the best mule for divorcing her son from his wife. The

Malek of Jeloo said to me, "We are ignorant and wicked; we know only enough to say, 'Glory to God;' and with the next breath we blaspheme."

It was cheering to meet those who really seemed desirous to hear the words of life. Our preaching consisted of informal conversations, taking up a theme which had been suggested by some occurrence or previous remark. When we reached the house of a priest on one occasion, he was severely reprimanding his wife for having lost six pieces of silver, which he had borrowed to pay his taxes. The room was soon full of people, and the woman lighted a candle to search for the money. We spoke awhile on the parable of our Lord concerning the woman who lost ten pieces. The effect was evidently happy; and when we closed with prayer, several were beating their breasts and violently weeping. In every place the truth commended itself to the consciences of men; and frequently most humbling confessions of guilt with a promise of amendment were made.

The Malek of Tekhoma said to me, "Your gospel is strict, but it is true. If it were not for two things, I would embrace it, and become a true Christian. I cannot give up my wine; and I must beat those who do not pay their taxes." He was reminded that he must be willing to give up a right hand or a right eye, if he would enter the kingdom of heaven. After considerable conversation he said, "Well, I will henceforth drink no more wine, and I will no more beat the poor people. I will begin in earnest to seek the salvation of my soul."

Nazee's Village.

Mr. Coan closes his narrative with a description of a visit which he made to Chumba, the village of Nazee. She was one of the three Tiary girls who went to Oroomiah after the massacre of the mountain Nestorians. She entered the female seminary, and became, it was hoped, a new creature in Christ Jesus.

We had had a toilsome day over the roughest of roads, when we reached the place opposite Chumba. The bridge had been swept away, and it was impossible to ford the impetuous torrent. Two single string-pieces spanned the flood; and upon these, bending under us at every step, we ventured to cross.

Nazee had heard of our coming, and was on the opposite bank ready to greet us. After a few words of salutation and kind inquiry, she hastened to prepare a place for us. While she was gone, the Malek came and took us to his house. Nazee was disappointed; but she followed us, eager to hear every word we might say.

After our simple repast we spoke an hour or two to the villagers who assembled on the roof. It was most affecting to see how eagerly she listened to every word. She remained long after the rest had dispersed, anxious to improve the opportunity for religious conversation. It was near midnight when she bethought herself, and apologized for keeping us up so late, after a fatiguing day's journey.

She is cruelly persecuted by her wicked mother and her ungodly neighbors. She is really a light to her village, by which the dark deeds of the wicked are evidently reproved; and this is the secret of their hatred. When Mar Shimon's servants come to the village, they are incited to acts of wanton cruelty. Some friends in America had become interested in her, and had sent some articles of dress to her. Her neighbors assembled, and, from envy and malice, tore the articles into fragments before her eyes. She bore it meekly, and only prayed for them. She told us that she expected to receive fresh insults because of our kindness in visiting her; but she prayed that nothing might be permitted to separate her from the love of Christ.

Long before day she was again at our side, anxious to improve the few moments left for Christian conversation. We uttered words of encouragement and hope. Her eyes filled with tears of gratitude. I gave her a copy of the Gospels. She already possessed a New Testament, but it was so large she could not conveniently carry it from home. She received my present with great thankfulness, and began to read from it to the few ignorant women who came about her.

The time arrived for our departure. She followed us, lonely and sad, to the river's side. We stopped for a moment. I took her Testament, turned to Matthew xi. 28, and asked her to read. She began, but her voice choked. The tears flowed fast, and she could not finish. We kneeled by the roaring stream, and in broken accents commended her to the Great Shepherd. Thus we left that lamb of Christ's flock in the midst of the wolves. But the Lord will keep her, for his promise is sure.

Erzrum.

LETTER FROM MR. PEABODY, NOVEMBER 26, 1851.

SINCE the return of Mr. and Mrs. I. G. Bliss to this country, on account of ill health, Mr. Peabody has been left alone at Erzrûm. With such a work as the providence of God has thrown upon his hands, it is not strange that he calls loudly for help. "What is to become of our field," he says, "already white unto the harvest?" He mentions several places as needing immediate attention; but in the present circumstances of the station they must be neglected.

Arabkir—Geghi.

My heart aches for Arabkir. During the last six months numerous letters have been received from that city, the burden of which has been, "Send us an American missionary." Some twelve or fourteen persons have been separated from the church. The Vartabed, who has since removed to this place, was doing all in his power to excite the people against the Protestants and those inclined to join them, by his anathemas, &c. How is it possible for individuals in such circumstances to maintain their present position, without any one to instruct, comfort and guide them, and without any one to perform any religious rite whatever?

If our good people at home could only in imagination put themselves in their stead, surely they would persuade some young laborer to hasten to their relief, themselves most joyfully and promptly contributing the means. And did our dear brethren who are about to enter the ministry, look at such cases as they ought, no persuasion would be necessary. They would esteem it not merely their duty, but an inestimable privilege, to fly to the rescue of such feeble flocks.

The province of Geghi has already become familiar to the readers of the Herald. It would seem that God designs to accomplish a blessed work for its benighted population.

Our native helper at Geghi has just been spending a few days with us. He reports a very encouraging and interesting state of things in that province, particularly in his large village where he thinks there are as many as fifteen persons who give evidence of having been renewed, and are prepared to forsake all for Christ. This is an increase of seven or eight hopeful converts in six months.

He has six pupils, all of them young men, for whose intellectual and spiritual improvement he is doing what he can. He expects two more to be added to the list this winter. The brethren meet our helper every Sabbath for religious worship, and frequently also during the week. They are represented by him as giving themselves very much to prayer and the study of the sacred volume, with the fundamental doctrines of which they are well acquainted. He has free access, not only to most of the people of his village, but also to those of other villages. Indeed, both of the Vartabeds are friendly; and the one in the monastery formerly occupied by our Protestant Vartabed, has given his consent to our helper's preaching the gospel as much as he pleases in his diocese, provided he does it prudently; and he himself is reading our books, and has already renounced many errors of his church. Both of these ecclesiastics carry on a friendly correspondence with our Vartabed.

Our helper, during the summer, had several interesting interviews with a learned Armenian Vartabed from another country, who was on a visit to Geghi; after which he expressed himself convinced of his doctrinal and practical errors, and took three of the most important of our books. Concerning these, some time after he left that place, he wrote, (fearing to express his sentiments literally lest his letter should fall into the hands of an enemy,) "I had no idea that the three apples you gave me were so sweet to the taste." He requested that "the great apple," (the system of evangelical theology,) when ripe, might be sent to him. He also wrote that he was trying to give the people a taste for "this precious fruit" in the region of Mûsh, where he was then laboring.

Progress at Erzrûm—Threats.

The number of new hearers at Erzrûm has increased, six, ten, and even fifteen having been present at the same time.

One of the three persons concerning whom I have written to you as giving evidence of piety, is a very remarkable young man. In the most unfavorable circumstances, he is making more rapid progress in spiritual knowledge and the divine life than any individual I ever saw. The other two, as compared with him, appear to be almost stationary; and one, we sometimes fear, is retrograding.

There are three other individuals, however, of whom we begin to hope that they are doers of the Word, and not hearers only. The one who appears the best, wishes to join our little church; and we hope that after further trial we shall be able to receive him.

Our Vartabed's spiritual state, for many months past, has been such as to afford us the highest gratification. So far as I can discover, his principles are as sound, his practice as correct, and his activity as great and judicious as the best of those in our own land, who have always possessed the greatest advantages.

Mr. Peabody thinks the other brethren at Erzrûm are "waking up to greater activity and prayerfulness."

The newly arrived Vartabed is coming down in great wrath upon the Protestants, especially upon our Vartabed; though a few years since, when he was here, he was remarkably civil and quiet. Our helper from Geghi, having a letter for him, called to deliver it. The Vartabed, among other inquiries in regard to his district, asked him if the people had schools. "No," was the reply. "And no wonder," said his reverence, "since they have been so greatly tried by the conduct of one of their former Vartabeds, who has come to this place, cut off his beard, changed his clothes, become a boy, and even renounced that glorious name Mateos, which Mateos Patriarch condescended to bestow upon him! And yet this heretic and libertine presumes to walk these streets boldly, without manifesting the least shame. And not only so, he is exerting the most pernicious influence upon many, the youth especially, in prejudicing them against the faith of their fathers and leading them to renounce it. Be assured that the time is near, when I will send him to everlasting destruction."

This Bishop has already commenced his efforts to turn away men from the faith, but as yet without the least success. He has called the heads of the trades together; and, after having ascertained what persons they suspected as being favorable to Protestantism, he wrote down their names, with a view to calling them before him. Should he not succeed in persuading them to renounce the error of their ways, he threatens to excommunicate them, heaping curses upon them that shall reach as high as heaven and sink them to the lowest hell. But we trust that the friends of truth with divine aid, will be able to bear up under all the terrible burdens which this miserable man, who opposeth and exalteth himself even as God, may cast upon them.

Mosul.

LETTERS FROM MR. WILLIAMS.

Oppression of the Protestants.

THE Protestants at Mosul are still subjected to persecution in various forms; and there is no reason to suppose that they will immediately be delivered from trials of their faith and patience. As illustrating the unscrupulous conduct of their enemies, Mr. Williams, under date of October 30, gives the history of their organization as a distinct community. About the first of September last, Meekha was thrown into prison for refusing to pay an exorbitant tax laid upon him by the Jacobites. Subsequently, however, the whole amount was paid, and he was released. To escape such exactions in future, the Protestants were advised to request the new Pasha to form them into a separate community, in accordance with the firman of the Sultan. But when they presented their petition, they were summarily driven away. "The agent of the Jacobites," Mr. Williams writes, "thought this a favorable moment to do them an injury; and he accused them of having built a church without a firman, and of various other irregularities. This led to their recall, and gave them an opportunity of submitting their case and of defending themselves. The result of the conference was their recognition as Protestants, and an order to come upon a certain day and receive their assessment of taxes. Thus far Haman's counsel was to his own harm." The history of the tax-roll is given below.

In Mosul there is laid upon every sect an annual house-tax of fifty piasters per house, to be paid in half-yearly installments; and for this the agent of the sect is responsible to the government. The aggregate of this tax is distributed among the members of each community, as the leading men can agree, the very poor paying nothing, and some of the wealthy as high as six hundred piasters a year.

A proper regard for justice would have led to the adoption of one of two plans, in the case of our friends; either to set them off at fifty piasters a house, or to prescribe those rates which they had hitherto paid in the Jacobite community. The former would have been the simplest, easiest and least liable to mistake; but

both were too equitable for this latitude. The Protestants numbered eight houses, seven of them Jacobite, and one a Chaldean never before enrolled. Before Mr. Ford's visit to Mosul the Jacobites paid an aggregate tax of 290 piasters a year. Afterwards, as a punishment for their Protestantism, this sum was raised to 380 piasters; and this year the semi-annual assessment has amounted to 212, equal to 424 a year. To such a point of oppression had their enemies gone, when our friends presented their petition to the Pasha. You may judge then with what astonishment they received an assessment of 602 piasters for the seven Jacobite houses, and eighty for the new house, while every other sect in Mosul pays but fifty a house.

In vain they appealed to the firman of the Sultan, which said they should be treated as other Christian sects. In vain they confronted their enemies before the Pasha, and proved them liars. In vain they demonstrated to the eyes of the Pasha himself, that the record of the Jacobite taxes had been altered and falsified to make out this amount; and that even then it could not be made to justify such an assessment. The Jacobites said, "These men have always paid this amount; and if they are set off at only fifty piasters a house, all the rich men in our sect will join them, and no one will be left to pay the taxes. Against the testimony of their own records the Pasha chose to accept their word; and the little handful were set off at an aggregate of 602 piasters, which amount is deducted from the aggregate of the Jacobite community.

Our friends have sent to the capital a document for the Protestant civil agent, and also a statement and petition addressed to Sir Stratford Canning, that if it is a case in which he can interfere, he may use his influence to procure a vizierial letter that they pay fifty piasters a house, and that they be allowed to retain the ownership of the vaults where their fathers are buried. We hope to hear something by next mail.

If no redress is obtained, of which I have but faint hopes, none will join the new community, save those who are willing to take joyfully the spoiling of their goods for the love they bear to the truth; though there are quite a number who would join it, if the new sect were taxed no higher than the old. Our friends are, I think, satisfied to pay even more than double their former tax, rather than occupy the position from which they have escaped, though a good deal disheartened at the course matters have taken.

Church Organized—School—Moslems.

Under date of November 3, Mr. Williams mentions the departure of Mr. Marsh and Deacon Jeremiah on a preaching tour in Bootan, &c. He also says: "Last week the Pasha of Mosul received from the capital a vizierial letter, directing him to recover the effects taken from Dr. Bacon, Mr. Marsh, and L. W. Bacon last spring as quietly as possible, and then to seize the robbers and send them in chains to Constantinople."

On the 2d of November a church was organized at Mosul, consisting of eight members. In narrating the history of this event, Mr. Williams says: "Our examination of candidates had occupied four days. I have been present several times at like examinations in America, but I never knew one half so thorough or searching, nor one which, on the whole, was so well sustained. Eleven canditates presented themselves, not one of whom was questioned less than an hour. Three were advised to wait for the present, that the evidence in their case might be more complete." Mr. Marsh preached in the morning from the words, "Let a man examine himself," &c. In the afternoon a constitution similar to that of the Beirût church, heretofore published in the Herald, was adopted, and the confession of faith was assented to.

About a fortnight since we finished a very neat and pleasant school-room for Salome; but prior to this morning all our efforts to obtain scholars have been in vain. To-day, however, we have had five little girls; whether there will be any to-morrow, we shall know when the morrow comes. Nor have we succeeded in securing a single boarding scholar. Some half dozen have been left with us; every thing has been fully agreed upon, to the satisfaction of all parties; and in one or two cases the child has remained with us all night. But a call by the priest upon the parents has frustrated our plans. I suppose that every other boarding school on missionary ground has passed through a similar experience.

Mr. Williams states that no Christians call upon him, unless they are applicants for medicine, or are connected with the English Consul. But he mentions another fact which is interesting.

The Moslems crowd us, some from curiosity, some for medicine, and some to assure themselves that there are Christians who worship only God. For

a long time the different sects of Mosul, especially the Jacobites, have industriously and laboriously accused us of infidelity and all other evil, and have thus drawn towards us the attention of the Moslems, who now throw back upon our opposers the shafts they hurled at us: "You are the infidels, and they are the true worshipers. They walk according to your sacred books; while you have covered them over with additions and falsehood. They worship only God; while you worship the Virgin and saints, contrary to your books. You are the infidels." One man, as he left my house in company with Meekha, hailed a Christian whom they met: "Ho, you Christian; why do you so revile these Americans? I am an American myself." It is, indeed, a truth that those who have so perverted the ways of God, are having their own Scriptures turned upon them by the Moslems. I have sometimes feared that the stress laid upon the fact that we worship only God, might mislead men as to our true position; and hence I have been at considerable pains to declare our belief in the Trinity and our non-reception of the Koran.

Official Delinquences.

Mr. Williams concludes his letter with the following incident, which shows how imperfectly the wishes of the Sultan are carried out in Mesopotamia.

Last June the great mail was plundered by the Arabs between this city and Diarbekr. Subsequently they were compelled to disgorge a large part of their booty, which belonged to English merchants in Bagdad. Soon afterward they appeared on the east side of the Tigris in great force; drove the frightened peasants from all the smaller villages; and for some weeks held possession of the plain, carrying off what they pleased, and burning whatever they could not remove, till one day they disappeared as suddenly as they came. It now appears that the whole affair, from beginning to end, was a conspiracy. The Sultan has heretofore kept in pay at Mosul one Ibrahim Agha, whose business is to keep the Arabs in check, and to answer for their misdeeds. To enable him to do this, he receives a large salary, also the pay and rations for four hundred horsemen, who are to be in the saddle at a moment's notice. It has been Ibrahim's habit to keep one hundred and fifty horsemen, and to put the cost of the two hundred and fifty into his own pocket. Knowing that the aforesaid mail contained a very unusual amount of specie and precious stones, honest Ibrahim gave the wink to his friends, and, instead of fifty, sent five horsemen to protect the mail! The result was as had been agreed upon; and nobody thought of blaming five horsemen for not resisting hundreds of Arabs. The trail, however, was not so well covered as to prevent suspicion. To divert attention from himself, therefore, the Arabs were invited to visit the plain east of the Tigris. As they came almost to the walls of the city, the Governor of Mosul ordered the horsemen to drive them back; and this commander, mounting his charger, dashed over the bridge and across the plain to Koriunjik, where he sat down to smoke his pipe, and watch the Arabs, as they burnt the villages on every side. For this considerate conduct he received from the Arabs several splendid horses; and his own villages were left untouched. But a new Pasha has come; investigations have been pushed forward, until his iniquity in all these points is apparent. Ibraham is deposed, therefore, and required to "foot the bill" of the Arabs' sport and mischief; which pretty effectually relieves him of his ill-gotten wealth.

Diarbekr.

LETTER FROM MR. DUNMORE, NOVEMBER 28, 1851.

Mr. and Mrs. Dunmore sailed from Boston on the 12th of December, 1850, in the expectation of proceeding to Diarbekr with as little delay as practicable. On arriving at Aintab, however, it seemed to be advisable that they should tarry a few months in that city. They remained accordingly till last autumn, when they removed to Diarbekr. In the following letter Mr. Dunmore describes his journey to his future home.

We left Aintab, November 5, accompanied by one of the best of our native preachers. Mr. Crane came with us about two days' journey, and then returned. Our native brother did for us all that we could wish; and he was a very good substitute for a missionary. He is one of the little band of preachers whom God has raised up in Aintab; and he has proved himself to be a man of sterling worth. He was a stone cutter; and now he turns his knowledge to good account. We were pleased, and sometimes not a little amused, by his business-like

mode of addressing men. He seemed to lay hold of them, as though he were handling a rough block of stone, which he was determined to bring into shape. He appeared to feel that it was his duty to deal with the souls of all with whom he came into contact; and he was often exceedingly apt in putting and answering questions.

We spent a pleasant Sabbath at Oorfa, with a native brother who has been sent there from Aintab. The little band of Protestants in that place sent a petition to the Porte, some months since, requesting that they might be recognized and protected as a separate community; but they have not as yet received a firman. They are afraid to take a decided stand; and it may be some time before there will be much of a reformatory movement. About twenty men visited our brother's house on the Sabbath for religious instruction. The largest number present at any one time was twelve. There is certainly encouragement to labor in Oorfa; and there is reason to hope that the truth will hereafter take a firmer hold on the hearts of the people.

We left Oorfa Monday morning, and rode only five hours. We pitched our tent near a Koordish village; and the rude inhabitants seemed to take it for granted that, because I was a Frank, I must be a physician, and began to bring their sick and lame to be healed. We succeeded in relieving one poor man of a severe ear-ache, from which he had been suffering intensely several days. For the most part we prescribed soap and water as the safest and most desirable remedy.

We were favored on all our journey with fair weather, good health, and cheerful spirits. When we had nearly reached the top of the mountain, however, one day from this place, and were safely under cover, we had a slight fall of rain, which lasted but a few hours. Next morning we were on our way before day-light, and reached the summit about sunrise. The top was overhung with clouds; and we were thoroughly chilled, though warmly clad. There we found, for the first time in Turkey, trees of spontaneous growth, so scattered over the ever varying surface as to resemble what we had been accustomed to see in New England; and we felt quite at home.

As we began to descend and emerge from the dense mist, our hearts were cheered by the sudden appearance of the vast plain spread out beneath. And as the rays of the rising sun fell upon its undulating surface, through the broken clouds, the view was truly grand. The black city, with its massive walls, appeared, at the distance of nearly twenty miles, a mere speck upon the landscape.

After a circuitous route down the mountain and across the plain of full eight hours, we entered the gates of Diarbekr about four o'clock in the afternoon, and were welcomed by our native brethren at the house which Dr. Smith had procured for a place of worship and a residence. We were just nine days on the road from Aintab.

Salonica.

MR. PARSONS'S VISIT TO BULGARIA.

Introductory Remarks.

JEWISH families are found in most of the large places in Macedonia, Servia, Bosnia, Albania, Thessaly, Roumelia and Bulgaria; and nearly all are accessible to missionaries. Of this whole region, moreover, Salonica, if not the commercial centre, is at least the rabbinic centre. And for a portion of this wide field, it is at present the only point from which the light of the gospel can emanate.

Our brethren at Salonica, therefore, feel that they have a special duty to perform to the Jews residing in the districts which have just been named. And there are others, Greeks and Bulgarians particularly, who should not be overlooked. Hence it has seemed expedient that tours should be made occasionally to different places, for the purpose of making known the mystery of the gospel.

It was with this intent that Mr. Parsons, last autumn, visited that part of Macedonia which lies north-west of Salonica, and then extended his journey to Sophia, the capital of Bulgaria. During a part of the time Mr. Goldberg, a missionary of the London Jews' Society, was his companion. In describing the country through which they passed, Mr. Parsons says: "It lies principally between the Vardar and Struma, and presents almost every variety of scenery, extensive plains, mountains, hills, valleys, rivers, lakes and forests." "The whole region is more fully cultivated than Massachusetts, though with less skill and smaller returns. The chief productions are maize, wheat, rice, tobacco and cotton; the latter being raised extensively in the valley of the Struma." "Great quantities of Indian corn are shipped from Salonica to England."

Doiran—Ostromja.

Messrs. Goldberg and Parsons set out upon their tour, September 26, with four horse-loads of

Bibles. The Armenian helper at Salonica, Hohannes Arakel, accompanied them as dragoman, &c.; and it became necessary to take a kavass from the Pasha for protection. In the evening of the second day, they arrived at Doiran, pleasantly "situated among the mountains, on the west shore of a lake." It has a population of about seven thousand Turks and Bulgarians, with three hundred Jews. A large Lancasterian school is taught, the pupils being Bulgarians. "The room was neat; the children were well arranged and sitting at desks; and the teacher was affable."

September 28. To the Jew this is a most solemn day, it being the first of his year. The Talmud teaches that it is a day of judgment, on which God pronounces sentence respecting the state of every individual. The righteous are sealed to life, and the wicked to death. The intermediate class pass a short probation; for their sentence is suspended till the day of atonement. But few Jews visit us; and those whom we meet, give us a hurried welcome and pass on. Any intercourse with the Gentiles detracts from their stock of merit, and is particularly dangerous on the festival of the new year. At the synagogue, however, we had an opportunity of speaking to several persons.

Leaving Doiran two days later, Mr. Parsons and his companions pursued their journey across mountains and valleys, till nearly four o'clock, when they entered a magnificent valley, watered by the ancient Pontus. The capital of the district is called Ostromja.

30. We entered the chief town, passing some distance under lofty elms, willows and sycamores, having upon our right and left a vast forest of marble shafts with turbaned heads, marking the burial place of myriads. We found that a Greek priest, who had been our fellow traveler during the day, was acquainted with the object of our tour. As he was a legate from the Bishop of Doiran to the Bishop of Ostromja, we feared that he would inform the latter of our arrival, and that we should not be able to sell any Bibles, or have much intercourse with the people.

These fears were realized subsequently. With the Jews, however, there was considerable conversation, the theme being the Messiah, repentance, faith, &c.; but their blindness was deplorable. The Greek school was found to be in a very different state from the one at Doiran. The following extract from Mr. Parsons's journal, applicable not merely to Ostromja, is interesting.

"A few years ago it would have been a matter of offence to carry Turkish Bibles among the people for sale; but now the Turks are among the most interesting visitors. Though they do not buy, they examine, ask questions, and listen to the truth. The Bibles pass from one to another; or they collect in little companies of from three to ten to hear one of their number read. We let them take the books to their homes to read during our stay in whatever place we happen to be. They come, and go, and come again."

October 2. We waited till eleven o'clock, hoping that some of the Greeks and Bulgarians would buy our books, in spite of the Bishop's prohibition. We were encouraged to do so by the apparent desire of many to obtain the word of life. But only one ventured to buy, just as we were ready to leave.

Istip—Koprili.

The route of our traveling friends now lay through "a part of one of the richest and most beautiful valleys of Macedonia," infested, however, with daring Albanian robbers. The night was spent at the Rodovitz khan. On the following day Istip, the ancient Æstibus, a place of nearly five thousand houses, was reached about two o'clock.

3. Immediately upon our arrival, the people came in great numbers to see what we had for sale. The advent of Franks, with eight boxes, created a great sensation among the merchants. Upon finding that we had only books, however, they turned away disappointed. But not all; for many waited till we had opened our boxes. Several Bulgarians and Jews greeted with joy works in their own language, and purchased immediately. But the poor Bulgarians met a Greek ecclesiastic at the door of the khan, who told them that the books were prohibited; and some brought theirs back to us.

Next morning a visit was paid to the father of a new born son, in the expectation of meeting a large crowd of Jews. "All were treated with wine, raki and sweetmeats." After a hurried conversation with a number of persons, our brethren went to the house of the Chief Rabbi, a feeble old man. A long conversation ensued with a Jew.

4. When we asserted that God had prescribed no particular form of prayer for our use, his surprise seemed unbounded; and he exclaimed with indignation, the blood rushing to his face, "God forbid." He also said, "Did not

God give Abraham our morning prayer, when he rose up early in the morning?" Gen. xxii. 3. The Rabbies say he rose up early to pray. Hence they have in use the morning prayer which God gave to the Patriarch! We read to him the rest of the clause, and asked if Balaam, who is also said to have "saddled his ass," received a form of prayer. He changed his tone, and inquired if we had any objections to the prayers which have come down from Isaac and Jacob, particularly Isaac's evening prayer, given to him when he went out to "meditate in the field at the eventide."

The next day (Sabbath) was a market-day; and priests and people united in desecrating its sacred hours. The Jews, moreover, observed it as a feast day. On the following morning Hohannes endeavored to sell the Scriptures, as usual; but the prohibitions of the Bishop and his priests met him at every step. Hence his success was but partial.

6. With the Jews this is a fast, and the most solemn day of the year, the Day of Atonement. We visited them in their synagogue, and found them worn out with the previous night's watching and praying, and yet reading and praying, bowed down and mourning most bitterly. If we ask a Jew respecting atonement for human guilt, he replies, in the words of the Talmud, "At this time, when there is neither altar nor temple, there is no atonement but repentance, &c.; for it is said, 'As for the wickedness of the wicked, he shall not fall thereby, in the day that he turneth from his wickedness.'"

7. We have hoped that by prolonging our stay, we should obtain readier access to the Jews, and sell some Bibles. But as they come out this morning from their fasts and repentance, pure and holy in their own eyes, they think it a great merit to begin anew by good works, and avoid contaminating contact with Gentiles. Hence they go about preparing for the next festival, the feast of tabernacles, by building their booths, &c. We were thus compelled to close our boxes, and leave the place at ten o'clock, without selling a Bible. We sold, however, among the Bulgarians ten New Testaments.

Our travelers arrived at Koprili next evening. This place lies upon three steep mountain slopes, and has about five thousand houses, mostly Turkish. At an early hour of the following day a number of Bulgarians assembled at the khan; and though all knew that the purchase of Bibles was prohibited, many disregarded the injunction.

8. We were happy to learn that here the Bulgarian is taught in the schools. We are encouraged to hope that this most interesting people will not readily give up their own tongue; though the effort to bring them more entirely under Greek ecclesiastical rule is very strong in this direction. We found many who felt the oppression of the Greek priesthood. Such grasped the New Testament, as if their hopes centered in it; and they would have it, in spite of prohibitions. They had been told that we were bad men; but they knew that the books were good. One said with emotion that he wished to have a New Testament, because a Christian without it was no Christian. We are glad to meet occasionally a spark of light and apparent piety.

Scopia.

Leaving Koprili about noon, Mr. Parsons and his companions spent the night in Kapolan. Next day they proceeded to Scopia, on the head waters of the Vardar. It has nearly four thousand houses, mostly Turkish.

9. Upon our arrival we went immediately to the Chief Rabbi. His appearance and salutations were friendly. In answer to his inquiries, we told him plainly that our errand was to sell the word of God, both the Old and New Testaments, and to show the Jews from their own Scriptures that the Messiah had come, and that by his death he had made an atonement for our sins. We first opened at Gen. xlix. 10. Upon this passage he contended that beyond the Sabbation, the river which flows six days and rests the seventh, there is a kingdom with sceptre and lawgiver. When he was told that, according to the fable itself, the ten tribes constitute that kingdom, that the sceptre had departed from Judah, and that Shiloh had come, he said that Shiloh meant a great and influential man, such an one as he named. We showed him that this could not be; for unto the Shiloh of the text the nations would gather; and unto one, Jesus of Nazareth, the nations had gathered, and were gathering. In respect to an atoning Savior, a Redeemer through death, he replied that the rabbies had given a different interpretation of Isaiah liii. from ours, and that implicit confidence should be yielded to them; for it is written, "Thou shalt not decline from

the sentence which they shall show thee, to the right hand nor to the left." Deut. xvii. 11. We showed him that the priests and Levites referred to in the text were very different persons from the rabbies.

Other conversations were held with the Jews, but with no definite results Next morning two Bulgarian priests called and purchased New Testaments, saying that they were glad to procure them.

We improved the first leisure to visit the Bulgarian school. We found the teacher, a middle-aged man, attired very neatly in half-Frank dress. His manners were pleasing, and his greetings kind. We were invited to sit upon a divan in a verandah, which looked out upon a large garden and orchard.

After talking a while, he invited us into his study, which was neatly furnished, the walls being covered with maps, paintings and prints. He seemed to be pleased with our inquiries in respect to the Bulgarian people and literature. He showed us his library of Bulgarian books, handed us a grammar of the language eighty years old, large octavos of geography and geometry, works on theology, mythology, logic and history, Plutarch's Lives, the works of Horace, Cicero and Homer, a theological treatise on parchment eight hundred years old, and several volumes of native poetry. He said they had the Old Testament, but that it was now very rarely to be met with.

In his school-room we noticed, among a variety of maps, &c., a chart illustrating parts of biblical history, and a caricature which he had made of the Bulgarian nation and its oppressors. The Bulgarian people were represented as a blindfolded woman. We left him, much pleased with our visit, surprised at finding so many books in the Bulgarian language, quite favorably impressed in regard to the Bulgarian character, and having a more ardent desire than ever for the enlightenment of this blinded people.

Soon after our return to the khan, several boys came running to us, with their shoes in their hands, and half out of breath. Some brought money and purchased our books. Others hurried away to their fathers; whereupon the fathers and older brothers came, till we were crowded. Some bought; but others had no money. Still the boys intreated, till the money was sent for, and the books were secured. One returned his book, saying that the Bishop had prohibited its purchase and perusal. According to our rule, we did not return the money. The young man said the Bishop would punish us, if we did not restore the money, and threw the book at our feet. He afterwards returned and took the book, saying that he would burn it.

Leaving Scopia on the first day of the Feast of Tabernacles, Mr. Parsons and his party set out for Ghiustendil. They had occasion to pass through a number of villages, generally small and very rude in their appearance; and in one of them they spent the Sabbath.

11. Saturday evening we conversed with our host on the subject of religion, concerning which he was extremely ignorant. When asked if he had the New Testament, the book which God has given to us to show us the way of life, he answered that he had. We asked him to bring it. He said he could not, as it was hanging on the wall, behind the lamp! It appeared, therefore, that the salvation of the soul, in his apprehension, depended upon the picture of the Virgin Mary; and he knew not what the New Testament was. We handed him a copy, which he read with apparent delight during our stay. We found but one other reader in the village. To him we sold a New Testament.

The quiet of the Sabbath was disturbed by a Turkish wedding. Next day our friends proceeded to Palanca, "a long, narrow town in a beautiful valley," in which the Bulgarians have a church, a large school, &c.

13. Though we could stay in Palanca but a few hours this morning, we sold thirteen New Testaments in Bulgarian and one in Greek. We were compelled to leave, apparently, just as we had awakened the attention of the people. We sold five New Testaments after our boxes were closed. Several came running after us, even when we were out of the place, with money in their hands. We quickly disposed of all that we had reserved for such an emergency; but our boxes were ahead of us. We deeply regretted the necessity of sending any back empty.

The route to Ghiustendil lay across a spur of the Balkan. "The mountains and hills," Mr. Parsons says, "were covered with oak, beech and pine. The colors of the dying foliage were almost equal in variety and brilliancy to those of New England. But the thatched huts were

exceedingly unlike New England houses; and so were the people, clothed from head to foot in their sheep-skins, the wool being outside. But there is a still greater dissimilarity in thought and feeling and knowledge." It was late in the afternoon when the party arrived at Ghiustendil.

Ghiustendil.

14. On this spot Justinian was born. Hence the modern name of the village. It is still a place of considerable importance; and it lies upon the south side of a wide and fertile valley, about four miles from the Struma. It has a population of some twenty thousand souls, including about eight hundred Jews. Amid the ruins of the ancient city are many massive columns and marble blocks with Latin inscriptions. There is a massive marble vase in one of the mosques, bearing Latin inscriptions. In the vicinity of the place are artificial mounds.

15. We made an early call on the Chief Rabbi, who has visited England, and seen something of the world. We then went to the synagogue and school. We were followed to our khan by a crowd of Jews, of all ages, to whom we spoke of the things of the New Covenant, which the prophet had said beforehand the Messiah would give. Some bought it; while others bought the Old Testament both in Hebrew and Hebrew-Spanish. We were much interested in a young man, who had read the New Testament, and now wished to talk with us, or rather to hear from us the evidence of the Messiahship of Jesus of Nazareth. He requested a copy of the Old Paths and one of each of our tracts.

We also noticed a lad in the crowd, who listened attentively to what was said, and afterwards came repeatedly to see us. Late in the afternoon he paid us a visit, with two others, to inquire further about the Messiah. When shown from the Old Testament that the Messiah had come, he replied, "Yes, Messiah Ben Joseph; we wait for the other." "There is but one. The Bible speaks of but one; and the book you hold in your hand, is the New Covenant, mentioned in Jeremiah." He sat for a moment thoughtfully, kissed the New Testament, and said, "He has come," "he has come," in a doubtful, questioning tone of voice. "But the Messiah is for the Jews," he said; "what have you to do with him? The Messiah is for the Jews; we have him not; he has not come." He was shown the hard doctrine that the Messiah is for all people; and then the harder doctrines of repentance and faith. He was also told that Jesus would become his Messiah, if he would forsake his sins, and believe in him. Again, after a moment of silence, he said mournfully, "Have we no Messiah? Has he come; and shall we have no Messiah?"

"In looking back upon this day's labor," Mr. Parsons says, "we acknowledged with gratitude that God had inclined many to listen with unusual attention to the gospel." Next morning, leaving Hohannes to converse with two Turks who had called at the khan, Messrs. Goldberg and Parsons went to the Bulgarian school. The teachers, who were ecclesiastics, received them politely. They had been put upon their guard by the efforts of the Bishop; but they said there was nothing wrong in the books, and that they wished to procure some.

16. The Bulgarians seemed slow to come forward to make purchases. We told one and another that it was the last day of our stay. About the middle of the forenoon, however, they began to assemble. During nearly all the rest of the day our room was crowded. We sold our New Testaments very fast. Our entire stock was soon exhausted. The teachers whom we had visited, arrived too late. We had but one copy left; but, as they understood Greek, they took the entire Bible in that language. The independence which they and many others manifested, when they knew that the books were prohibited, was pleasing and encouraging. They had some fear, it was evident; but their desire for the Word of Life, in their own language, overcame their apprehensions. We were not able to satisfy their wants; for which we were sorry. Still they came. Some could read the Servian, which resembles the Bulgarian. Such gladly took the Servian New Testament. Others went away, apparently grieved, yet silent. Others begged us to come again.

Sophia—Dubnitza—Return.

On the 17th of October our brethren left Ghiustendil, crossed the Struma, and proceeded to Radomir, a place of four or five hundred houses, where they spent the night. Next morning they set out for Sophia, across the Balkan. In speaking of the country through which they traveled, before they came to the mountain pass, Mr. Parsons says: "The soil of this beautiful district is very rich, and capable of supporting millions. The inhabitants, however, are poor and few. Between the church, the government and the

mountain robbers, they have little hope of retaining what they might accumulate. Hence they have little stimulus to labor for anything beyond the bare necessities of life." At ten o'clock the summit of the Balkan was reached, and at half past three the capital of Bulgaria Sophia has a population of some thirty thousand Turks and Bulgarians, and at least six thousand Jews. Through the combined influence of the Pasha and the Bishop, however, but little was effected in this city. The selling of the Scriptures to the Jews even was prohibited. On the 21st of October, therefore, our friends recrossed the Balkan, and proceeded to Dubnitza, which has less than two thousand houses.

23. The Jews rejoiced at our arrival. The Turks had recently burned their synagogue, which contained nearly all their books. They wished, however, to buy only the Old Testament. They had been carefully guarded against the New Testament and the Old Paths. We found an unusual desire for the Hebrew-Spanish Bible. We sold five to be placed in the synagogue for common use and several copies to individuals. One poor man, who had no money, brought a new shirt, wishing to exchange it for a Bible. The people continued to come to us till late on Friday, when, it being the eve of their Sabbath, they could buy only through Gentile hands.

Here Mr. Golberg set out for Constantinople, according to his previous intention, while Mr. Parsons and his Armenian brother turned their faces towards Salonica. They reached home in safety October 30.

Gaboon.

LETTER FROM MR. PORTER, OCTOBER 1, 1851.

In September last Messrs. Bushnell and Porter made two excursions up the Gaboon River and its branches, partly to proclaim the gospel of Christ, and partly to become better acquainted with the country as a missionary field. To some of the places which they visited, no white man had ever penetrated before. Our brethren were deeply impressed with the preparedness of the whole region for missionary labor. "Would that we could have taken with us," says Mr. Porter, "some of the hopefully pious young men at home, who ought to be here, or preparing to come here. Surely, they must have been stirred up to give the gospel to this poor perishing people."

Messrs. Bushnell and Porter, on their first tour, went to King George's Town and Ovizuwe, the latter being a new place, built by some of King George's people under the direction of a brother who is called Governor; thence they proceeded to a district, on the other side of the river, containing some half dozen Bakĕlĕ and Shikani towns, known as Dongila; after which they ascended the Râgâli, a branch of the Gaboon, where are several Bakĕlĕ towns.

King George's Town—Ovizuwe.

We left Baraka September 13. After a pleasant sail of about six hours, and spending a short time at Konig Island, where Mr. Bushnell has a temporary residence, we arrived at Ovizuwe. As we entered the town, we found the people around one of the houses, where a slave of Governor was just dying. It was too late to do any thing either for his soul or his body. The room was full of women, weeping in the most piteous manner, and calling upon the spirits of their fathers. But their cries were in vain.

As we entered, they turned to Mr. Bushnell, and besought him, especially the mother of the dying man, in the most heart-rending manner to help and save him. "You are our missionary," they said, "our father. You are Governor's friend. Oh, help us, and do not let him die," &c. As these words were accompanied by cries and tears and beseeching looks, we felt in some measure what a dreadful thing is death, without one ray of light from the future world!

We turned away from the distressing scene, and spent a few minutes in conversation with Governor. He seemed in deep affliction, and could not speak without tears. The dying man was his favorite servant; and he loved him as a son. We spoke of Christ and the way of salvation through him. He listened with interest, and asked a few questions; but he thought we ought to send a man to live there; for, as we only came occasionally, they forgot what we said at one time before we came again. He seemed to be a man of considerable character for a native; and they say he drinks no rum.

After calling on a converted Krooman, who teaches a school at Ovizuwe, Messrs. Bushnell and Porter repaired to King George's Town, about three miles distant, on an eminence which affords an extensive prospect.

Historical Gleanings.

During the evening we conversed with King George about the people who for-

merly inhabited this region. He said that the first occupants were the Divwas. Then the Mpongwes lived far back in the bush; and it used to be thought that if one of them saw the salt water, he would soon die. The Divwas have dwindled away, and only one man, now living in Tom Lawson's town, on the south-west side of the river, is left.

The Mpongwes came down first to the head waters of the river; and, gradually wasting away, they have descended to the lower part of the river. When King George was a boy, all vessels anchored off his place; and his father was the principal trader. Then the natives sold ivory, black wood, red wood and slaves to the English and Americans, as well as to the Spanish and Portuguese.

The Shikanis next came over the mountains, and were a wild, fierce, powerful and numerous tribe. The Mpongwes looked upon them as they now look upon the Pangwes. He called them, like most of the old men, "Bulimen," which is a corruption of a Portuguese term for ass. But the Shikanis have almost literally sold themselves out; and are now a miserable remnant, whose villages are scattered among the border towns of the Mpongwes and Bakĕlĕs.

The last named tribe came still later over the mountains, overpowering the Shikanis, and are now the principal occupants of the branches of the Gaboon. Within the last ten years the Pangwes have made their appearance; and probably there are as many as five thousand who have come over the mountains, and taken possession of the upper waters of the river. The other tribes are receding before them, and coming down nearer to the coast.

Next (Sabbath) morning our brethren preached to a number of the natives; "but they were nearly all under the influence of liquor, as two canoes had come up the evening before from the trading factories near Baraka." Mr. Porter had a long conversation with King George in regard to his intemperance. He made fair promises; but it is doubtful whether he will keep them.

A Funeral.

Towards noon we went down to Ovizuwe to hold a meeting; but we were obliged to wait awhile, on account of the funeral ceremonies of the slave who had died the night before. The house was more crowded with women than ever; and all appeared very sad, while many of them wept. A few men were preparing a box, somewhat resembling a coffin. This is unusual in the case of slaves; as they are for the most part literally "thrown away," which is the meaning of their term for burying in any form. The deceased was dressed in his ordinary apparel, a cloth fastened around the waist and extending below the knees. All his other clothes, some of them quite large and gay, were spread over him; his hat was put on, his face being covered. After he was laid in the coffin, they put in a cup for him to drink with, a knife, a fork and a plate for his food; and they nailed on the cover. A long stick was then lashed lengthwise upon the top, to facilitate the removal of the corpse. Much time was consumed by these arrangements.

A rude drum was now brought, and preparations were made for "making cry." Women came, bringing their country chairs, and they sat around the door. Soon the drum began to beat, and the females in and around the house set up a most piteous wail, which they kept up for about half an hour. After they ceased, some eight or ten slaves took the body, and bore it away to bury it. Their custom is to deposit the corpse in the bush, at a distance from the town; and if it is a slave, they leave it unburied, and then run as fast as they can, so that the dead man shall not get up and follow them. If one of the number falls, they think he will soon die. The burying is done by slaves, none of the relatives following the body to the grave, or ever visiting the place.

After this burying party came back, they washed all their clothes. At night they built a fire, around which they danced and yelled till morning, to keep off the spirit of the dead man, making the mangrove forests around the town ring incessantly.

Messrs. Bushnell and Porter were able to address a few of the natives "on the way of life and salvation."

Dongila—The Râgâli.

Crossing the next day to Dongila, our brethren held a service in one of its towns; and they were highly gratified with the attention which the people gave to the Word. Having ascended the Râgâli about three miles, Messrs. Bushnell and Porter spent the night at Ebuna's town. In the evening they preached to nearly one hundred attentive hearers. "It was worth coming from America," Mr. Porter says, "to tell the story of Jesus to these poor heathen, who had scarcely

heard it before." Early in the morning another discourse was preached; after which our friends proceeded up the Râgâli. At the end of about seven miles they came to "a town quite large and new," respecting which Mr. Porter writes as follows:

It had never been visited by white men, and curiosity brought a large number to hear us preach. Many, however, seemed afraid to come into the house, but stood around the doors, or looked through the chinks in the wall. The head man was eating dinner with a Pangwe visitor; but he received us cordially. The Pangwe was a man of great strength, judging by his large muscular frame; and he was perfectly composed, though he seemed delighted to meet us. He wished us to visit his people on the Asango, and said they would be glad to see us. After the service we returned to our boat; and, as the tide had turned, we went down the stream. Having preached in one of the towns on the Râgâli, and left our guide at Ebuna's, we came that night as far as Konig Island. On the following day we arrived at Baraka in safety.

Passage up the Asango.

The next excursion of Messrs. Bushnell and Porter was to the Pangwe country. They left Baraka September 24, and arrived in the evening at the residence of Dinbedambe, a Shikani who had agreed to accompany them.

About four o'clock in the morning, we resumed our journey, as the tide was beginning to rise. As we sailed up the river, the outline of the opposite shore, some eight miles distant, was just visible through the darkness. At length we left the broad bosom of the Gaboon, and began to ascend the Olombo Mpolu, the larger of the two rivers which unite to form it. This is the left hand branch, and comes from the east, the Rembwe entering from the south east.

About eight miles from Dinbedambe's is the mouth of the Asango, where we stopped at a small Shikani town, to purchase fish for our men. When we began to ascend the river, it was scarcely daylight. Our general course was north, though the stream was very crooked. Some fourteen miles up we came to a Bakĕlĕ town, where we stopped and procured an interpreter, who could speak Pangwe. The women, when they found that the young man was going with us, set up a great clamor to prevent it, saying that the Pangwes did not want to see white men, and would kill us all. But he put on a red coat, procured, I suppose, from the English, and, taking a sword, went with us, saying with a courage that was truly ludicrous, "If I die, then I will die."

As we proceeded on our way, we passed two other Bakĕlĕ towns, within about a mile of the one where we stopped last. Then, sailing through a wild region for some twenty miles or more, and passing a place which, we were told, the elephants had destroyed by breaking down the houses and driving away the people, we came to where the bush spanned the stream. We had gone some distance in fresh water; but the tide, as we were ascending the stream, was in our favor all the way; and it was now past noon. Our boys had been rowing vigorously at least six hours from the mouth of the river, and, as our boat sails finely, and the tide was quite strong, we thought it must be as much as thirty-five or thirty-six miles.

Intercourse with the Pangwes.

After landing, Messrs. Bushnell and Porter endeavored to find a Pangwe town. They soon came to a head-man, with a native axe in his hand.

He returned our salutations, and soon invited us to sit down beside him on a fallen tree. Several other men and one woman gathered around us, all uttering exclamations of wonder and admiration. As some came armed with spears and guns, the head-man sent them away to leave their weapons, before he would let them approach us. We showed him some articles which we had with us, such as coin, pocket-knife, compass, &c.; but when Mr. Bushnell lighted a friction match, he seemed frightened, and did not wish to see anything else.

We wished to proceed to the town; but it was some distance off; the tide would soon ebb; and we were so far up that at low water our boat could not advance. The woman said, moreover, that we must not go to the town, but must stay there, and they would send and call the people. As it was very warm, we concluded to return to our boat, where we could sit in the shade.

At length the people began to arrive; and soon there were nearly a hundred men, women and children. We purchased a few things, and declared to them the words of eternal life. They listened with respectful attention; and when we left they were more quiet than

the inhabitants at the Bakĕlĕ towns usually are. We gained their full confidence, I think, and we were much pleased with their appearance. The men were very muscular and healthy; and all were uncontaminated by the vices which have been introduced on the coast by unprincipled traders. How important that these people be met, as they come down, by the influences of the gospel!

They are quite rude, wearing scarcely any clothing; but many of them paint their bodies with red wood, so as to give them a purple look. Nearly all wear ornaments of white beads, iron and ivory rings, &c. Their iron seems to be of a superior quality; and many of their implements are made with taste and skill equal to that of any people in the world.

While we were talking with the people, Dinbedambe made a solemn covenant of friendship with the brother of the headman. They first chewed a kind of bush pepper; then scratched their hands, so as to start the blood; then, having rubbed the places with the chewed pepper, they touched their hands together, so as to mingle their blood. "Now," they say, "if any persons belonging to either tribe go to the towns of the other, and are injured in any way, those who commit the wrong will die." None ever presume to break such a covenant.

After spending an hour or two with the Pangwes, Messrs. Bushnell and Porter set out on their return. At the first Bakĕlĕ town they were overtaken by a shower of rain; but they improved the opportunity to preach to the natives, who came together in considerable numbers. They then proceeded to the town where they obtained their interpreter; and there they ate their first meal for the day, having been all the time anxious to improve the tide. They arrived at Dinbedambe's town about eleven o'clock at night, and the next day landed at Baraka.

At the close of his letter Mr. Porter says: "The region which I have now described, is to be my parish. I have hired a house at Ebuna's town, a very central position, for three months. To-morrow I expect to go to take possession"

Canton.

LETTER FROM THE MISSION, SEPTEMBER, 1851.

THIS letter contains a report of the labors of our brethren at Canton, during the year preceding its date. An appropriate reference is made to the death of Mr. James G. Bridgman. "His sun went down behind a cloud," the mission say; "but we believe he now knows by experience the full meaning of the words which formed the conclusion of his own report one year ago, 'For me to live is Christ, and to die is gain.' We are comforted by the thought that he is now one of the spirits of just men made perfect in Christ Jesus."

Religious Services.

In speaking of the religious services conducted by the mission, our brethren say:

Last year Dr. Ball commenced a daily service in a small room in the part of his house fronting the street, which has been continued to the present time. For the last three or four months, however, the two Chinese assistants, Tien-tsai and Laisun, have taken charge of it on account of his indisposition. "There appears to be an increased readiness among the people to listen to the gospel." The Sabbath service in the Tié Chew dialect has also been regularly sustained during the year. It has generally been conducted by the assistant Tien-tsai. The scholars, printers, domestics, &c. assemble at two o'clock each Sabbath afternoon for public worship. At night they go to Dr. Happer's, about a mile distant, and attend a preaching service in connection with the members of his school and others. Two individuals, who have attended the meeting regularly since it was commenced in the winter of 1846, give some evidence of having been born of the Spirit. One of them, a printer, who has been several years in the service of the mission, has requested baptism. The other has been employed for two or three years past as the teacher of the school; but by profession he is a block cutter. He went to Singapore, at the time the mission was established there, to cut blocks and print. Both of these men have taken an active part in a native prayer meeting, which was begun in November, 1850, and has since been held weekly.

Mr. Williams has regularly held two services on the Sabbath, and during a part of the time three; the united average attendance having been fifty. At Dr. Parker's hospital, a few females have been present.

Mr. Bonney has generally held one public service on the Sabbath, in the village of Sun Chow, where he has resided. During the working days of the week there has been no public meeting; but the time has been spent in visiting

the schools and inhabitants of his own village and its vicinity. The number present each Sabbath is from ten to thirty; and they generally give good attention. In imparting instruction the four Gospels and Acts of the Apostles are used, no other portion of the Scriptures having been furnished in sufficient quantity.

Mr. Bonney is not yet able to report a single instance of a native's forsaking his idolatry.

Schools—Tract Distribution.

The boarding school under Dr. Ball's care has twenty-one scholars. Within the last year three have completed the period for which they were bound, two of whom engaged in printing. One of them has since died of a fever. Two other boys have been taken from the school. Only one remains, who is to be furnished with clothing by the mission; and his time will be out in a few months. The older boys have been instructed in the rudiments of geography and natural philosphy, in addition to lessons in the Chinese classics, the Scriptures and other religious books. Those who have entered the school more recently, have studied Christian books and the Scriptures. On the Sabbath all the scholars have lessons suited to the duties of the day. Miss Mary L. Ball and Laisun have assisted in the instruction of several classes. The cost of the school for the year ending June 30, 1851, was $325 58. The boys earned $44 85, by folding and binding books, making the net cost $280 73.

Mr. Bonney has not had any school under his entire supervision, as no funds were set apart for that object. There are two schools of twenty scholars each in his village; but the parents are unwilling that Christian books should be introduced at once as a part of the regular course of study. And were they willing, the teachers are not qualified to give instruction from them.

Dr. Ball has distributed tracts almost daily at the door of his house fronting the street, assisted by Tien-tsai and Laisun, they spending some time at different hours of the day. There are always many large boats moored before the door which have come from villages more or less distant, loaded with produce of various kinds, and each having on board not less than five persons, and sometimes scores. These always appear eager to receive books; and they often apply for medicine. They also make a part of the daily congregation. A few excursions have been made into the country for the distribution of books. Tien-tsai has visited, quite regularly, a number of junks engaged in the coasting trade of this province, and generally manned by men who speak his dialect, or one much like it.

Mr. Bonney has continued the distribution of the Gospels and tracts, as in previous years, but not to so great an extent. He has made one hundred and twenty visits to villages in the immediate neighborhood of Whampoa. From twenty to one hundred tracts have been distributed each time.

Mr. Williams has also distributed a few hundred tracts.

The Press—Conclusion.

At the Chinese press, under Dr. Ball's care, there had been printed for the mission at the close of the year ending June 30, 1851, 209,400 tracts of various sizes, besides several thousand tracts and religious books for other societies, &c. During the same period seven hundred and twenty copies of the Gospels and Acts have been issued. At the Anglo-Chinese press, which has been under Mr. Williams's care, there have been printed six hundred thousand octavo pages, besides a few jobs. The supervision of the Chinese Repository has occupied a portion of Mr. Williams's time, and will continue to do so for a few months to come, when the work will cease. A general index of all the matters contained in the entire work is about all that remains to be done.

Our brethren make a brief allusion, in closing their annual report, to the use of opium, which is "as prevalent as it ever has been among all classes." After referring to the extent and consequences of gambling among the Chinese, they say:

At this season of the year a mode of gambling is practiced, which is peculiar to the country. The hills and fields are searched at night by men with lanterns for little crickets. These are kept in small boxes till the appointed day; when crowds of people assemble in a large building, and engage in the amusement of cricket fighting. Ten, twenty and even fifty dollars are staked on the fighting qualities of a little cricket. To what low and debasing practices will not a heathen descend, when left to follow his own evil imaginations and devices!

While mourning that so few are converted from the error of their ways, the mission still labor in hope of a future harvest. In the meantime its strength should be greatly increased. Hence our brethren say:

The need of more laborers in this field has been so often presented, and the request for them so urgently made in former letters, that it is needless to dwell upon this topic now. The want is still as pressing as ever, and even more so, as the prejudice against foreigners gradually decreases, and new openings for missionary residences and labors are offered.

Miscellanies.

DISCOVERIES IN SOUTHERN AFRICA.

A LATE number of the London Record contains a letter from Francis Galton, dated Eikhams, Namaqua Land, August 16, 1851, which throws some light upon the geography of Southern Africa. The most important part of the letter is as follows:

I have returned after a journey not quite so long as I had hoped to make. Of perfectly new country I have explored about five hundred miles out, returning by much the same route. I did not quite reach the Portuguese, or the magnificent intervening river, of which the Cavene is only a branch. Those abominable wagons have been like a drag-chain upon me; but every thing has ended well, and we have had no sickness. I have had plenty of occupation in mapping the country. My guns have been quite idle, as there is little or no game of any sort. After leaving the furthest missionary station, I found myself between the two principal black chiefs, who were on the eve of fighting; however, I contrived to get my party clear of the massacre, and passed on without guides, being also fortunate enough to find sufficient water from place to place for the oxen as well as for ourselves; so that in that way we had no hardships.

The country was a dense mass of thorns, not simple straight thorns, like a quickset hedge, but curved like fishhooks. The oxen would not face them; it was terrible work to drive them on. I often tried the strength of these thorns by fastening a piece of rag to a spring balance, and pulling until the thorn broke. One thorn stood a pull of twenty-seven pounds. Our clothes were in rags; and at first our skins were very painful from being so much torn, especially as the scratches generally festered; but we grew hardened in time.

I found my way to the reported Lake Omabondi, which was dry as dust; not a drop of water in the reeds. From the natives' description we had reckoned upon seeing a large sheet of water, about thirty miles by eight. It was, however, nothing but a water-course, three hundred yards broad, and in the rainy season might be two miles long. Lake N'gami I have not tried for. I traveled on northward. We moved very slowly; the wagons had to crush through every thing, and the oxen would not pull through the thorns. After three hundred miles I reached the end of the country of the Ovakerers, where was a large village. Thence I endeavored to get guides on to the Ovampo; but the chief would not give them; so we went off alone, as we were resolved not to be beaten. As we were just starting, the oxen were frightened, and set off at a trot. There was in front of them a great stump, apparently rotten, but in reality a hard, strong tree. The near fore-wheel of my best wagon came against this, and crash went the whole concern. We set to work, brought the oxen alongside, made a hedge of thorns, cleared the ground, and at once despatched a party to cut down trees to mend it. The road had been so stony and execrable in every way, that it would have been folly to venture on with an axletree of green wood; therefore the wagons necessarily had to remain there while the trees seasoned.

I upon this halved my party, and Anderson and myself saddled our oxen and moved on to the north. We found a man who said he could take us in a fifteen days' journey to the Ovampo; but he led us all wrong, and we were hard put to it for water. All kinds of little disasters occurred. We made three attempts to proceed, and the third time most fortunately met a trading party from Ovampo, who had come down to buy cattle; so we returned with them, waited three long weeks until they were ready to go back to their own country, and then accompanied them thither. After two hundred miles' travel the bushes and thorns suddenly ceased; and the charming corn country of Mondongo, with its palms and fruit trees, lay before us. I rode off to the King, and crowned him straightway with that great theatrical crown which I picked up one day in London before starting, thinking that it might come in opportunely among the savages. He was a brute, fat as a tub, but his people were most hospitable. The journey had lasted longer than I expected. My oxen were in a sad

state, footsore and with galled backs. I had to buy and carry back provisions, as we had but little cattle left. The Cavene River was four or five days ahead, but Naugoro, the King, would not allow us to go to it. Had I been able to remain with him for three or four weeks, I might have over-persuaded him, as he had a strong dislike to gunpowder; but it was quite impossible to stay, as my wagons and men were left in such a precarious situation. I therefore packed five hundred pounds of corn, flour, beans, &c. on my oxen, and returned.

I found my wagon well mended, the axletree better than before; and about sixty sheep and a few oxen had been bought by my men, and added to our store during my absence. We returned without accident of any sort, by a slightly different road, and I am now with the Namaqua chief. I told you in my last letter that I made peace all over his country, and it has been admirably kept during my absence. I have, therefore, given Jonker (the chief) a cocked hat and an old ambassador's coat of Mr. ——, with which he is highly delighted. I now intend going to the east for a little elephant shooting, and I shall exchange every thing I have for ivory, (of which the Namaquas there have an abundance,) take it down to Walwich Bay, and start by the missionary ship for the Cape or for St. Helena, either in December or January, unless another opportunity offer for going farther into the country. A trading party of blacks, from the Portuguese country, were at Mondongo while I was there, but I was unable to send letters by them; for the people are very superstitious there, and would have nothing to do with written things. I have, of course, found out much about the country of great interest. A posse of missionaries are about to follow my route. The Ovampos are really a charming tribe of negroes; but every other nation I have either seen or heard of, are brutal and barbarous to an incredible degree.

The same writer says that Naugoro lives in latitude 17° 57′, and longitude 16° 45′. This is farther north than any traveler or missionary had gone before.

Proceedings of other Societies.

PARIS EVANGELICAL MISSIONARY SOCIETY.

This society has hitherto been remarkably prosperous. It has sustained but one mission; but that has enjoyed the divine favor in an unusual degree. At the present time, however, its prospects are darkened by the war in South Africa. The contest between the English Government and the natives has at length reached the field in possession of our French brethren, and inflicted serious injuries upon a part of their stations.

The number of stations actually occupied by the mission, at the date of the last report, was ten. During the financial embarrassments of the society, which grew out of the revolution of 1848, three stations, Hebron, Hermon and Cana, were suspended; but measures have been taken for resuming operations at each of these points. The following statistics are taken from the last report.

Stations.	*Communic'ts.*	*Catechu.*	*Schol.*	*Cong'ns.*
Wellington,	44	15		300
Bethulia,	200		140	500
Carmel,	40	16		
Beersheba,	391	106	80	600
Morija,	326	146		
Thaba Bossion,	121	9		250
Mekuatling,		50		
Berea,	23			
Bethesda,				
Motito,				

From the Treasurer's report it appears that the balance on hand at the commencement of the year was 145,085 fr.; and the receipts of the year have been 108,393 fr., the donations and subscriptions having amounted to 99,321 fr. The disbursements of the year were 141,028 fr., of which 105,704 fr. have been disbursed for the mission in South Africa, besides 10,790 fr. appropriated for the education of missionaries' children.

The society is contemplating an enlargement of its operations. To this end it is proposed to commence a new mission in the French Antilles.

American Board of Commissioners for Foreign Missions.

Recent Intelligence.

CHEROKEES.—The national female seminary has been greatly blessed since its opening in May last. During the month of July there was deep solemnity in the institution; and prior to the close of the first term, August 7, two or three of the pupils professed to have passed from death unto life. When the second term commenced, October 1, it was manifest that the Spirit of the Lord was still present; and the state of things became more and more interesting. On the evening of December 10, those who were indulging a hope that their sins had been forgiven, were invited to meet in Dr. Butler's room More than one-half of the scholars (the whole number being twenty-five) assembled accordingly. "As they had but a short time to spend before going to their evening studies," Dr. Butler says, "I devoted the few minutes to an explanation of the meaning of the phrase, 'She has a hope,' and then prayed with them. After the study hour was over five of our pupils, anxious and weeping, came to my room, and I conversed with them. Next evening two others came, neither of whom was present the evening before." "Our school has been for months, and still is, a Bochim, a place of joy and trembling, of hope and fear." "Gradually and almost imperceptibly the work has gone forward, until it has reached its present state. It has advanced in such a manner, and by such secret influences, that it must all be ascribed to the influences of the Spirit." Dr. Butler says that he has not seen such a state of things since 1816–17. The friends of the Cherokees will rejoice greatly in the favor which God is showing to this infant seminary. May the baptism which its first class has received, be enjoyed by all who shall enter its walls in coming years!

CHOCTAWS.—A recent letter of Mr. Wright states that twenty-two persons were admitted to the Wheelock church on profession during 1851.

NEW YORK INDIANS.—The following extract from a letter of Mr. Rockwood, dated February 2, describes a state of things among the Tuscaroras, which will give great satisfaction to the friends of the red man:

I wrote you early in January, giving you a brief account of the state of things among this people. The awakening has continued with increased interest to the present time. Many are indulging the hope that they have passed from death unto life; while others are still anxious and inquiring. Backsliders are reclaimed, and professors of religion are revived. No extra meetings have yet been held, except that we have had inquiry meetings on two Wednesday evenings. There were more than twenty inquirers present at the last, embracing some who were quite young, and others far advanced in life. Among them were some of the most hardened and abandoned persons in the tribe. Thus far the work has been silent, solemn and impressive. There is nothing like excitement. I have never known a work of grace where the feelings were so subdued and silent. Even the hope of the young convert is "quietness and assurance," rather than ecstasy. In some cases the peculiar calmness and sweetness of expression in the countenance are a true index of the calm of the soul.

One of those who united with the church in January, has already entered the church triumphant in heaven. Her sickness was short and at times painful. But she was cheerful and resigned. The words, "The Lord is my shepherd," afforded her great consolation. At one time, when she was thought to be dying, she looked up and gazed as if she saw something, and, reaching forth her hands as if to receive it, exclaimed, "Beautiful flowers," emblematical, doubtless, of the fruition she now enjoys. We feel that her death is a great loss to us. She was a lovely girl of eighteen, intelligent, and spoke the English language well. We had hoped that she would be particularly useful as an interpreter in the female prayer-meetings, and as a colaborer. But God had another and higher sphere for her.

Death is busy among this people. Yesterday a young man of promise was consigned to the grave. His decease was sudden and unexpected. His funeral, being on the Sabbath, called together a large number. The Indians, together with the white people present, made the largest congregation I have ever seen here. Every available seat was occupied, not excepting the pulpit stairs. It was a solemn and impressive occasion. I addressed the people from the words, "Therefore, be ye also ready," &c.

Mr. Wright says, under date of February 5: "We have hope that a few individuals will prove to have been truly converted within the last few weeks. Several others attend our inquiry meetings, and manifest more or less interest in the subject of religion." There is reason to hope that God has a blessing in store for the Cattaraugus Reservation.

Mrs. M. N. Hall Burgess died on the 30th of December. For sixteen years she has labored with her brother, Rev. William Hall, on the Alleghany Reservation. She has been singularly devoted and earnest in the service of her Master; and her end was eminently peaceful. Her last words were: "Dear Savior, come quickly." She had been married but a few weeks.

GABOON.—Messrs. Walker & Preston, with their wives, arrived at Monrovia on the 9th of December, in good health. They spent two weeks at Sierra Leone, where they had "very friendly and pleasant intercourse with the English missionaries and with some of the civil officers," &c.

SOUTH AFRICA.—Intelligence of the death of Dr. Adams has been received from Cape Town.

Letters communicating the particulars of this melancholy event are daily expected from the mission.

SIDON.—In regard to Sidon Dr. Van Dyck speaks as follows, in his letter of November 14:

Previous to my visit at Hasbeiya, and since my return, my intercourse with the people has been almost constant. For several days past I have scarcely had opportunity to write a letter. The only topic of conversation is religion. The number of persons whose minds are enlightened, exceeds what we had been led to expect, though the attendants upon public preaching as yet are very few. A letter from the Bishop has been read in the churches, warning the people against being present at our worship; but this has done us more good than injury.

HASBEIYA.—Dr. Van Dyck made a visit to Hasbeiya about the 1st of November. After his return to Sidon, under date of November 14, he wrote as follows:

The interest manifested in the Word at Hasbeiya is very encouraging; and the Spirit seems to be working effectually in several hearts. Sabbath evening the whole assembly was in tears, under an exposition of "the walk to Emmaus." In Rashaiah Elias Yacobe is laboring quietly and perseveringly among his townsmen; and several who were not long since his strongest opposers, are now his warmest supporters; and one of these seems to be a truly renewed soul. In Ibel sixty-two persons have determined to petition the authorities to have their names enrolled in the tax list as Protestants. Yacobe el Hakim, so long alone in that village, has now quite a congregation at his house every evening. Daher has now several disciples in El Khiyam. We want preachers for all these places, or at least for Rashaiah and Ibel. Indeed, there is a great call for men to proclaim the gospel. Our brethren in Hasbeiya are as active as they can be in their circumstances; and we have advised the most pious and intelligent of them to take turns in visiting Ibel and El Khiyam, and spending a day or two at a time, to assist in instructing those whose minds have recently been aroused to inquire after the truth. In Hasbeiya our brethren are giving of their substance to aid in the work of the gospel. At each monthly concert they take up a collection for this purpose, aside from what they pay towards keeping the place of worship in order, &c. In proportion to their ability they give liberally and willingly; and I bear some of them witness that they are ready to give beyond their ability.

SALONICA.—Under date of December 27, Mr. Dodd says: "Notwithstanding the continued and perhaps increased fear of the Jews friendly to us, we have a regular weekly attendance of from four to ten persons. Very few visit us at our houses; and they come very early. But we can see the Jews at their houses and shops, if we do not go too frequently; and we are well received."

NESTORIANS.—From a letter of Mr. Breath, dated November 17, the following extracts are taken:

Both seminaries are again in session, with about the usual number of pupils; the male, under the joint superintendence of Messrs. Stoddard and Cochran, having forty, and the female thirty-five. The interest in these institutions is steadily increasing among the people; and we think we may reasonably hope that, before many years, parents will be willing to bear the principal part of the expense incurred for the support of their children. They already clothe them in part; and this they do, apparently, with increasing cheerfulness.

About two weeks since we despatched two native brethren, Deacons Moorad Khan and Mosheil, to spend the winter in Bootan. The first was formerly a teacher in the female seminary; the latter was one of those who spent the last winter in those regions. We trust that something will be accomplished directly for the advancement of Christ's kingdom by their sojourn. By intercourse with the people, moreover, much will undoubtedly be done towards allaying the prejudices there entertained against foreign religious influence and evangelical doctrines.

Since our last letter Messrs. Wright, Coan and Rhea have spent several weeks in Gawar and the neighboring districts. They were much encouraged by the interest manifested in their work on the part of the people. They visited Mar Shimon at his residence in Kochanis, who treated them with marked attention before his people, and appeared friendly to our labors. From the Turkish authorities they procured passports for Moorad Khan and Mosheil; and Mar Shimon promised to give them a letter to the people of Bootan, which should serve to show that they had his confidence.

Mr. and Mrs. Coan and Mr. Rhea have decided to spend the winter in Gawar. They will locate themselves in Memikan, Deacon Tamo's village.

Home Proceedings.

EMBARKATION OF MISSIONARIES.

ON the 17th of January Rev. Albert A. Sturges and Mrs. Susan Mary Sturges, of Granville, Ohio, sailed from Boston for the Sandwich Islands, in the Snow Squall, Captain Bursley, in the expectation of proceeding to Micronesia with the missionaries destined to those islands. Mr. Sturges pursued his academical studies at Wabash College, and his theological at Yale College.

DONATIONS,

RECEIVED IN JANUARY.

MAINE.

Cumberland co. Aux. So. D. Evans, Tr.
Gorham, m. c. 55 74
N. Bridgeton, Cong. ch. 7 00
New Gloucester, Gent. 54,71; la. 49,29; to cons. Mrs. SARAH W. MERRILL an H. M. 104 00
Portland, 2d ch. m. c. 63,24; a poor woman, a thank offering, 75c.; 63 99
Westbrook, A friend, 1 00
Yarmouth, Miss E. L. C. for hea. chil. 1 00—232 73

Franklin co. Aux. So. Rev. I. Rogers, Tr.
Strong, m. c. 4 00

Kennebec co. Conf. of chs. B. Nason, Tr.
Waterville, Cong. s. s. 2; an indiv. 1; 3 00

Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr.
Bath, W. M. Rogers, (of wh. for debt, 50; to cons. Rev. JAMES L. HILL of Albany, Ill. an H. M.) 75 00
Rockland, Cong. par. 15; juv. asso. 1,65; 16 65
Wiscasset, Cong. ch. m. c. 23 00—114 65
Penobscot co. Aux. So. E. F. Duren, Tr.
Bangor, 1st par. s. s. 57; Hammond-st. cong. ch. (of wh. for debt, 10,) 131 06; fam. miss. meeting, 13; 201 06
Brewer, H. N. & Mrs. A. F. Page, to cons. Miss REBECCA F. PAGE an H. M. 102 00
Hampden, Cong. ch. and so. 26 28
Passadumkeag, m. c. 4 00—333 34
687 72

Calais, cong ch. and so. m. c. 150; s. s. for *Jane Darling*, Ceylon, 22,98; Camden, cong. so. 18,85; m. c. 33,10, wh. cons. Rev. B. C. CHASE an H. M.; la. miss. so. 22,74; s. s. miss. so. for young men's sem. at Mt. Lebanon, 23,76; Eastport, G. A. Peabody, for debt, 10; Monson, m. c. 14; Perry, m. c. 6; Rumford, cong. ch. 5; 306 43
994 15

NEW HAMPSHIRE.

Cheshire co. Aux. So. W. Lamson, Tr.
Jaffrey, A friend, 1 00
Keene, Gent. 80,25; la. 42,78; wh. cons. WILLIAM TORRENCE an H. M.; W. Torrence, for debt, 10; Mrs. M. Breed, for do. 5; Miss P. L. for do. 1; a friend, for do. 10; A. K. for do. 3; juv. Heshbon so. for fem. sch. at Shanghai, 10,27; 162 30
Walpole, La. sew. cir. for Ceylon sch. 25 00—188 30
Grafton co. Aux. So. W. W. Russell, Tr.
Bristol, m. c. 19 00
Hanover, Cong ch m. c. 5 00
Haverhill, M. E. C. 2 00
Littleton, m. c. 17,85; s. s. con. for schs. at Madura, 3,15; 21 00
Orford, West cong. ch. 26 70
Plymouth, Cong. ch. and so. m. c. 47 72—121 42
Hillsboro' co. Aux. So. J. A. Wheat, Tr.
Amherst, Gent. 95,88; la. 71,90; m. c. 47,92, wh. cons. STEPHEN DAMON and Mrs. HANNAH DOWN H. M. 215 70
Bedford, Gent. 140; la. 31,72; 171 72
Goffstown, Cong. so. 10 00
Hancock, Cong. so. m. c. 48 00
Hillsboro' Centre, O. C. 50
Hollis, m. c. 27 21
Manchester, 1st ch. m. c. 17,33; J. H. 10; 27 33
Nashua, 1st cong. ch. wh. and prev. dona. cons Mrs. ISAAC SPAULDING and Mrs. EDWARD SPAULDING H. M. 186,40; united con. 19,60; Pearl-st. ch. and so. 107,11; m. c. 88,75; to cons. Miss JULIA M. SWAIN and Miss SUSAN H. SWAIN H. M.; J. G. Blunt, wh. and prev. dona. cons. CHARLES E. BLUNT an H. M. 50; John Blunt, 50; Olive-st. ch. and so. 157,16; 659 02
New Boston, Pres. ch. s. s. for Sandwich Islands m. 3 30—1,162 78
Merrimack co. Aux. So. G. Hutchins, Tr.
Andover, Ch. and so. 3; Rev. R. K. 3; 6 00
Concord, W. par. cong. so. 11; Rev. A. P. Tenney, 5; North mater. asso. for hea. ch. 1; 17 00
Henniker, Cong. ch. and so. 120 00
W. Andover, Rev. N. H. 2 00—145 00
Rockingham co. Conf. of chs. F. Grant, Tr.
Exeter, 1st and 2d chs. m. c. 8 50
Greenland, La. 18,20; Mrs. L. P. Weeks, 10; 28 20
Hampton, Cong. ch. and so. 20 00
New Castle, Cong. s. s. 4 00
Portsmouth, Juv. so. 25; Miss M. Rogers's s. s. class, 5; 30 00
Rye, Cong. ch and so. 15 00
S. New Market, An indiv. 3 00—108 70

Strafford co. Conf. of chs. E. J. Lane, Tr.
Gilmanton, Centre cong. ch. m. c. 21 07
N. Wolfboro,' Cong. ch. and so. 12 50—33 57
Sullivan co. Aux. So. E. L. Goddard, Tr.
Acworth, m. c. 5 07; Miss H. W. 5,50; 10 57
Cornish, A fem. friend, 1 25
Lempster, Cong ch. and so. 25 00
Newport, m. c. 46,87; la. 10,57; 57 44
Plainfield, Indiv. 15 00—109 26
1,869 03

Reed's Ferry, a little boy, 50c.; W. Stewartstown, Canaan and vic. cong. ch. and so. 13; 13 50
1,882 53

VERMONT.

Chittenden co. Aux. so. M. A. Seymour, Tr.
Burlington, Calv. Cong. so. 300; Mrs. E. W. Buell, for debt 100; 400 00
Franklin co. Aux. So. C. F. Safford, Tr.
Enosburgh, Gent. 58; la. 42; wh. cons. MOSES WRIGHT an H. M.; 100 00
Rutland co. Aux. So. J. Barrett, Tr.
Castleton, FERRAND PARKER, wh. cons. him an H. M. 100 00
Clarendon, FREDERIC BUTTON, wh. cons him an H. M. 100 00
Lyndon, Cong so. s. s. miss. asso. 5; E. M. Maynard, for debt, 5; 10 00
Middletown, Cong. ch. 20 00
Rutland, E. par. m. c. 24,14; W. par. cong. ch. and so. 156,63; 180 77—410 77
Windham co. Aux. So. F. Tyler, Tr.
Westminster, A friend, 2 00
912 77

Bennington, 1st cong. ch. s. s. 2; 2d cong. ch. and so. m. c. 24; Granby, Cong. ch. 7; Manchester, Rev. J. D. Wickham, 12; Mrs. B. 2; Peru, 42,41; 89 41
1,002 18

MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr.
Sandwich, Rev. G. Pease, 5 00
Wellfleet, 1st cong. ch. and so. 44 25—49 25
Berkshire co. Aux. So. Rev. J. J. Dana, Tr.
Housatonic, Mrs. S. Perry, 2; for debt, 5; 7 00
Pittsfield, Young. la. Institute, m. c. 19 00
Windsor, L. C. Hume, for debt, 3 00—29 00
Boston, S. A. Danforth, Agent.
(Of wh. fr. R. S. Davis, 20; T. S. 6; a friend, 5; do. 4; unknown, 2; Essex-st. ch. a friend, for debt, 25; Old South ch. C. Blake, for do. 20; Central ch. Miss Mercy Whitcomb, for ed. of a boy in Mr. Stoddard's sem. Persia, 25; Park-st. youths' miss. asso. 100; H. V. Rutledge, for Seneca m. 2; M. E. & S. E. Hobart, for ed. of hea. chil. 80c.; 1,234 48
Brookfield Asso. William Hyde, Tr.
Holland, 10 00
Southbridge, Mrs. Lydia Plimpton, dec'd, 28 09
W. Brookfield, O. S. C. & Co. 5 00
43 09
Ded. paid for printing, 7 50—35 59
Essex co. North, Aux. So. J. Caldwell, Tr.
Belleville, m. c. 21 00
Ipswich, 1st par. m. c. 48 00
Newburyport, United m. c. 43 00
Rocky Hill, m. c. 6 00—118 00
Essex co. South, Aux. So. C. M. Richardson, Tr.
Gloucester Harbor, Evan. cong. ch. 24,10; m. c. 36,57; 60 67
Manchester, Cong. ch. and so. m. c. 8 41
Marblehead, Cong. ch. and so. (of wh. to cons. Miss HANNAH LEAVITT and Miss CLARISSA BRIDGEO H. M. 200,) 997,50; a family, 2,40; a friend, 2; 1,001 90-1,070 98
Franklin co. Aux. So. L. Merriam, Tr.
Ashfield, Cong. so. m. c. 9 45
Bernardston, Ortho. cong. so. 29 50
Buckland, Cong. so. 51 66
Conway, do. m. c. 35 41

Gill, Cong. ch. and so. 21 76
Greenfield, 1st do. 30,50; 2d do. m. c. 21; 51 50
N. Orange, Ortho. so. 2 00
Shelburne, Gent. 100,65; la. 97,08; m. c. 3,62; inf. s s 3,10; (of wh. to cons HENRY M. FISK an H. M. 100; Rev. T. Packard, Jr. and Mrs. E. P. W. Packard, to cons. THEOPHILUS PACKARD, 3d, an H. M. 100;) 204 45
S. Deerfield, 1st cong. so. 44,61; m. c. 25; 69 61
Sunderland, Cong. so. 5 00
Warwick, Trin. so. 1; m. c. 2; 3 00—483 34
Hampden co. Aux. So. C. O. Chapin, Tr.
Monson, Rev. Dr. Ely, 30 00
Hampshire co. Aux. So. J. D. Whitney, Tr.
Cummington, 1st cong so. 5 00
Plainfield, Cong. so. 84,13; s. s. for miss. schs. 10; juv. miss. so. for sch. at Batticotta, 5,87; 100 00
S. Amherst, Cong. ch. and so. m. c. 28 00—133 00
Harmony Conf of chs. W. C. Capron, Tr.
Westboro', Evan. s. s. 13 40
Middlesex North and vic. C. Lawrence, Tr.
Lancaster, Cong. ch. and so. 29 65
Middlesex South Conf. of chs.
Concord, A friend, 10 00
Holliston, Mr. Tucker's ch. and so. 75 00
Lincoln, La. miss. sew. cir. wh. cons. Rev. CHARLES HARTWELL an H. M. 75 00
Marlboro', Cong. ch. and so. 75,84; m. c. 11,80; 87 64
Sherburne, Evan. ch. 23 25
Weston, Miss Maria Fiske, for Nestorian ed. 20 00—290 89
Missionary Union of the Salem Asso. R. P. Waters, Tr.
Saugus, Ortho. cong. ch. m. c. 10 22
Norfolk co. Aux. So. Rev. T. T. Richmond, Tr.
Brookline, Mrs. L. Pierce, 10; N. R. H. for debt, 5; la. Japan so. 4; 19 00
Dedham, A friend, for debt, 50 00
Dover, Cong. ch. 4 00
E. Medway, A friend, 6 00
Roxbury, Eliot ch. and so. m. c. 11,71; Mrs. A. G. Adams, 10; by Horace E Scudder, 32,37; 54 08
W. Roxbury, Spring-st. ch. and so. m. c. 2,32; a class in s. s. 1; 3 32—136 40
Palestine Miss. So. E. Alden, Tr.
Braintree, Dr. Storrs's ch. and so. m. c. 70 00
E. Bridgewater, Trin. ch. m. c. 14 33
N. Bridgewater, A fem. 1 00—85 33
Taunton and vic. Aux. So.
Attleboro', Rev. C. Kimball, 30; 1st cong. ch. 50,30; m. c. 2; 82 30
Fall River, Central ch. 380 59—462 89
Worcester co. North, Aux. So. B. Hawkes, Tr.
Hubbardston, Calv. ch. 21 66

4,234 08

A friend, to cons. Miss ABBY B. WHITCOMB, of Templeton, an H. M. 100; unknown, 1; Andover, W. B. for debt, 25; North par. m. c. 97; S. ch. a s. s. class, for ed. in Ceylon, 1; Bedford, a friend, 2; Cambridge, a friend, 10; Charlestown, 1st ch. and so. m. c. 54,91; Chelsea, Broadway ch. m. c. 17,26; Winnisimmet ch. and so. m. c. 36,47; E. Cambridge, evan. cong. ch. m. c. 8,31; Lawrence, Central cong. ch. 37,63; Lowell, C. Colton, 10; John-st. cong. ch. 20; Malden, la. benev. so. for ed. in Oroomiah, 40; Newton, 1st cong. ch. and so. m. c. 23,59; Eliot ch. and so. m. c. 73,64; North Chelsea, Mr. Farnsworth's so. m. c. 15; Mrs. R. M. T. F. 5; Reading, W. par. Mrs. L. Buck, 20; Salem, Crombie-st. ch. m. c. 34,90; ack. in Feb.; S. Reading, cong. so. a new year's off'g, 65; Waltham, Mrs. R. Jewett, 10; Winchester, cong. ch. and so. 223,41; 896 22

5,130 30

Legacies.—Hardwick, Jason Mixter, by William Mixter, Ex'r, 2,000; Worcester, Rebecca Waldo, by Levi Lincoln and S. Salisbury, Exr's, (prev. rec'd, 4,000,) 4,091,70; Windsor, Anna Johnson, by Rev. G. R. Entler, Ex'r, 15; 6,106 70

11,237 00

CONNECTICUT.

Fairfield co. East, Aux. So. Rev. J. S. Whittlesey, Tr.
Ridgefield, 1st cong. ch. young la. miss. so. for a child at Gaboon m. 15 00
Hartford co. Aux. So. A. W. Butler, Tr.
Burlington, 34,55; m. c. 17,53; 52 08
E. Granby, 28 00
Farmington, Four chil. 4 00
Hartford, A friend, 565; Calvin Day, to cons. S. S. WARD an H. M. 100; 2d ch. bal. 127,46; 792 46
Manchester, 1st so. m. c. 15 05
Plainville, Cong. ch. 25 75—917 34
Hartford co. South, Aux. So. H. S. Ward, Tr.
Middletown, A friend, for debt, 100; South ch. two friends, 13; 113 00
New Britain, 1st ch. 66; m. c. 20; 86 00
Wethersfield, Dr. Tucker's ch. and so. 234 90
Worthington, Gent. and la. 125 29—559 19
Litchfield co. Aux. So. G. C. Woodruff, Tr.
New Boston, 28 00
Roxbury, Cong. ch. 50 00
Winchester Centre, 17 00
Wolcottville, 40 00—135 00
Middlesex Asso. S. Silliman, Tr.
Chatham, PHILO BEVIN, wh. and prev. dona. cons. him an H. M. 75 00
Hadlyme, Gent. and la. 34,60; m. c. 20; S. S. 40c.; 55 00—130 00
New Haven City Aux. So., A. H. Maltby, Ag.
New Haven, 1st ch. and so. 133; Mrs. J. R. 2; 3d cong. ch. and so. 270; North ch. and so. (of wh. fr. W. Johnson, for debt, 25,) 532,67; College-st. ch. and so. 163,81; G. Hallock, 100; Court-st. ch. 7,62; Union m. c. 6,35; 1,215 45
New Haven co. East, Aux. So. A. H. Maltby, Agent.
Branford, T. Brockway, for debt, 25 00
Clinton, Benev. asso. 50 00
Madison, Young la. sew. so. 25 00
North Branford, J. F. Linsley, 50; cong. ch. 34,16; m. c. 5,07; union so. 2; 91 23
Northford, La. 20 75—212 00
Norwich and vic. and New London and vic. F. A. Perkins, Tr.
Colchester, Gent. 51,64; la. 64,81; m. c. 30,21; 146 66
Jewett's City, Gent. 42,43; la. 9,63; m. c 16,94; wh. and prev. dona. cons. Mrs. PAMELA L. SHIPMAN an H. M. 69 00
Lisbon, Hanover so. 41 81
N. Stonington, 133 62
Norwich, 2d so. gent. (of wh. fr. William Williams, to cons. Rev. WILLIAM W. EDDY of Syria, an H. M. 60; do. for debt, 1,000;) 1,248 50

1,639 59
Ded. unc. note, 2 00—1,637 59
Tolland co. Aux. So. J. R Flynt, Tr.
Gilead, Gent. 18,71; la. 27,29; 46 00
Hebron, Gent. 48,44; la. 37,03; m. c. 15,68; s. s. 4,19; 105 34
Marlboro, 35 75
Rockville, 1st cong. so (of wh. to cons. EDWIN W. MCLEAN an H. M. 100; GEORGE TALCOTT, wh. cons. him an H. M. 100;) 224 50
Stafford, 1st so. gent. and la. 20,53; m. c. 4,47; 25 00
Vernon, Gent. 144,45; la. 127,82; 272 27—708 86
Windham co. Aux. So. J. B. Gay, Tr.
Brooklyn, Gent, 81,56; la. 46,62; m. c. 20,82; 149 00
Central Village, m. c. 56; gent. 23; la. 31; s s. 7; 117 00
N. Woodstock, Village Corners, gent. and la. 143 00
Scotland, Cong. so. (of wh. fr. a friend, for debt, 10,) wh. and prev.

dona. cons. ALFRED PALMER, an H. M. 56 00
Thompson, Gent. 86,12; la. 82,04; m. c. 17,13; 185 29
Windham, Gent. and la. 58 00—708 29

6,238 72

Legacies.— Hamden, Zadock Alling, by Chauncey Ailing, Ex'r, 100 00

6,338 72

RHODE ISLAND.

Little Compton, a friend, 5; Newport, United cong. ch. 140,25; la. asso 70,75; Providence, Benef cong ch. and so. (of wh. fr. W. I. King, to cons Mrs. LYDIA KING and Miss SARAH E HITCHCOCK H. M. 200; Benjamin Dyer, 80; do. for *Benjamin Dyer*, Ceylon, 20; Mrs. E. D. Rathbone, for *Emily M. Jones*, Ceylon, 20;) 588,91; Washington Village, cong. ch. 12; 816 91

NEW YORK.

Board of For. Miss. in Ref. Dutch ch. C. S. Little, New York, Tr.
Albany, 1st R. D. ch. 300; 3d do. m. c. 75; 375 00
Athens, R. D. ch. m. c. 10 00
Canajoharie, do. Rev. N. T. C. 6 00
Claverack, do. m. c. 13; A. Ham, dec'd, 5; 18 00
Charlestown, R. D. ch. 38 10
Currytown, do. 15 57
Flushing, do. gent. 4,65; m. c. 1,75; 6 40
Gowannus, North D. ch. to cons. Rev. NEHEMIAH P. PIERCE an H. M. 50 00
Houston and Green, R. D. ch. m. c. 15 00
Mapletown and Flat Creek, R. D. ch. 14 79
Newburgh, R. D. ch m. c. 40 00
New Hurley, do s. s. 6 00
New Utrecht, do. 136; three la. 15; s. s. 13; 164 00
New York, David L. Haight, dec'd, 500; R. D. ch. Market-st. 219,57; do. for Amoy miss. 50; Collegiate ch. m. c. North, 71,36; Ninth-st. 16,21; B. L. Kip. 20; a friend, 5; 882 14
Oyster Bay, R. D. ch. 14 50
Rhinebeck, J. D. 5 00
Saugerties, North R. D. ch. 18 00
Shawangunk, R. D. ch. benev. asso. 10; Village, union m. c. 10,39; 20 39
Stuyvesant Landing, R. D. ch. m. c. 85 00
Warwick, R. D. ch. 8,25; indiv. 5; 13 25
West Hempstead and Ramapo, 11 05—1,808 19
Buffalo and vic. J. Crocker, Agent.
Buffalo, 1st pres. ch. (of wh. fr. P. Bennett, 50; Miss C. Wadsworth, 15;) 225; m. c. 35,01; North pres. ch. (of wh. to cons. JOHN R. LEE, CHARLES E. CLARKE and MORRIS BUTLER, H. M. 300;) 369,19; s. s. for *G. B. Walbridge*, Ceylon, 20; Delaware-st. pres. cong. 21; union m. c. 90,81; 761 01
Chatauque co. Aux. So. S. H. Hungerford, Tr.
Portland, Mrs. C. M. R. 5 00
Geneva and vic. C. A. Cook, Agent.
Burdett, Pres. ch. 53 00
Byron, do. 57 00
Canandaigua, 1st cong ch. and so. m. c. 115,89. T. Johns, 15; O. E. D. 10; G. W. 2d, 10; Henry W. Taylor, wh. and prev. dona cons. JAREZ T. TAYLOR, of Thomsonville, Ct. an H. M. 50; gent. 70,71; s. s. for *Walter* and *Eliza Hubbell*, Ceylon, 40; Ontario fem. sem. 50; Miss Chapin, 50; Mrs. G. 10; la. 80,62; 502 22
Coventry, 1st ch. la. benev. so. 6 00
Geneva, Pres. ch. H. Dwight, 100; G. M. 10; 110 00
Lakeville, Youth's miss. asso. 17 00
Livonia, Pres ch. 49 00
Lockport, 1st cong. ch. 75 00
Millville, Pres. ch. 10 00
Ovid, Pres. ch. A. Joy, 25; I. L. Eastman, 20; E. E. 10; Mrs. A. D. 10; C. J. 10; indiv. 46,18, wh. cons. NEWTON JOHNSON an H. M. 121 18
Rushville, Cong. ch. 56 56
Starkey, Mrs. H. Ayres, 12 00
Youngstown, Pres. ch. 32 00

1,100 96
Ded. disc. 3 00—1,097 96
Greene co. Aux. So. J. Doane, Tr.
Hunter, Pres. ch. m. c. 10 00
Monroe co. and vic. E. Ely, Agent.
Brighton, L. Payne, 30 00
Honeoye Falls, Pres. ch. 11 00
Ogden, do. 36 00
Perry Centre, 1st cong. ch. 35 69
Rochester, 1st pres. ch. 261,75; Washington-st. ch. m. c. 57,76; 319 51
Sweden, Pres. ch. 13 00
Wheatland, do. 29 32—474 52
New York City & Brooklyn Aux. So. J. W. Tracy, Tr.
(Of wh. fr. Anson G. Phelps, 500; George Carpenter, 100; W. H. Bidwell, 100; S. B. Chittenden, 100; S. Knapp, for Armenian m 50; a gent. 50; la mon prayer meeting, 50; a friend, for debt, 10; E. S. 2; L. E. J. for Choc. scrip. 38c.; indiv. for meeting house at Waimea, 86,80; Pres. ch. University Place, 150; W. M. H. wh. cons. RICHARD W. STEVENS, Tabreez, Persia, an H. M. 100; Brooklyn, Armstrong juv. miss. so. for *William J. Armstrong*, Ceylon, 10; South pres. ch. m. c. 137,64; Harlem. pres. ch. s. s. for Nestorian m. 10; Williamsburg, 1st do. m. c. 68,75; 1,746 71
Oneida co. Aux. So. J. Dana, Tr.
Alder Creek, A. H. 1 00
Booneville, Pres. ch. 22 00
Cassville, Cong. ch. 43 50
Paris Hill. do. for Armenian m. 35,89; s. s. 13,20; to cons. Rev. S. M. CAMPBELL an H. M. 49 09
Utica, 1st pres. ch. m. c. 9 60
Waterville, Pres. ch. and so 40; s. s. chil. 1; 41 00
Westmoreland, Cong. ch. wh. cons. Rev. F. A. SPENCER an H. M. 54 44

220 63
Ded. disc. 1 99—218 64
St. Lawrence co. Aux. So. H. D. Smith, Tr.
Brasher Falls, Pres. ch. 9,30; av. of a penny a week sub. 17,09; s. s. 15; E. S. Hulburd, 25; C. T. Hulburd, 25; Rev. H. D. 5; G. W. 3; 99 39
Columbia Village, Cong. ch. 20 00
East Stockholm, m. c. 8,45; L. Hulburd, for debt, 10; L. C. 5; 23 45
Helena, L. K. for debt, 1 00
Hopkinton, Cong. ch. to cons. Rev. T. N. BENEDICT, of Massena, an H. M. 52,25; D. Daggett, to cons. Rev. BRAINERD B. CUTLER, of Lawrenceville, an H. M. 50; for debt, 10; 112 25
Lawrenceville, Cong. ch. 2; Mrs. A. H. 50c.; chil. fund, 53c.; 3 03
North Lawrence, Cong. ch. 1; chil. fund, 1,74; 2 74
Parishville, Cong. ch. 20 00
Pierpont, do. 4 50
Pottsdam, Pres. ch. 37,23; m. c. 8,88; Mrs. J. H. E. 2; Rev. E. W. P. 2; O. D. 2; a friend, 2; 54 11—340 47
Syracuse and vic. J. Hall, Agent.
Camillus, Pres. ch. 14 00
Onondaga Valley, do. 15 00—29 00
Watertown and vic. Aux. So. A. Ely, Agent.
Watertown, 1st ch. 270,13; m. c. to cons. ALBERT P. BRAYTON an H. M. 119,08; 389 21

6,880 71

A tithe, for debt, 5; Albany, William H. Ross, for debt, 100; for *Anna Ross*, Ceylon, 20; unknown, 5; Albion, 1st pres. ch. (of wh. to cons. Rev. ASAHEL L. BROOKS, an H. M. 50,) 100; s. s. for sup. of a child in Oroomiah, 15; Amsterdam, pres. ch. 41;

Angelica L. H. 10; Arkport, Mrs. L. T. 2; Athens, Mrs. D King, 35; Attica, pres. ch. 20; Aurora, 1st pres. ch m. c. wh. and prev. dona. cons. LEWIS HIMROD an H. M. 25; Ballston, H. W. B. 4; Barre Centre, cong. ch. 10; Beekmantown, pres. ch. 12; Black Creek, J. L. 2; Camden, ISAAC T. MINER, wh. cons. him an H. M. 100; Canterbury, a friend, 5; Cazenovia, for debt, to cons. DERICK L. BOARDMAN an H. M. 100; Centreville, pres. ch. m. c. 14; Champion, fem. char. and benev. so. 7; Chester, pres. ch. Dr. S. 5; Chestertown, R. C. Clapp, 6; Collins, H. S. 4,50; Columbus, 1st cong. so. 11; Coventryville, P. Minor, for debt, 20; E. Bloomfield, BENJAMIN GAUSS, wh. cons. him an H. M. 100; Franklin, 1st cong. ch. coll. and m. c. 46,25; juv. miss. asso. 1,75; Fort Covington, 1st pres. ch. to cons. R. BATES an H. M. 100; Hastings, W. H. S. 6; Haverstraw, 1st pres. ch. 28; Kingsboro', W. J. Heacock, to cons. JESSE HEACOCK an H. M. M. 100; Rev. Dr. Yale, 10; Mrs. T. Yale, 10; H S. 10; Miss C. P. 2; Miss H. L. 2; Miss A. S. 2; Lansingburg, 2d pres. ch. m. c. 27; Lisle, Philo Green, for debt, 20; Lockport, a little girl, 50c.; Madison, 12,35; Malden, Charles Isham, wh. cons. CHARLES H. ISHAM an H. M. 100; Manlius, T. P. ch. and so. wh. cons. ROBERT FLEMING an H. M. 100; Martinsburgh, 12; Middleburgh, four daughters of J. Moose, for ed hea. chil. 2; New Lebanon, pres. ch. 5; Norwich, do. a friend, 10; Ogdensburg, E. H. L. 1; Preston, pres. ch. a bal. 1; Rensselaerville, pres. ch. 20; Ripley, pres. ch. m. c. 33,30; River Head, cong. s. s. 4; Sand Beach, R. D. ch. m. c. 9; Schenectady, Mrs. E. H. S. 5; Schroon Lake, Rev. L. B. 1; Southold, E F. H. 1; Tribes Hill, pres. ch. 10; Troy, 1st pres. ch. 37,32; m. c. 41,24; Van Buren, E. W. 2; Walton, 2d do juv. miss. asso. 4; Warsaw, Mrs. F. 10; 1,565 21

8,445 92

Legacies.—Kingsboro', Samuel Giles, by Jennison Giles, Ex'r, 100; Jefferson, Rev. William Salisbury, by J. Read, 50; Utica, Mrs. Sarah S. Clarke, by C. A. Mann, Ex'r, 100; 250 00

8,695 92

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Bergen, R. D. ch. m. c. 68 90
English Neighborhood, A. Williamson, 6 00
Middleburg, R. D. ch. 25 00
Schraalenburg, do. for ed. of hea. chil. 5 55—105 45

Belvidere, 1st pres. ch. m. c. wh. and prev. dona. cons. JOHN STUART an H. M. 67; J. M. Paul, to cons. RODERIGUE L. BYINGTON an H. M. 100; Bridgeton, L Q. C. Elmer, 20; Newark, 1st pres. ch. 62; John Taylor, 150; 2d do. 222,91; young people's miss. so. 86,34; Park ch. 100; Sparta, pres. ch. 3; 811 25

916 70

Legacies.—Morristown, Mrs. Charlotte B. Arden, by Rev. O. L. Kirtland, J. W. Poinier and J. N. Tuttle, Ex'rs, (prev. rec'd, 2,000,) 1,168 71

2,085 41

PENNSYLVANIA.

Board of Foreign Missions in Ref. Dutch ch. C. S. Little, New York, Tr.
Philadelphia, 3d R. D. ch. 100 00

Birmingham, pres. s. s. so. for *Sarah Hare*, Ceylon, 40; Philadelphia, T. B. 10; M. L. 10; Bellflower, 75c.; 1st pres. ch. Ambrose White, 100; Thomas Fleming, 100; la. 150; indiv. 31; Clinton-st. pres. ch. C. Wurts, 50; K. M. L. 10; s. s. wh. and prev. dona. cons. B. B. COMEGYS an H. M. 50; 3d pres. ch. s. s. 17,25; indiv. 35; Indep. pres. ch. Mrs. Chamberlain, 25; Sugar Grove, pres. s. s for sch. in Alleghany m. 7; Wells, pres. ch. 10; W. Philadelphia, Hamiltonville, 1st pres. ch. m. c. 6,33; indiv. 18,25; 671 18

771 18

DELAWARE.

Wilmington, Hanover-st. ch. m. c. 61 93

DISTRICT OF COLUMBIA.

Washington, 1st pres. ch. miss. asso. 191 50

VIRGINIA.

Richmond and vic. Aux. So. S. Reeve, Tr.
Petersburg, Rev. A. J. L. 10 00
Richmond, John H. Cocke, for debt, 50; Mrs. M. G. Braxton, for ed. hea. child at Gaboon, W A. 20; S. M. P. 10; E. D. 3; Duval-st. pres. ch. 25,60; 108 60—118 60

Crab Bottom, Miss N. F. 5; French Creek, A. B. 2; A. G. 1; M. P. 1; Prince Edward C. H., J. Todd and fam. 10; Strasburg, young la. sew. so. 8; 27 00

145 60

NORTH CAROLINA.

Strickland, W. M. S. 5 00

SOUTH CAROLINA.

Charleston, Rev. J. B. Adger, 10; Columbia, M. M. C. 2; 12 00

GEORGIA.

Athens, Luther Clark, 40, ack. in Nov. Her. from Macon; Savannah, R. Hutcheson, 100; 100 00

OHIO.

Western For. Miss. So. G. L. Weed, Tr.
Belpre, s. s. 50c.; Cincinnati, union m. c. 12; College Hill, fem. coll. m. c. 3; Elizabethtown, fem. miss. so. for Gaboon miss. 30; Oxford, 2d pres. ch. 60; Springfield, cong. ch. 23,60; m. c. 13,40; Walnut Hills, Mrs. C. B. 7; 149 50

Western Reserve Aux. Soc. by Rev. S. G. Clark.
Ashtabula, 28,54; Mrs. H. E. Parsons, 15; Mrs G. C. H. 10; Austinburg, 8,36; Bainbridge, 12,72; Bazetta, 50c.; Bloomfield, 4,11; Burton, 3,25; Chagrin Falls, 1,64; Claridon, 2,55; Conneaught, 42,24; J. A. L. 10; to cons. Rev. E. F. DICKINSON an H. M.; Eagleville, H. W. L. 3; Fowler, 3,85; Franklin, Miss S. S. B. 2; Geneva, 15,29; C. S. 10; Gustavus, 41c.; R. W. 10; Hampden, 8.52; Hartford, 7,74; L. H. 10; Hudson, Western Res. college, 13; Rev. H. N. D. 10; m. c. 2,75; two little girls, for India, 11c.; Huntington, 12,41; Independence, 2,15; Jefferson, Mrs. S. R. P. 6; Johnston, 11,69; Kingsville, 15,48; Kinsman, 46,84; m. c. 12,01; c. f. 10; Mrs. R Kinsman, wh. cons. J. REBECCA SWIFT an H. M. 100; H. L. 10; J. C. 10; Dr. A. and son, 10; Mecca, 1,20; Mesopotamia, 19,40; Mrs. I. B. S. 10; E. L. 10; Newbury, 6,54; Newton Falls, wh. and prev. dona. cons. Rev. W. R. STEVENS an H. M. 20,81; L. F. L 10; E. L. 10; Northampton, 3; Orwell, 9,38; Painesville, 23,68; R. Hitchcock, 30; two little girls, for India, 2,57; Plain, 4,30; Rome, 15; Saybrook, 1,01; Twinsburg, Z. P. 5; Waterville, 5,71; Wayne, 3,30; ded. disc. 1; 672 06

821 56

Bryan, S. E. B. 4; Middlebury, A. L. C. for debt, 1; Ruggles, B. S. for do. 6,75; T. G. S for do. 2; W. B. S. for do. 1; Russellville, W. C. 50c.; Warren, 1st pres. ch. wh. cons. WILLIAM S. WOODROW of Warren, and Rev. WARREN TAYLOR of Farmington, H. M. 174,68; 189 93

1,011 49

INDIANA.

By G. L. Weed, Tr.

Bethany, 11; ack. in Feb. Her. for Bethel; Gilead, D. N. 2; Leavenworth, 10; New Albany, 2d pres. ch. 82; m. c. 82; Pleasant Ridge, 8,35; Vevay, 20,50; — 204 85

Greencastle, 1st pres. ch. s. s. 10; Mishawaka, pres. ch. 21; Shiloh, s. s. for *Robert Schuler*, Ceylon, 20; Vernon, A. G. D. and wife, 5; — 56 00

260 85

ILLINOIS.

By Rev. I. M. Weed.

Batavia, Cong. ch. 6,18; Chicago, 3d pres. ch m. c. 10; s. s. for sem. at Beirek, 20; a friend, 50c.; Dover, cong. ch 39; Dupage, juv. miss. asso. 7,50; Elgin, cong. ch. 7,18; m. c. 7,35; Geneseo, cong ch. 27,90; Hadley, do. 9,25; Lawn Ridge, do 5; Lisbon, do. 2; Little Rock, Mrs D. 1; Moline, cong. ch. 21,25; Rock Island, pres. ch. 4; Ross Grove, Rev. H. B. 1; St. Charles, cong. ch. 22; s. s. 7,45; disc. 81c.; — 197 75

Augusta, Pres. ch. m. c. 10; Beardstown, cong. ch. m. c. for ed of a child in Gaboon m. 5; Decker's Prairie, m. c. 2,25; Duquoine, Rev. J. W. 1,50; Friendsville, m. c. 5; Joliet, 15; Knoxville, cong ch. m. c. 2; Lacon, WILLIAM FISHER, for debt, which cons. him an H. M. 100; Mendon, s s. for ed. of two chil. at Madura, 23,50; Payson, cong. ch. m. c. 3; a friend, 6; St. Charles, by J. H. Hurlbud, 35; — 208 25

406 00

MICHIGAN.

Michigan Aux. So. E. Bingham, Tr.

Albion, 6,25; Almont, 9,40; Battle Creek, 3; Birmingham, 43,12; Blissfield, pres. ch. 18,70; Miss McF. for Ind. m. 10; chil. m. box, 1,30; Bruce, Dea T. 2; Cassopolis, 9,62; Coldwater, pres. ch. 6,88; Cooper, 3,75; Detroit, 1st pres. ch. 274,53; Scotch ch. juv. miss. so. 3; Mrs. T. Rowland, 20; Flint, cong. ch. m. c. 37; Kalamazoo, cong. ch. 9,54; pres. ch. bal. 1,50; Lapeer, pres. and cong. ch. 15; Miss Clark's sch. 50c.; Lasalle, miss. so. 4,13; Livonia, Rev. R. A. 5; Lodi, pres. ch. 17; Marshall, A. G. H. 4c.; C. McK. 2c.; Monroe, Mr. and Mrs. Charles Noble, wh. cons. Rev. HANNIBAL L. STANLEY, of Jonesville, an H. M. 60; Charles Noble, wh. cons. Rev. THOMAS FOSTER an H. M. 50; Mt. Clemens, 30,46; Niles, 107,25; Ontario, 6; Rochester, cong. ch. 9; Romeo, 48,75; St. Clair, 21,45; cong. ch. 35; s. s. 15; wh. cons. Rev. H. H. MORGAN an H. M.; Sylvan, cong. ch. 5,50; Troy, pres. ch. 6,60; M. G. 1; L. W. 37c.; Webster, pres. ch. 26,50; White Lake, pres. ch. 6; Wing Lake, 11,68; — 941 81

Adrian, Cong. ch. 30; Benton, cong. ch. 2; two little girls, 22c.; Constantine, a family, 15; Detroit, 1st cong. ch. coll. and m. c. 98; Hillsdale, pres. ch. 17; m. c. 5,24; s. s. for ed. hea. chil. 51c.; Jonesville, pres. ch. m. c. 3; Palmyra, pres. ch. 3; White Pigeon, A. Chapin, 50; — 223 97

1,165 81

WISCONSIN.

Beloit, Rev. W. S. H. 6; Raymond, cong. ch. 6,66; Sheboygan, pres. ch. 3,03; cong. ch. 3; — 18 69

IOWA.

By Rev. I. M. Weed.

Cedar Rapids, Pres. ch. m. c. 6; Dubuque, cong ch. 80; Iowa City, pres. ch. m. c. 5,45; s. s. 1,05; Marion, cong. ch. 23,52; Muscatine, do. 22; — 138 02

Belleville, Cong. ch. 5,50; Cedar, Rev. O. French, 5; indiv. 3; L. F. for ed. hea. chil. 2; Dubuque, cong. ch. m. c. 37,50; Wyoming, Rev. A. D. L. 2,50; — 55 50

193 52

MISSOURI.

Deep Water, Rev. A. Jones, — 10 00

LOUISIANA.

New Orleans, Pres. ch. Lafayette square, — 342 40

TEXAS.

Indianola, E. B. Babbitt, U. S. A. — 36 00

KENTUCKY.

Paint Lick, Rev. R. A. Johnstone, 10; W. L. Green, 10; J. Weir, 10; Paris, pres. ch. m. c. 3,25; — 33 25

TENNESSEE.

By Rev. W. Mack.

Fayetteville, 25,80; Spring Creek, 5; disc. 45c.; — 30 35

Blountville, S. Rhea, 25; Frances Rhea, dec'd, 3; J. N. R. 5; N. R. 2; Cleveland, J. H. 5; Mrs. A. G. 2,50; W. E. C. 2,50; Farmington, Rev. T. J. Hall, 1; Greenville, pres. ch. and cong 25; Knoxville, a thank off'g, 5; Maryville, J. I. C. 5; — 81 00

111 35

IN FOREIGN LANDS, &c.

Constantinople, Mrs S. C. H. — 3 75

Dwight, Cher. na. m. c. 3,50; G. Whitefield, 5; Park Hill, m. c. 20,25; — 28 75

Fernando Po, The Governor, — 25 00

Little Valley, N. Y. m. c. — 75

Old Town, N. Y. m. c. 27; s. s. 8,39; — 35 39

Red Wing, Dakota m., m. c. — 12 00

Smyrna, Asia Minor, Miss Watson, — 10 00

St. Thomas, W. I., R. D. ch. — 91 00

Tuscarora, N. Y. m. c. — 6 78

213 42

Donations received in January, — 30,517 40

Legacies, — 7,625 41

$38,142 81

☞ TOTAL from August 1st to January 31st, (of wh. for debt, $12,693 08,) — $141,543 05

CHILDREN'S FUND FOR EDUCATING HEATHEN CHILDREN.

Amount received in January, — $562 78

DONATIONS IN CLOTHING, &c.

Cooperstown, N. Y. Two boxes, rec'd at Alleghany.

Bloomfield, N. J. Two boxes, fr. miss. so. of fem. sem. for Armenian sch. at Constantinople, — 175 00

Derby, Vt. A box fr. fem. miss so. — 36 93

E. Stockholm, N. Y. A bundle from juv. so. for Rev. A. Wright, Cattaraugus, — 14 00

Griffin Mills, N. Y. A box, rec'd at Alleghany.

New Bedford, Ms. A quilt, fr. a friend for Mr. Worcester, Park Hill.

New Haven, Ct. 2 vols Mosheim's Historical Com. fr. Rev. Dr. Murdock, for Nestorian m.; Syrian New Testament, fr. do for Rev. Dr. Smith, Syria.

Norwich, Ct. Forty reams letter paper, fr. R. & A. H. Hubbard, — 100 00

Parishville, N. Y. A bundle, — 5 00

Portland, Me. A box, for Mr. Hitchcock, Cher. m.

Poughkeepsie, N. Y. A box, fr. Isaac Smith, for Mr. Kinney, Sandw. Isls.

Stafford, N. Y. A barrel, rec'd at Alleghany.

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, stationery, slates, shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled-cloth, flannel, domestic cotton, etc.

THE

MISSIONARY HERALD.

VOL. XLVIII. APRIL, 1852. No. 4.

American Board of Commissioners for Foreign Missions.

Ceylon.

JOURNAL OF MR. POOR.

MR. AND MRS. POOR sailed from the United States, on their return to Ceylon, November 6, 1850. They did not join the mission, however, till May 17, 1851. The feelings with which they entered again upon the missionary work, may be readily imagined. After taking "sweet counsel" with the friends of missions in this country, they were now to gird on the harness for the remnant of their days, asking no greater privilege than to die among the heathen.

Mr. Poor had been absent from his field a little more than three years. Important changes had taken place while he was visiting the churches which sent him forth. Some of his fellow-laborers had finished their work. Others had been compelled, by failing health, to return to their native land. Others still had entered into the good work, as new recruits, in the hope of one day participating in the joy of the harvest. Among the people, moreover, there had been changes, which would naturally interest a returned missionary. There were signs of progress; and though this servant of Christ could have wished to see "greater things," he rejoiced in what his eyes were permitted to behold.

Instead of giving his impressions in the form of an epistle to the American churches, Mr. Poor has transmitted a copy of his journal from May to September, 1851. A few extracts will be given from this communication, for the purpose of showing in what circumstances he found the mission, and how he resumed his chosen employment of preaching the unsearchable riches of Christ among the Gentiles.

Sabbath—The Seminary—Manepy.

May 18. I have had the pleasure of hearing our young brother, W. W. Scudder, preach a weighty sermon in Tamil from the text, "This is a faithful saying," &c. This is a palpable and living mark of progress in the mission, he being of the second generation, and furnishing evidence, by his manner of speaking Tamil, that persons born in the country, even though they leave at an early age, have an advantage over others in this important particular. I was happy to renew my acquaintance with one of the mission churches by holding fellowship with it at the communion table.

In the evening I preached in the large church in Batticotta, to an audience made up in part of Batticottians from without, among whom were some of the oldest inhabitants of the place, and with whom I have had accounts open from the commencement of the mission in 1816. They marveled that I had returned again, leaving my children behind. That circumstance, I told them, showed something of the urgency of the case, that I should deliver to them once more the gospel message.

21. Yesterday and to-day I have attended the quarterly examination of Batticotta seminary. At the close I addressed the students as a representative from their patrons and benefactors in America.

On the following day the mission requested Mr. Poor to take charge of Manepy.

25. This is my first Sabbath at Manepy. I distributed in the church a handbill, addressed to the inhabitants of Manepy, and containing Ezekiel xxxiii. 1–20, Luke xix. 11–27, and 2 Cor. v. 18–20. These three portions of Scripture are to be the themes of my discourses for three successive Sabbaths. The handbill is designed to show on what foundation I stand as a spiritual watchman, and what are the nature and the importance of the message which I have to declare.

Tillipally—Monthly Concert—Preaching.

26. I have visited my former station at Tillipally. Of the first among the natives to greet us on our arrival, was Onesimus, the first native whom I saw at the station in October, 1816. He still maintains his Christian character, and is a real mourner over the continued impenitence of his family connections.

The meeting described in the following paragraph awakened many pleasant reminiscences. But he was reminded that death had not spared the mission during his absence, Mrs. Apthorp and Mrs. Scudder having been called away to their eternal rest.

June 2. To-day we have had our monthly mission prayer meeting at Oodooville. The forenoon was mainly spent, as usual, in communicating missionary intelligence from abroad and from our own stations. Here I had an opportunity of delivering messages from churches in America, and of reporting some of the things which I had seen and heard there. In the afternoon meeting, which is more appropriately the prayer-meeting, it devolved on me to give the address. This I did in the way of starting the inquiry, "How, in the present state of our affairs, may we make the most of the resources now at our command, and which may be brought within our reach?"

15. As a formal introduction to the church at Manepy as their pastor, and as a preparatory discourse to the ensuing quarterly communion of our mission churches on Thursday next, I brought forward the subject of the apocalyptic epistles, Revelation ii. and iii. I proposed these as a standing theme for contemplation, wholly applicable to us in our relations to each other and to Him "who holdeth the seven stars in his right hand." After briefly commenting upon the first and seventh, and finding much that was adapted to our own case, I proposed that we appropriate the seven epistles to the seven days of the week, beginning with that to Ephesus for Monday. I also suggested that when any one had special need of counsel and encouragement, he should consult the epistle for the day, and listen to "what the Spirit saith unto the churches."

Communion — Catechists — Other Assistants.

19. The quarterly communion of the mission churches has been held at this station. To me it was, indeed, a cheering spectacle, after so long an absence. It being my turn to preach, I addressed them from the passage, "Behold the Lamb of God that taketh away the sin of the world."

At the close of the service Mr. Poor communicated information in regard to the state of things in America.

24. To-day I have had my first formal official interview with the three catechists connected with this station. They are James Gregorie, who graduated at the seminary in 1834, Tamber, formerly a heathen village school teacher, and Catheraman, an aged man of the fisher caste, who was hopefully converted, and left his net for mission employment, under Mr. Woodward's ministry. Besides assisting at public meetings in the villages, and at two weekly meetings of the school children on the Sabbath and on Tuesdays, these catechists have different portions of the parish assigned to them for daily visitation from house to house.

26. I have attended a quarterly meeting of native assistants of different grades, about fifty in number. They were examined in five chapters of the Acts of the Apostles, and in six chapters of Rhenius's Body of Divinity. Such a company, assembled on such an occasion, was a pleasing proof that we have not labored in vain, and that we are not left to serve alone. But it must be duly considered and attended to, that in an Indian army of sepoys a full complement of European officers is indispensably necessary, whether for aggressive operations or for defence.

Temperance—Societies of Natives.

July 19. While on my journey from the south of the island to Jaffna, I spent three busy days at Kandy. I gave a temperance lecture to a large audience of burghers and natives. To-day I re-

ceived a letter from a burgher, a native of Jaffna, but now a resident in Kandy. After alluding to my visit, the progress and happy results of the temperance movement in Kandy, and giving his own history as of one happily reclaimed from the use of intoxicating drinks, he says: "For twenty months myself and family have been teetotalers, and something may be spared for good purposes. I beg to enclose fifty shillings, which may be accepted only in the name of a friend to the cause of temperance."

28. This evening I have attended an English Improvement Society in Batticotta seminary; and I gave some account of my visits to three similar institutions in Calcutta, sustained by the London Missionary Society, the Established Scotch Church, and the Free Church of Scotland, containing six hundred, one thousand, and eleven hundred Hindoo pupils respectively, all engaged in the study of the English and some one or more of the vernacular languages of Bengal. While in Calcutta I had the pleasure of addressing the inmates of each of these three institutions; and so great was the similarity between them and the company before me at Batticotta, that I could have no doubt of their being descendants of the same common ancestry, as well as of the same religion, customs and manners. I delivered to the society various keepsakes from their Bengal brethren, in the shape of specimens of chirography, English composition, classifications of pupils, courses of study, &c.

More interesting still is Mr. Poor's testimony in regard to another society in Jaffna.

31. To-day I attended the anniversary of the Native Evangelical Society at Batticotta. The report of the society was a pleasing confirmation of what I had heard while in America, that the society has taken a stand decidedly in advance of former times, both in the increase of its funds and in its efficiency as an auxiliary to the mission, but more especially in the increase of a missionary spirit, which has constrained a goodly number, with their families, to engage in missions on the adjacent islands.

Interview with an old Pupil.

Mr. Poor's account of an interview with one whose name was once familiar to many in this country, will be read with painful interest.

August 12. The day has been spent at Chavagacherry in the examination of schools connected with that station. Edward Warren 1st, who was a member of the second class of graduates, and honorably dismissed from the seminary in 1829, after serving the mission to good acceptance as an English school teacher and a catechist both in Jaffna and in Madura, was in 1838 dismissed from the mission service and from the mission church, for marrying a heathen wife and for conforming to heathenish ceremonies. For many years past he has held a situation under government in the magistrate's court at Chavagacherry. While he was connected with the mission, he stood high in the esteem and good will of all who knew him; but he has since most studiously avoided all intercourse with the missionaries and his former Christian friends.

Having some special messages and some mementoes for him from two of his pupils, now in America, I sent a request that he would come and see me. He did so, and I have reason to suppose with great reluctance. Steadfastly looking at him, I inquired, "Is this Warren 1st?" "Yes, sir," he replied falteringly. "Where have you been these many years?" "I have been among the heathen." "Well, how do you like them? And how do you like living among them?" "It is like living among the serpents." "Indeed," said I; "and how do you like the prospect of being joined with them forevermore?" At this he was silent.

I then endeavored to free him from all embarrassment, that we might speak freely with each other. He repeated what he told me, soon after his separation from us, saying that he was unexpectedly caught in a snare, and could not escape. I endeavored to show him that in his present unfavorable position he might do something, both for himself and for the Lord, for his own family and for his fellow countrymen, in furtherance of the great object for which he was educated. But he gave me little ground for hope that he would thus bestir himself.

From his whole conversation and deportment, I was impressed with the belief that (1) though he may stand as a pillar of salt to the day of his death, he is even now, and will continue to be, a living pillar of witness to the truth of God in the sight of his countrymen; and (2) that this very man, in the great awakening which we are expecting, may spring forth an accomplished witness of a high order to enforce the truth as it is in

Jesus upon the hearts and consciences of his countrymen, even upon those by whom he was entrapped. Warren 1st is one of many scattered throughout the land, who are "choked" by one or more of the three long thorns that abound in heathendom, "the lust of the flesh, the lust of the eye, and the pride of life."

Tillipally Chapel—Missionary Meetings.

Mr. Poor often referred, in his public addresses in the United States, to the mission chapel at Tillipally. In the subjoined extract we have a continuation of its history.

26. One of the last things which I did before leaving this country for America, was to assist in laying the corner-stone of a mission chapel in the village of Tillipally, a short distance east of the mission premises. To-day I have had the pleasure of aiding in its dedication to the worship and service of God, and of preaching from the text, "Enlarge the place of thy tent," &c. The occasion, as also the theme of the text, brought prominently before me the leading subject at the thirtieth anniversary of the commencement of the mission at Tillipally, October, 1846; which was, that the time had come for a new movement in the mission field; that whereas we have hitherto established Christian schools in the villages, as far as possible, to teach and preach the gospel to every creature, we should now gradually, but of set purpose, make our arrangements for Christian organizations in villages where so broad and so appropriate a foundation has been laid. There is ground for hope that if a suitable standard be erected, there are at least a few even in almost every village who would join us; and thus the way may be prepared for the stated ministrations of the gospel, under the supervision, and ultimately at the expense, of the natives themselves.

In a brief sketch of the circumstances which led to the erection of this first village church, through the instrumentality of native Christians of our own mission, it was in place to mention what I had seen and heard, while in America, respecting the namesake and the benefactress of Maria Peabody, the wife of Moses Welch, by whom the site on which the church stands was presented as an offering unto the Lord, soon after her marriage. The site was a part of her dowry, and a part also of the premises on which her grandfather commenced, in his own house, the first village female school established by the mission, through the instrumentality of my former wife in 1821. This is one instance of an extended series, in which it is pleasant to see what developments proceed from a grain of mustard seed.

September 11. We have held the annual convocation of our mission churches at Batticotta, in fellowship with the American Board at Portland. I was called upon to address the audience as a reporter from the meeting of the Board at Oswego; and I had good reason to congratulate myself that I was at Batticotta, rather than at Portland. It was a high day in our Zion.

18. I have attended the annual meeting of the Wesleyan Missionary Society in Jaffna, and taken part in the services of the evening. The extensive operations of the Wesleyans on this island may be regarded as the results of the venerable Dr. Coke's movement, who broke away from home service, contrary to the remonstrances of his honored associates.

LETTER FROM MR. HOWLAND, OCTOBER 7, 1851.

Incidents at Batticotta.

MR. HOWLAND is assisted in his labors by Seth Payson. The aid which this native brother is able to render, is very valuable, particularly in supplying the pulpit when Mr. Howland is absent. There are some encouraging indications at this station, as will appear from the following extracts.

The inroads made upon the ranks of the more influential heathen in this vicinity, though comparatively insignificant, have so awakened their fears, that they have covenanted not to eat at a house where one of the family is a Christian, thereby in effect excluding every such family from their fellowship in matters of marriage and social intercourse. This resolution they have carried out in two or three cases; and it has led some to hesitate who are convinced of the truth. Our native assistants say that there seems to be an impression among the heathen that their religion is in danger, partly on account of their own folly; and they speak of it with great sorrow.

New interest has been awakened of late in the cause of temperance, in connection with our Batticotta temperance society. When this society was formed, three years ago, one of my principal assistants remarked that it seemed like

boys' play; so little did they see the need of such a movement. But the facts which have been brought out in their meetings, have gradually opened their eyes to the fearful increase of intemperance, and the necessity of more active measures for checking it. Formerly the evil was confined almost entirely to the lower classes, the rules of caste being very strict on this point; but the bonds of this system have been gradually loosened through the influence of the Bible and the presence of foreigners, even among those who have not come under the purer and holier restraints of the gospel. The consequence is, that intemperance is increasing among the higher classes to an alarming extent. As this has become more and more evident, the anxiety and interest of the members of the society have increased; and they are now taking active measures to spread light among the people, and encourage the formation of similar societies at the different stations. Much zeal is manifested, and I trust good will be accomplished. We are the more gratified to have those connected with us engage in such a movement, as it will tend to remove the impression, produced by the habits of Europeans and Roman Catholic Christians, that intemperance is one of the results of the spread of Christianity.

Out-stations.

Mr. Howland next speaks of the outstations under his care. George Boardman is laboring at Moolai as a catechist, assisted by J. Neil as a teacher. "There are five boys in the school who manifest some religious interest." Cornelius is still at Carative, assisted by three teachers. Mr. Howland describes the trials to which two persons on this island have been subjected, on account of their professed regard for the gospel of Christ.

Isaac has been kept from all intercourse with Christians; and he is not even allowed to leave the house, unless accompanied by some one who closely watches his movements. The catechist and others have sought by various expedients to obtain an interview with him, but in vain. Our sympathies were the more awakened from hearing that he was noticed at times, when away from the immediate observation of his friends, to be weeping, and was sometimes heard to exclaim, "What shall I do?" I determined, if possible, to see him and offer him protection; but with surprising cunning they eluded my efforts. At length we heard that he had yielded to his friends, and not only wore the sacred ashes, but went to a heathen temple. We had fondly trusted that he was one of Christ's lambs, and that he would be kept from falling. And we do not give up all hope that he may be brought back to the fold.

A week or two since one of our teachers met him, and had some conversation with him. He said that he did nothing willingly, but that if his friends told him to put on ashes, he did so, and if they told him to to go the temple, he went. He said he could not do otherwise now, but when he became of age, he would no longer submit to them. We pray that he may not be lost.

Barnabas, who is about the age of Isaac, and joined the church at the same time, is now suffering persecution from his friends. His mother refuses to give him food, unless he will join with her in heathen ceremonies. When he came to meeting last week, he was obliged to borrow clothing from the catechist; as his mother, to prevent his taking his own, locked the house and went away. She has beaten him once or twice. He stands firm as yet, and we hope he may be able to continue of the same mind. His friends are not so wealthy as Isaac's, and consequently have not so much power. We shall take seasonable measures to afford him all necessary care and protection, in case he is obliged to forsake his home, as he may possibly be.

Narantany is a new out-station, about two miles from Kaits. Not long since a few Roman Catholics at this place offered to transfer to the mission a bungalow which they had built for a church, if our brethren would take them under their care, and open a school and establish regular worship on the Sabbath. This offer has been accepted. "They made over the building and land to us by deed," Mr. Howland says, "and we have so repaired the bungalow as to make it a very comfortable place of worship. We have regular service there on the Sabbath, conducted by W. Volk, the catechist in charge of the outstation, when no missionary is present."

The Native Evangelical Society have the care of Valany, and have lately committed it to David Stickney, formerly a catechist at Panditeripo. "He appears to enter into his work with much interest. The four individuals who joined the church last year, still continue to walk well. Two of them have suffered much persecution from the heathen, who refused to give them employment, and annoyed them in other ways. Their troubles seem to be diminishing."

Pacific School of Religion Berkeley, Calif.

Madras.

LETTER FROM MR. H. M. SCUDDER, NOVEMBER 26, 1851.

IT is the design of Mr. Scudder, in the following letter, to discuss the importance of medical knowledge to those who are laborers among the heathen. "A truly converted heart," he says, "animated with love to Christ and sin-stricken men, is the essential qualification of a missionary. And if he has not this, whatever else he may possess, he is but as 'sounding brass, or a tinkling cymbal.'" Still there are many subordinate qualifications, he contends, which are desirable; and among these he ranks a medical education. Mr. Scudder's testimony is entitled to a very respectful consideration on such a subject; for, in addition to the example and experience of his honored father, he has himself pursued a course of medical study, and has tested his theory in actual practice. What he says, therefore, ought not to be regarded as mere speculation.

Argument from the New Testament.

1. *The union of preaching and healing harmonizes with the example of Christ and the early disciples.*—In the chapter which announces the commencement of Christ's ministry, we find the following graphic epitome of his whole course: "And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. And his fame went throughout all Syria; and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them. And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan." Matt. iv. 23–5.

It will not be necessary to quote similar statements from other parts of the Gospels.* The passage cited may be taken as a summary of the Savior's mode of labor among the people. The following points are worthy of notice:

1. Jesus went about preaching the gospel.

2. Wherever he went, he showed special attention to the sick.

3. His fame thereby spread throughout the land.

4. Great multitudes, consequently, were attracted to him.

The Savior marked out a similar plan for the apostles; for "he ordained twelve, that they should be with him, and that he might send them forth to preach, and to have power to heal sicknesses, and to cast out devils." Mark iii. 14, 15. "And he sent them to preach the kingdom of God, and to heal the sick." Luke ix. 2. He gave them, moreover, an explicit command, saying, "And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give." Matthew x. 7, 8. "And into whatsoever city ye enter, and they receive you, eat such things as are set before you. And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you." Luke x. 8, 9.

They conformed to the example, and obeyed the commission of their divine Master; for they "went out and preached that men should repent. And they cast out many devils, and anointed with oil many that were sick, and healed them." Mark vi. 12, 13. "And they departed and went through the towns, preaching the gospel, and healing every where." Luke ix. 6.

It is true that Christ healed the sick without the use of means. It is also true that the early disciples cured diseases by simply employing his name, he vouchsafing in each instance the aid which they thus invoked. The age of miracles is past. Christ's disciples do not now possess the power of miraculous healing; and they cannot give what they have not. But they can aim at such a conformity to the practice of Christ and the primitive disciples as lies within the scope of the means actually possessed by them. Do not those approximate most closely to the will and practice of our Lord, who endeavor, so far as present facilities allow, to unite preaching and healing?

It must not be forgotten that the gift of miraculous preaching was granted to the early disciples, as well as that of miraculous healing. A supernatural utterance was bestowed upon them; so that they were able to proclaim in tongues which they had never learned "the wonderful works of God." Hence any argument from our want of the power of miraculous healing, that no attempt should be made to substitute in its stead

* See Luke ix. 11 and Matthew ix. 35 on the union of preaching and healing; and Luke v. 15 in proof of the attractive power of the two when joined together.

the art of healing, would prove too much; for it would go to show that, as the gift of miraculous preaching has ceased, missionaries should not endeavor to substitute in its stead the learning of new languages. Surely the acquisition of heathen tongues involves severe study and careful practice, not less than the acquisition of a medical education. Supernatural preaching and supernatural healing were necessary to the weal of the church, when it was like unto a tender germ springing up in the dreary desert. That church is now a mighty tree, sending out its fruit-bearing branches over the habitations of all nations. Miraculous agency is set aside, as no longer needed. The fact that it is not now available, makes it imperative on the church to use with redoubled energy every divinely sanctioned means. It is her duty to send her holiest and wisest sons as missionaries to every place, where Christ is not adored as God and Redeemer. And they should apply themselves, with the utmost assiduity, to the study of the language of the natives, that they may clearly and forcibly proclaim and defend the gospel, and act aggressively upon the fortresses of idolatry and every false faith. Grammars and dictionaries must become their tools; and they must pass months of laborious preparatory study. This cannot be disputed. If then it is proper to study, in order to conform to the divine and apostolic example in *preaching*, why may they not study in order to conform to the same example in *healing?* Are the phial and the surgical knife at a farther remove from miraculous healing, than the dictionary and the grammar are from miraculous preaching?

Medical Practice removes Obstacles.

2. *The missionary, if a physician, obtains thereby a happy introduction to the people.*—The heathen do not understand the self-sacrificing spirit of Christian love, which prompts him to come and dwell and labor among them. They look upon him, at first, with suspicion. They have no bonds of sympathy with him. He is a foreigner, and his religion is a foreign one, and unqualifiedly subversive of their own. Let him, however, appear as a physician; let him, with his own hands, bind up their wounds; let him mitigate their pains and relieve their diseases; let him, with a cataract needle, open a window for the light to penetrate the unseeing eye; let him remove excrescences which have rendered unsightly the otherwise well-formed frame; and he is forthwith hailed as a friend. There springs up at once a bond of sympathy as broad as the domain of disease and deformity. The suspicious eye beams with kindness. The scornful lip is wreathed with the smile of a friendly salutation. The harsh voice of opposition changes to the mild accents of respectful address. The missionary is thus introduced to the people in such a way, that they are constrained to feel that he seeks their welfare. His name becomes a pleasant sound in their ears; and fountains of good feeling towards him are opened in many places.

3. *The physical benefits which the missionary physician confers, make the people more ready to hear his spiritual message.*—Christianity in his hands is surrounded with grateful deeds. When convinced that he desires their good, they are prepared to listen respectfully to what he says about religion. By his kind attentions he has won a personal regard; has disarmed some of their prejudices; and has done something towards breaking down the wall of partition between himself and them. They respect him highly as a physician, and so are less unwilling to be brought into contact with him as a preacher. He has come to proclaim to them truths to which they have an intense aversion. He aims at nothing less than the complete overturning of their religion, and of establishing upon its ruins the heaven-born institutions of Christianity. How happy is it then, that while appearing among them as the promulgator of a new faith, he can also appear as an acknowledged benefactor, and can encompass them with the arms of a wide and well-appreciated charity.

Medical Practice gains Hearers.

4. *The missionary physician attracts to himself a daily assembly of adult hearers.*—He opens a dispensary; and numbers from all classes are present. Before he inquires into their maladies, he endeavors to sow in their minds the good seed of the Word. He opens God's precious book, and, having read a brief portion, explains and applies it. He then kneels to pray that God will, for Christ's sake, bless the means used to remove their diseases, but above all that he will renew their hearts. The audience naturally assumes the attitude of respectful attention. There is no opportunity for cavilling or frivolous discussion, the place and

the circumstances being unfavorable to every thing of the kind.

There is nothing incongruous in the union of preaching and of administering medical aid. On the other hand, an impressive harmony subsists between them. There is an easy, natural and beautiful transition from sickness to sin, from an earthly to the heavenly physician, from material remedies to the spiritual grace of the blessed Savior. Thus the divine Word is every day proclaimed in favorable circumstances to a respectful audience, many of whom hear for several successive days; and the dispensary, if it is thoroughly worked as a missionary institution, becomes a trumpet which sounds out the gospel with a clear and silvery voice.

It is not intended by these remarks to convey the idea that the preaching of a missionary physician should be confined to his dispensary. Better that he should have no dispensary, and that he should relinquish his medical labors, than that such should be the result. He should constantly go forth into the streets to preach. He should make tours into the surrounding country for the same purpose. And in pursuing this course he will often find that his character as a physician is a valuable passport.

Females more easily reached.

5. *The missionary physician draws many females within the sphere of his labors.*—Hindoo society is so constituted, that it is difficult for a preacher to reach the females. A foreigner can hardly be seen speaking to a native woman, without being suspected of unworthy intentions. But the medical practitioner soon sees a clear path opening before him. Hindoo females of all castes resort to his dispensary, where the gospel is daily preached. Though timid at first, their confidence can soon be gained. The relation of physician and patient being established, the missionary can converse pleasantly with them, without fear of misconstruction or misrepresentation. Wherever he meets them, their former or present ailments can pave the way for the communication of divine truth. His known character as a medical practitioner, moreover, will give him an advantage in addressing many females who have never themselves received medical aid from him, but who are in various ways connected with his patients.

If the missionary is married, as he should be, an interesting field is opened likewise to his wife. A room adjoining the dispensary can be appropriated to her use; and there she can daily meet the women who have come to her husband for medical advice. If she possesses ordinary conversational tact, and bears herself affectionately towards them, they will be glad to embrace the opportunity of seeing her, and talking with her, after they have received their medicine, or while awaiting their turn. Thus an acquaintance is formed between the missionary's wife and these Hindoo females, which can be improved just as far as her health and capacity will admit. She can visit them at their homes, and be welcome there.

Other Advantages.

6. *Medical practice wins for the missionary a position of authority fitted to subserve his higher office as a preacher.*—This position is freely granted to him, and it need not be arbitrarily assumed. It is a result growing out of his relation to his patients and their friends. They seek his aid. He is asked to advise and order their conduct in regard to health. The kind directions uttered by him have a force like that of law. He moves among them as an acknowledged superior. His pre-eminence over their own physicians is strongly felt. He is constantly doing things which they never heard of before, and never imagined could be done. All this tends to beget a habit of looking up to him. It invests his presence with influence, and his words with power. When he turns from the domain of the physical to that of the spiritual, the authority which they have already conceded to him, cannot be wholly shaken off. This position is manifestly advantageous to him as a preacher.

7. *The missionary's character as a physician brings visitors to his house.*—His medical and surgical deeds are widely and favorably known in the native community; and many who have no sickness or disease, will visit him out of curiosity. They have heard of his attentive and successful ministrations to the sick, and they come prepossessed in his favor. Such interviews can always be improved for making known the truth as it is in Jesus.

8. *The missionary physician has peculiar opportunities for manifesting Christian affection.*—The great Physician possessed a spirit of tender compassion. He "went forth and saw a great multi-

tude, and was moved with compassion toward them, and he healed their sick." Matt. xiv. 14. The missionary physician comes much into contact with the needy, the sick and the distressed; and if he diligently cultivates the heavenly spirit of his Master, he will often have opportunity for exhibiting special Christian tenderness.

LETTER FROM MR. H. M. SCUDDER, NOVEMBER 28, 1851.

Labors at Arcot.

THE removal of Mr. H. M. Scudder from Madras to Wallajanuggur, and thence to Arcot, is already known to the readers of the Herald. In speaking of his final arrangement he says: "I left Wallajanuggur, not of my own choice, but constrained by Providence. I had scarcely made the change, however, before I became altogether satisfied with it. Thus the Lord's preference is better in the end than our own." Some idea of Mr. Scudder's labors may be gathered from the following extract.

The last day of June I went to Madras with my family, to attend the semi-annual meeting of our mission, and to superintend the printing of the Jewel Mine of Salvation in Tamil. I had previously enjoyed the privilege of forming a church at Arcot. Four years ago a native listened to the instructions of a pious East Indian woman in this place, and, throwing away his idols, clave unto Christ. He suffered persecution with meekness and steadfastness. After I came here, I instructed him more fully in the way of the Lord, and baptized him, giving him the name of Paul. I also administered the ordinance of baptism to his two children, who are both young. Mrs. Lackey, the East Indian person to whom I have alluded, united with our church on the same occasion. She is devotedly pious, and affords us much assistance and consolation. Paul walks humbly with God, and increases in knowledge. He earns his own bread, as he did before he became a Christian. His wife attends church; but she possesses a stormy spirit, and is no help to him in his Christian course.

The Lord seems to have softened the heart of a relative of Mrs. Lackey, who long opposed the truth. Months ago he came to my dispensary as a patient, suffering with very severe asthma. Obtaining no permanent relief, he discontinued coming. One night, in great agony, and almost in despair of life, he began to cry to the Lord Jesus for help, and his prayer was heard. Since that time he has not suffered such extreme distress as before. He now attends church, as also my Wednesday evening meeting for the exposition of the Scriptures in Tamil, and desires to join himself to the people of God.

I have begun the study of the Hindoostanee language. Mohammedans are found in every part of India; but old Arcot, on the other side of the river, was the head quarters of Mussulman sovereignty in this region before the English became masters; and it contains an unusually large number of wealthy and influential Mohammedans. One who is ignorant of their language, can communicate with many of them only by an interpreter. This is a very unsatisfactory method. I determined, if the Lord should permit, to learn the Hindoostanee; and after having completed the Jewel Mine, on my return from Madras, I made a beginning. The Tamil, Teloogoo and Hindoostanee are extensively spoken here, though the Tamil is the prevailing medium of communication.

My dispensary has been attended from far and near. I have two male assistants, one a native, and the other an East Indian. I prescribe, and perform the operations. They do the work of preparing, weighing out and administering the medicines. In this dispensary the gospel is daily proclaimed. Mrs. Scudder finds a very interesting field of labor in connection with it. She and Mrs. Lackey generally spend some time every day in religious conversation with the women who come for medical aid. I have arranged every thing in my dispensary so as to consume as little of my time as possible.

Mr. Scudder has performed a number of operations at Arcot. "The Lord has aided and blessed me," he says; "to him be the praise."

More Laborers Needed.

Mr. Scudder closes his letter with the following appeal.

When will you send us more missionaries? Speakers on your platforms declaim with ardor upon India's speedy conversion to God. Alas! How dim must be the missionary's hopes, when he sees on every side vast domains of Hindooism unoccupied by the church, unillumined by even a single ray! How can India's conversion be near at hand, when

the church sends a band of missionaries so small, that all the light which they can together kindle, only flickers like a taper upon an ocean of darkness? How shall the heathen "believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent?"

My heart is sometimes bowed like a rush before the storm, when I contemplate the gloomy scene. The field is a noble one. It is eminently accessible and inviting; but there are scarcely any laborers. To expect the speedy conversion of India, with the present amount of effort bestowed upon it, is a wild fancy. Here and there a missionary gathers a few souls and dies; but the great desert of Hindooism maintains its integrity. Indeed, the work is scarcely commenced. This conviction gathers strength in my mind with every new year's experience. It is a thought full of sorrow, but one that calls upon Christians to gird their loins for a strong race. Let them arise in God's might; let them send forth men and women adequate to the wants of the field. Then the missionary and the church may together begin to sing the strains of the prophets, not in the mournful accents of hope deferred, but with the cheerful voice of present realization.

The friends of missions will be glad to learn that a missionary is expected to join Mr. Scudder at Arcot in the course of a few months. Who will follow?

Nestorians.

LETTER FROM MR. COAN, NOVEMBER 26, 1851.

New Station in Gawar.

IT was stated in the last Herald that Messrs. Coan and Rhea, with the family of the former, had decided to spend the winter at Gawar. True, the ordinary preparations for the commencement of a station had not been made; and the fellow-laborers expected from the United States had not arrived. But there seemed to be strong reasons for breaking ground at once. 1. It was found to be very difficult, if not impossible, to obtain any official assent to the occupancy of Gawar, prior to actual residence. But after such residence for a few months, it is not probable that there will be any serious difficulty. 2. Some of the agents of the Turkish government in Koordistan look with greater favor upon the mission than they have done heretofore. 3. At the time of the decision it was supposed that Mar Shimon was more friendly to the labors of our brethren than he had been. In this, however, they now find themselves mistaken.

In the following extract Mr. Coan announces the commencement of the new station. The situation of our missionary friends, in the circumstances, gives them a fair title to our Christian sympathy.

On the 19th of November Mr. Rhea, myself and family left Oroomiah for this place, after having been commended to God in prayer by our brethren and sisters in that city. Mr. Perkins had gone forward two days previously, to superintend such preparations as could be made for our comfort during the winter. This we considered a great kindness; and we shall ever feel very grateful for his efficient aid.

In good health and spirits we reached Memikan, the village of Deacon Tamo, on the 22d. Our gracious Savior was pleased to give us bright suns and unclouded skies in all our journey; and hitherto He who holds the winds in his fist, has restrained their fury. We have been enabled to secure fuel from the mountains, which, with the native fuel, we hope will suffice for the winter.

Our chests have served for a bedstead at night, and a table by day; but we never slept more sweetly, or ate with more cheerful hearts than now. Our floor is the earth, and our carpeting is hay; but we hope to be more comfortable soon in some of these respects. The houses of Gawar are burrows in the earth, with a hole overhead to admit the ingress of light and the egress of smoke, where horses, cattle, sheep, goats, hens, vermin, men, women and children are the disputants for the territory. We have succeeded in obtaining a place under Deacon Tamo's roof, shut off from the other occupants of the house, where we hope to be quite comfortable.

Messrs. Stocking and Stoddard visited Memikan during the second week of December. Though the ground was bare at Oroomiah when they set out upon their journey, they found their course seriously impeded by a deep snow which had fallen before they left home. Indeed, they were four hours in crossing the plain of Gawar, a distance of about eight miles. On one morning the thermometer stood at four degrees below zero.

Messrs. Stocking and Stoddard found their friends quite well. "Though their rooms are small and rudely built," writes one of them, "we

may hope that they will pass the winter without severe trials. It was pleasant to see them so happy in their remote and self-denying situation, so ready to sing of the loving-kindness of the Lord."

LETTER FROM MR. STODDARD, DECEMBER 16, 1851.

State of the Male Seminary.

As Mr. Stoddard has returned to his post in the seminary at Seir, he has taken an early opportunity to speak of its condition and prospects. The friends of missions will doubtless feel that they have much reason to be grateful for the favor which God has shown to this institution.

It is now two months since our pupils assembled for their winter session; and during that period I have had daily opportunities of watching this school of the prophets. Six years ago it was established on its present basis; and I entered on the superintendence of it with fear and trembling. For a considerable period we had not one pious scholar. The principal native teacher, Priest Eeshoo, was very imperfectly enlightened, and gave but slight evidence of being a converted man. The noise and confusion and insubordination, the habits of lying and theft, the indifference to religious truth, which were then almost universal in the school, were a constant source of anxiety and at times of discouragement; and I had many doubts whether the enterprise would be successful.

At the present time, however, the school is the reverse of what it then was. Beside those pious young men who have been trained up here, and are now scattered among the villages as teachers of schools, or as preachers of the gospel, and the few who have finished their course, after giving rich promise of future usefulness, and exemplifying in a most delightful manner the power of God's grace, we have thirty with us, about three-quarters of the whole seminary, who are hopefully pious, and who comfort our hearts much by their consistent and prayerful deportment. No one could be present long at our daily recitations, or visit the pupils in their rooms, and see the order, the sobriety, the diligence, the thirst for learning, which are so strikingly manifest, without being deeply interested in them.

During my absence Mr. Cochran has taken unwearied pains to give a right direction to the minds and hearts of the scholars; and he still continues in the school, associated with me in the superintendence. While we introduce to a considerable extent the sciences, the Persian, the Hebrew and the English, with other branches of secular knowledge, it is our endeavor, as in past years, to make the Bible the great text-book; and it is delightful to see the enthusiasm manifested by many of the pupils in the study of the word of God. For the first time we are able this year to give the most advanced class regular instruction in theology. In this exercise they always listen with pen in hand, and afterwards spend much time in writing out their notes. Thus far I have seen no disposition to cavil or reject any doctrine of the gospel. They receive the engrafted word with meekness; and they always at the close of the lecture, individually, and with hearty feeling, express their gratitude. Mr. Cochran is carrying the same class over an extended course of Bible history.

Use of Science—Prayer—Zeal.

The subordination of science to religion appears to be preserved without difficulty. "While lecturing last evening on chemistry," Mr. Stoddard says, "I exhibited the process of bleaching by chlorine gas. One of those present afterwards said to me, 'O Sir, if chlorine is so much valued in America (though it is unknown here) for its wonderful bleaching properties, how ought we to value the blood of Christ, which will make our scarlet sins white as snow! Yes, let us ever prize the precious, precious blood of the Lamb without spot!' It is sometimes doubted whether secular studies should be pursued to any extent in mission seminaries. But so long as every thing can be made subordinate to religion, and our pupils exalt Christ as the Alpha and Omega, the sun and centre, we have little to fear for them."

The spirit of prayer manifested by many of these young men is truly remarkable. It is a time of only ordinary religious interest; and yet a stranger, coming into our meeetings, and listening to the fervent and unaffected entreaties of these youth, would suppose us to be in the midst of a revival. This impression would be still farther confirmed, were he to stand, as I often do, near our range of prayer-rooms, just as our pupils are about to retire to rest, and hear their mingled voices, as they are pouring out their souls to God in confession, supplication and praise.

It must not be supposed, however, that all are equally strong in the Lord, or that even the best of them do not often betray weaknesses of character. We can expect nothing else when we remember how very unfavorable were the influences thrown around them in infancy and childhood. Many of these humble, growing, prayerful Christians were literally brought up among thieves, liars, Sabbath breakers and murderers. And when we consider this, instead of wondering that they have a defective Christian character, we can only adore the grace of God, which has brought them out of darkness into his marvelous light, and made them living monuments of the power of the gospel.

The statement in the following paragraph accords with the previous testimony of the mission.

Some of these young men go out to the adjacent villages every Sabbath, to tell the story of redeeming love. And though their education is yet incomplete, and they have not all those qualifications which we hope they will hereafter acquire for preaching the gospel, they often meet with a very favorable reception, and do much to spread light and truth. A number of them are deeply interested in this good work, and bid fair to be eloquent and efficient ambassadors of Christ.

Mosul.

MR. MARSH'S VISIT TO MARDIN.

Introductory Remarks.

MR. MARSH has prepared a brief account of an excursion which he made, a few weeks since, to Jebal Tour and Mardin. It was his wish to ascertain what encouragement there was for extending missionary operations in that direction, and also to communicate correct and scriptural views of Christianity, as he had opportunity. He was accompanied by Jeremiah, whose name has already become familiar to the readers of the Herald.

Mr. Marsh left Mosul for Jezirah on the 3d of November at midday, and rode five hours to Teliskof "in the rain." The next day he proceeded to Shaonz, a distance of nine or ten hours, passing near Elkosh. The convent of Mar Jacob, in the neighborhood of Shaonz, has two monks from Rome; there are two others at Mosul, making four Italian missionaries to the Chaldeans. A ride of eleven hours brought Mr. Marsh and his companion to Telkobbin, a Chaldean village of some thirty houses; and on the 6th of November he arrived at Jezirah, having traveled seven hours.

At Khonduk, three hours from Jezirah, Gabriel is sustained by the mission as a teacher. His school is small; but as there is neither priest nor deacon in the village, all listen to his exhibitions of divine truth. The Sabbath was spent at Azakh, which is three hours and a half from Khonduk, and has two hundred houses. Several opportunities for preaching the gospel were improved; and a few persons expressed a wish that a missionary might come and live among them. After a ride of three hours, on the 10th of November, Mr. Marsh arrived at Isphis, where he found a priest "somewhat Protestant in sentiment." Another ride of three hours on the same day brought our young brother to Middo, a village of one hundred houses. Here he had "two priests for hearers and interpreters." As this place fairly introduced him to the Jebal Tour, it will be well to attend particularly to the following general statements.

Description of Jebal Tour.

After leaving Mosul, the Fellah, a dialect of modern Syriac, is spoken till we reach Jezirah; and it is also heard in Khonduk and Bootan. At Jezirah, Azakh, and Isphis the Arabic is spoken. But in Jebal Tour, which includes some two hundred vilages lying between Jezirah and Mardin, the language used is a very corrupt dialect of the Syriac, called from Jebal Tour "Torane." Koordish is also spoken, as the Koords have crowded in with separate villages.

The geography of Jebal Tour is peculiar. A spur of the mountains of Koordistan strikes across the Tigris above Jezirah, and passes on to Mardin and south of Diarbekr nearly to the Euphrates. Mardin is situated on one of the outer peaks of this range; and it overlooks the vast plains, which stretch from Oorfa by Mardin to Jezirah and Mosul. The caravan road from Jezirah to Mardin is on this plain, which for miles and miles is level like the prairies, and is overrun by the Bedawin Arabs. And yet the region is very thickly covered with villages, in nearly all of which are scattered families of Christians, without priests or deacons; and they are only visited once a year by the priests, who sally from the convents of the mountains, collect their tithes, and then return.

The mountains extend on the south of the Tigris, east and west, about seventy miles, with a width of twenty miles.

Compared with the everlasting snows of Koordistan, they are not very high; but they are exceedingly rugged; and the Tigris in cutting through presents scenery far wilder and more sublime, though less beautiful, than the highlands of the Hudson.

On the southern slope of this range, innumerable springs gush out and form the river of Nisibin, as also the Khabour of the Euphrates, the Chebar where Ezekiel had his glorious vision. In Jebal Tour, however, there is almost an utter want of water; so that the dependence of the villagers is upon immence reservoirs cut into the rocks to collect the rains. These cisterns are very large and very numerous.

Here we find the centre and strong hold of the Jacobites. Once, apparently, the population was entirely Christian. Here are convents stretching back into the past more than a thousand years. What Tiary and Tekhoma are to the Nestorians, Jebal Tour is to the Jacobites. The mountaineers cling tenaciously to a dead form, long after the crafty papist has successfully invaded the plain. Isolated in their rocky homes, they have a dialect all their own, and are quite shut out from the rest of the great world. Mosul and Diarbekr are more distant and unknown to them, than is Europe to the American school-boy. They grasp the rifle, as they go out to their vineyards, or cut wood on their hills. Swearing without shame, and drinking deep from the wine which is so common, they live in continual feuds with the Koords and among themselves. They are full of tales of miracle-working saints, and of the bloody deeds of fierce Koordish chieftains. Ravandooz, who came from the borders of Persia about twenty years ago, sacked several of their villages, and bore off their wives and daughters to shameful captivity, is remembered by them with a certain rude respect, and with a grim desire of vengeance. The old men show the former bounds of their villages, and tell of the good old times, before the war and the famine and the plague, whereby the Christian population was greatly diminished.

As Mr. Marsh's object was to explore Jebal Tour, and learn what openings there might be for missionary labor, he left the caravan route for "a rugged, zig-zag track through the mountains." At one place he saw "a wonderful chasm," reminding him of Kendall's description of a similar scene in Texas.

Middo — Busabrena — An Old Convent.

Resuming the thread of his narrative, Mr. Marsh speaks of Middo as follows: "The people were in utter ignorance that Protestants are the worst persons in the world. They are not at all aware that a part of the Jacobites of Mosul and Diarbekr have been excommunicated. They listened with great interest, consequently, as we preached to them, the principal priest being our interpreter. We were urged to come and teach them."

Two priests accompanied Mr. Marsh ten miles, from Middo to Busabrena, and thus gave him an opportunity to explain more fully "the sins of their church." On parting they received several books to enlighten their minds more fully. Busabrena has one hundred houses and twenty-three churches! "It is a common opinion," Mr. Marsh says, "that if a man has committed murder, or any other heinous crime, building a church will help to square the account. The Koords have a similar superstition; and in Jezirah, consequently, there are said to be over three hundred little Moslem places of prayer."

It became necessary to take two armed guides from this point, on account of the dangers of the route. At the end of six hours and a half, Mr. Marsh reached a convent, which was once the seat of the Jacobite Patriarch. In speaking of it he says:

It dates back more than twelve hundred years, according to an inscription on the reading-desk, which is one immense stone. The roof was newly tiled four hundred years ago, as appears by a date. The chancel was paved with tesselated marble, more beautiful than any work of the kind that I had seen. The roof of the chancel was inlaid with little cubes of glass and stone, each not larger than a little finger nail, and wrought into figures and flowers. Ravandooz plundered this convent and carried off much that he thought gold. The church, as well as the convent generally, is built of large blocks of faced stone. The arches are massive, and the church looks as if it might stand another thousand years. Here, no doubt, the multitude came up to worship; and from these walls went forth decrees to India and Africa. Now a decrepid old Bishop and a withered nun, with a single Christian family as servants, are all the Christian population left; while half a dozen families of vile looking, idle and malevolent Koords have crowded in, and bid fair to become the exclusive occupants.

Mr. Marsh visited "the house of the dead," where Patriarchs and Bishops sleep together; and he also saw "the stone which an angel brought from heaven."

Arbo—A Young Bishop.

At the end of three hours, on the 12th of November, he came to Arbo, a "Koordish village where lately occurred a scene of blood. A Koord of Arbo had killed a Christian. The government sent to have him appear before a Kadi. He refused; and when a force was sent to take him, the Koords tried to resist. The result was that twenty-seven were killed. This happened only about two months before we were there; and the house where the slaughter occurred, was carefully pointed out." Two hours and a half from Arbo, Mr. Marsh came to Dir Malchi, where he found a Bishop only twenty-eight years old.

He had been Bishop about five years. He was apparently glad to see any one who could relieve the monotony of his hermitage. He pressed me to drink wine with him, which I declined. He took us to see the church. In the wall he showed me the tomb of the hand of St. Malchi; which hand, it seems, works miracles. "What is this dirt for?" I inquired. He took up a chain and said, "We bring crazy people here, and put this iron collar on their neck, and chain them here all night, and they recover." "And what is the dirt for?" "Oh, we bring it in from the vineyards, and pray over it; and if any one is sick, we put the dirt in water, and they drink it and get well." This is the teaching of a Jacobite Bishop!

We went down into the house of the dead. The Bishop gave us the names and the works of the dead, till we came to one tomb, when Jeremiah asked, "And who is buried here?" "We do not know," he replied. "Do you worship you know not what?" pertinently asked Jeremiah. The bishop laughed out, and clapped Jeremiah on the shoulder, as if it were a good joke.

Returning to his room he again urged wine upon me, and I again declined. He had coffee brought, and pressed us to spend the night. He is young and very social, apparently a drunkard; but I hope he may yet take part in the reform of his church. He accompanied us quite outside of the outer gates, and I sent to him a copy of the Syrian Bible. I could not but mourn over the superstition that so dwarfs the mind of one apparently born for better things.

Mode of Instruction—Midyat—The Patriach.

Returning a distance of half an hour to Habab, Mr. Marsh spent the night, as usual, with the chief of the village. The following extract will show the character of his interviews with the people.

In our conversations in the villages, our first object was to enlist the sympathy of the people by telling or showing them some novelty from Frangistan. They stared at the compass, as did the savages in the days of Captain Smith. The thermometer was a wonder; and when we plunged it in cold water, and showed its principles, they were wild with excitement and amazement. That my india rubber coat would hold a bowlful of water, and not wet through, satisfied them that Franks were little less than angels. They were equally surprised at seeing sealing wax made electrical; and a match, when ignited, excited universal enthusiasm.

After getting our audience roused up to speculation heat on the subject of railroads and steamboats and telegraphs, on common schools and schools for the blind and the deaf and dumb, we turned to dwell upon the reasons why God deals so differently with different nations; and we preached to them about their sins. They were thus ready to listen with respect and attention.

This night, however, after preaching with the priest as an interpreter for some time, he interpreted falsely. Jeremiah talked to him in Syriac, and he interpreted into Torane, which Jeremiah could understand. When Jeremiah said, "If a man does not truly repent, no forgiveness from the priest can save him," fearing for his trade, the priest interpreted, "They say you must all come and confess to the priest, or you cannot go to heaven." One of our hearers was an intelligent deacon, and seemed to profit greatly.

The distance from Habab to Midyat is four hours and a half. There are three villages between the two places, of which the first has seventy houses, the second fifty, and the third one hundred and twenty-five. At St. James there "are some fine and very ancient ruins, with many cisterns in the rock." In the convent at Anhill there were a few old books; but the Bishop was gone, and they could not well be examined.

Midyat, as the residence of a Governor, is the capital of all this region, and

has about fifteen hundred inhabitants, almost all of whom are Christians. No water was to be found there; and the Governor had gone to a neighboring village. Owing to the long drought, the crops had failed; and now nearly all the cisterns were dry. We obtained for money a sufficient quantity of soft black mud, in a liquid state, for our animals. I could not drink; and even when the water was boiled for tea, the thirsty recoiled in disgust.

The women of Midyat wore a head dress, composed of old coins, each as large as a silver dollar, and placed like scales one above the other, with a crest in the centre, giving the whole the classical air of a Grecian helmet. The Bishop on whom we called was quite affable; but we had not much opportunity for argument. Some of the people of the place had been to Diarbekr, and had a dim idea what bad people Protestants are; and, consequently, we had much discussion in our own quarters. A man brought me a fine coin, with the name and head of Alexander; but he would not sell it. Such things are found frequently in this region.

On the following day Mr. Marsh rode nine hours to a village, having twenty houses of Jacobites, and a number of Koords.

The Patriarch had been there that morning. "What did he come for?" The reply was, "To get money." "But did he not talk to you about lying and swearing, and about what God wishes?" "No, he never talks about such things; but he wants wheat, and oil, and dibs, and grapes, and money." We preached to them, and they professed a desire to hear more.

Mardin—Encouragement.

On the 15th of November, Mr. Marsh arrived at Mardin, having traveled the last day seven hours. This city he describes as follows:

High up the mountain side, with a steep descent of six or seven hundred feet to the plains, the city wall mounts up still higher three hundred feet or more; and a large castle on the mountain top crowns and completes the view. As I first saw it in the enchantment of distance, the shape of the mountain was that of a grand pyramid; and the city wall was very prominent running up to the old castle. A deep ravine lay between me and the city, and far down in the valley was a village embowered in trees, the only thing beautiful in a scene so grand and inspiring.

We climbed to the city gates at last, after passing many vineyards on the mountain sides, and crowded past the sentinels and water-carriers. The women at the fountain let down their "pitchers" and veils as we passed; and for the moment my dress attracted general attention, some of the boys not scrupling to feel its texture, as we inquired our way to the house of a Protestant friend, where we met a generous reception.

Mr. Marsh spent the Sabbath at Mardin, where he found several persons who were inclined to become Protestants.

One of them is Kos Sergis, a papal Armenian priest. He is familiar with the Bible, which he has studied for the last seven years as his sure and only rule of faith; and consequently he is firmly convinced of the errors of Rome. He received his first impressions from Protestant books. He now tells many who confess to him, that he has no power to forgive them; and he is anxious to have a missionary reside at Mardin, that he may come out openly.

The case of Mechiel, a young Chaldean watch-maker, is interesting. He cannot read; but when Jeremiah, after his visit in the spring, sent him a copy of Mishakah, he pressed all readers who came to see him to read to him; and then he commented. Thus he succeeded pretty effectually in creating a commotion.

Our host, however, is regarded as the head of this movement. He is quite wealthy, and he is independent, consequently, of the priests, is young and agreeable, but drinks arrack freely, as do nearly all of the Mardin Protestants, except the priest. They are active and zealous in exposing the errors of Rome, and in advocating Protestant views; but their interest seems almost entirely intellectual, rather than spiritual. They are all papists, which is worthy of note. The priest may possibly be a converted man. At any rate I have seen few in all this region who have so complete a command of Scripture, and so clear and correct a view of Bible doctrines.

On the whole Mr. Marsh thinks there is "very great encouragement to place missionaries in Mardin at once." They might exert an influence upon Jebal Tour, in connection with other laborers on the Tigris.

The Patriarch.

During his stay at Mardin our young brother visited the convent at which the present Patriarch of the Jacobites resides.

The Patriarch received us politely, and I was not long in letting him know from whence we came and who we were. It will be remembered that he has excommunicated Jeremiah, as well as Meekha and others. We had a long and animated conversation; and he invited us to dine with him. Jeremiah, as well as myself, sat down at the same table with "our Lord, the Patriarch," a matter that greatly astonishes the Jacobites of Mosul, who think it almost a sin to look at or breathe the same air with Jeremiah. The Patriarch treated me to his silver spoon and fork; and our diet was entirely vegetable, as it is a sin for a Bishop or Patriarch of the Jacobites or Nestorians to eat meat.

We spent some two hours in debate and friendly chat, and even then his Holiness was loath to let us go without more words. He was frank enough to admit that probably most of the Jacobites would not go to heaven; but he was inclined to charge the difficulty upon the times and the Turks. It is true the Turkish policy does not favor intercourse; and thus Bishops get quite independent. He said, "We like the Papists better than Protestants, for we are more like them." The points of resemblance are prayers for the dead, prayers to the Virgin and to saints, services in a dead language, confession to the priests, the refusal of the cup to the laity, commanding to abstain from meats, and forbidding to marry in the case of monks, Bishops and widowed priests. They differ from the papists mainly in a nominal disavowal of purgatory, and in refusing to acknowledge the Pope as their head.

I told the Patriarch that we wished to act in love; that we saw his people, according to his own acknowledgment, most of them going down to everlasting despair; and we could not but declare to them glad tidings. If they would only show their people the way of life, they would be listened to; but if they neglected their own household, we must not let them go into eternity unwarned.

The Patriarch received what I said with some solemnity; but he began at once to charge all the blame of the rupture with us upon the Bishop at Mosul. It was amusing to see him carry eastern notions of politeness so far as to begin to apologize to Jeremiah for having excommunicated him. "The Bishop wrote," he said, "and I did not know you, and I could not refuse." So Herod probably would have apologized to John the Baptist for cutting off his head.

The Patriarch nevertheless, it seems, regards the Jacobite Bishop at Mosul as a rival and an enemy. Mr. Marsh says: "Our whole interview showed the Patriarch to be a weak and intriguing politician, rather than a servant of God." He spoke of Mr. Holmes with terms of affection and respect, whose life, it will be remembered, was probably saved in this convent. After looking into "the house of the dead," and seeing the twenty-four stones which are said to have been brought from Antioch, Mr. Marsh returned to Mardin.

Diarbekr—Return.

Not knowing that Mr. and Mrs. Dunmore had gone to Diarbekr, Mr. Marsh went thither, arriving November 19. He had a joyful and most unexpected interview with the occupants of that new station. Having remained four days, he returned to Mardin, where he thought he saw some fruit of his previous labors. Thence his route to Jezirah was across the plain. At this place he had much discussion with a Chaldean priest, and saw a friendly Jacobite priest, who wishes Jezirah to be made a station, that he may become a Protestant. The following statement is not without interest in this connection. "I met Colonel Rawlinson, the English Consul-general of Bagdad. He asked me if I thought an English Consul at Diarbekr would be of any service in protecting the Christians in Jebal Tour, and said that he was instructed to report upon this subject. I had seen enough in the mountains to be able to urge strongly the sending of such a Consul; and I am not without great hopes that God is thus preparing more efficiently to protect our missionaries and the Protestants generally in the pashalic of Diarbekr." Mr. Marsh arrived at Mosul December 5.

Beirut.

LETTERS FROM MR. WHITING.

Encouraging Facts.

MR. WHITING is able, it will be seen, to report some signs of progress in that part of Syria which falls more immediately under his eye. Under date of December 24 he wrote as follows.

At a meeting of the session of our native church held this day, four persons were accepted, out of six who had ap-

plied and been examined for admission to the church; and they are to be propounded next Sabbath. One of these is a young man in Mr. Hurter's family; two are from Bhamdûn, men of influence and in the prime of life; and the fourth is from one of the most respectable families in Beirût, now occcupying the post of United States vice-consul at Akka. All have long been regular hearers of the gospel, as they have had opportunity; and for a considerable time they have appeared to be seriously seeking a personal interest in the great salvation.

There are some others whose minds have recently been awakened, and who seem to be anxious to know what they must do to be saved. These cases, as also the increasing seriousness and attention that we see in our congregations and Bible classes, greatly encourage our hopes. There is, moreover, a gradual but steady increase in the number attending our preaching services.

We have lately had an earnest request for preaching from several Protestant friends at Kefr Sheema, a village two hours distant from Beirût; and we have made arrangements to commence a service there the next Sabbath. Our friends at Bhamdûn also are loudly calling for regular preaching, as well as those in the neighboring village of Bhawarah; at both of which places religious services were kept up during the summer. At Bhawarah a pious young man, educated at our seminary, is engaged in teaching a day school for children, as also an evening school for adults, male and female; and on the Lord's day he gathers them all, old and young, into a Sabbath school and Bible class. This is a substitute for more formal preaching in that village. The people are much interested in studying the Scriptures; and our young brother has a good opportunity to exercise and improve his talents.

Mr. Whiting mentions another fact which is not without its value.

I received a visit to-day from a Bishop of the Jacobite Syrian church, whose case is one of some interest. I knew him many years ago in Jerusalem, as a man considerably enlightened, and rather favorable to evangelical views. He has since been Bishop of the Syrian churches in Suddud and other places north and north-east of Damascus. The last year or two he has spent in visiting various places in Mesopotamia and Persia, where there are Jacobite Christians. He visited Oroomiah, and was some time with our brethren there; and he has lately returned to Syria by way of Constantinople. He now declares himself a Protestant. He proposes to remain here during the winter, and to return to Suddud in the spring. We hope and pray that his sojourn among us may be useful to him. He has considerable knowledge of evangelical truth, but does not seem to have felt very deeply its power in his own heart. Were he a truly converted man, he has talents and influence that would, with God's blessing, render him an effective preacher of the gospel. He is a regular and attentive hearer at our chapel; and our native brethren, as well as ourselves, have opportunity for frequent conversations with him. He seems, moreover, willing and desirous to be taught, even by the weakest of our native brethren; which, considering the positions in which he has stood, is certainly a good sign. May the Lord lead him fully into the knowledge and experience of the truth.

It appears that the American vice-consul at Jaffa, an Armenian, is very deeply anxious for a reformation among his people; and he gives some evidence of a personal interest in the Lord Jesus Christ. The "head officer" of the custom house at Beirût, an Armenian lately from Constantinople, said recently, "The entire Armenian nation will, before many years, be enlightened and evangelical."

Kefr Sheema—Bhamdûn—Admissions to the Church.

On the 10th of January Mr. Whiting communicated the subjoined statement, in regard to two of the places mentioned in his letter of December 24.

The proposed service at Kefr Sheema has been held the last two Sabbaths by our native brethren; and the prospect is encouraging. Some fifteen adult persons, it seems, may be counted on as regular hearers and as the nucleus of a congregation. This is a favorable beginning. There is evidence that a spirit of inquiry is abroad in that community, to some extent; and there is reason to expect that the number of persons disposed to come and hear for themselves what these Protestants have to say, will increase. The service is held in the house of our school-master, who is also a member of our Beirut church. His school has already furnished four pupils for the seminary at Abeih, and three for the female boarding-school at Beirût.

One of our native brethren returned

to-day from Bhamdûn, where he has been spending a week or two. He found the little Protestant community in that village ready and anxious to receïve instruction, and very desirous to have a permanent religious teacher among them. There is ample work there and in the adjacent villages for a missionary during the entire year; and there is reason to hope, that were the proper means employed perseveringly, a church might soon be gathered. But we have not the man.

Two days later our missionary brother wrote as follows:

Yesterday was our communion. Three or four persons, heretofore mentioned, were received to the fellowship of the church. Our friend at Akka found it inconvenient at this time to make the journey to Beirût, a distance of seventy or eighty miles, partly on account of the rains and the bad state of the roads, and partly on account of his business. He waits, therefore, until another communion season. The accounts which we receive of his consistent Christian walk, in a community where he is the only individual, so far as we know, that really loves the gospel, are very gratifying. His business connections are extensive; he is highly respected wherever he is known; and he is faithful and zealous, and at the same time modest and humble, in his efforts to do good to souls around him.

Mr. Whiting closes his letter by alluding to the hopeful conversion of a young man in Mr. Calhoun's family. "He lived in my family some years ago," Mr. Whiting says, "and was then a thoughtless, passionate, boisterous, wicked youth. But now he is entirely changed. He is serious, gentle as a lamb, meek and patient under abuse and persecution, studious of the Bible, and prayerful. The change is very striking to all the members of my family, who knew him in the days of his folly and wickedness; and we are scarcely able to realize that he is the same person."

Tripoli.

STATION REPORT.

Preaching—Tours.

MESSRS. WILSON AND FOOT have embraced the incidents of the last nine months in the present report. "We have great reason," they say, "to praise God for the measure of health which we have enjoyed." With a single exception, all have been quite well. Mr. Wilson and his family did not consider it necessary, in their case, to resort to the mountains in the summer. Of direct efforts to reach the hearts of the people of Tripoli, the report speaks as follows:

During the period included in this report, we have sustained a preaching exercise and a Bible class in the city proper, and a Bible class in the Mina. The meetings in the city have averaged three or four Arabs; and the meeting at the Mina has averaged about five. Mr. Foot preached, for the first time, on the 15th of June; and he has since taken his turn regularly, when at the station.

During the hottest of the weather, he spent two months and a half in the mountains at Duma with his family. This village is seven or eight hours distant, the same which both of our families occupied the previous summer. His intercourse with the people was considerable; owing to opposition from the clergy, however, and to the wild and boisterous habits of the people, he was able to give but little instruction by means of the Bible class and preaching. We have a room at a Greek village of some two thousand souls to the south of Tripoli, which we visit as often as once a week to instruct all who will give us their ear.

Less has been done by our brethren to make known the mystery of Christ in other places than they wished. In coming years they may attempt more in this line of things.

It was our intention to make some tours in the autumn; but circumstances beyond our control have prevented. The Maronite region is as yet pretty effectually closed against us. We can go among the people with personal safety, but not with the hope of doing them good spiritually. The Greek villages about Tripoli we have visited, with unimportant exceptions, and have taken the gauge of their darkness. The region to the north-east of Tripoli, skirting the country of the Ainsereyeh, we were anxious to explore; but before the weather became cool enough to render traveling prudent, that savage people committed some murders near to Tripoli, which made it impossible for us to find traveling companions for the journey. We shall not fail to embrace the first good opportunity for going thither. Accompanied by a member of the last graduated class at Abeih, Mr. Foot visited Latikea, near the end of October,

and spent some nine days there. He found a few individuals willing to converse on the subject of religion; yet he discovered more infidelity than knowledge of gospel truth. He thinks that Latikea would be a desirable place for missionaries aiming at the conversion of the Ainsereyeh, but not as a station designed for Christians alone.

Schools—Prospect.

We have long been desirous of establishing a school at Tripoli, to be under the direction of a teacher who shall be able to instruct his pupils from the Bible. Until November of this year we were unable to procure such a teacher. The young man who has been referred to already, was then put into a school; and his prospects were rather flattering than otherwise. For the first few days the number of pupils gradually increased till he had thirteen. But the Greeks, who can bear any thing better than the light, wrought themselves into unheard of zeal on the subject of the education of boys. An essay was read in their church, setting forth the shame which would accrue to the "orthodox church," should strangers and heretics be allowed to educate its youth. A high school was soon established, giving employment to three teachers of varied ability, and open to all the children of the church. The result has been that our school has dwindled to five; and, for aught we know, it may dwindle still further. The experiment would not be fairly tried, however, should we give up now. The school of the Greeks, we doubt not, will be short-lived, in which case ours, if in existence, will be again replenished with pupils.

The report does not conclude in a very hopeful strain. A few years, however, may produce great changes.

Our prospects for the future, to the eye of sense, are not flattering. The people of Tripoli are noted for their pride and formality; and, with few exceptions, they are exceedingly bigoted. We have considerable intercourse with the people; yet we are sorry to say that it does not appear to be increasing.

In our last annual report our Vice-consul was referred to as seeking admission to the native church; but such was the opposition he experienced from connections and from those of his own household, that he quailed before it; and he is now where he was then. Still we trust that the truth has obtained a permanent place in his heart.

There is some discussion among the people, but it does not amount to much. What we need is the outpouring of God's Spirit, to make us and the people feel the importance of eternal things, as compared with the vanities of time.

Aintab.

JOURNAL OF MR. SCHNEIDER.

This journal contains a brief record of the leading incidents which came to Mr. Schneider's knowledge, from October 20 to January 13. From the extracts which follow it will be seen that he has received much valuable and interesting information in regard to villages and cities in the vicinity of Aintab.

The impression which his statements are fitted to make on the reader, cannot be misunderstood. There is a great and blessed work in progress in all that region. Who will join these brethren, already tasked beyond their strength, and share the burden and the joy which the Lord is preparing for them?

Oorfa—New Church.

November 15. Letters received to-day from our native brother at Oorfa give a gratifying account of the spirit of inquiry in that city. But, as is usual in such cases, persecution is not wanting. A special bull from Constantinople has just been read in the church, accompanied by many bitter words from the acting Bishop. But it seems to have had a good effect, rather than the contrary, as about twenty persons came the same day for conversation and inquiry. A young Armenian, employed in the custom-house, is quite active in spreading the truth. He formerly lived in Broosa, where he received his first impressions. Although it is several years since he left that place, and we supposed that he might have lost all his interest in these things, he is now actively and boldly engaged in disseminating the truths he there heard.

The services of the succeeding Sabbath were fully attended, the number present having been about five hundred. "Great solemnity was visible all over the house."

25. Some time since we received a vizierial letter, directing the Turkish authorities of this city to examine our place of worship, and make a report as to its suitableness. It is an established custom with the Turkish government

never to allow a church to be built, until a regular report has been obtained, certifying that the site is in a Christian quarter of the city, distant from mosques and Turkish dwellings. To-day we have obtained such a report; and by means of it we hope to secure a firman for the erection of a church, which is daily becoming more and more necessary.

Mr. Schneider wrote in January last that six hundred and sixty dollars had been subscribed for the erection of this edifice. Such a fact demonstrates the extent of the interest which is felt in the gospel.

29. The individual whom we sent to accompany Mr. and Mrs. Dunmore to Diarbekr, has returned. He brings a favorable report from Oorfa, where he spent several days. It appears that little companies, amounting in all to some thirty, come every Sabbath to the house of our native brother for inquiry. During the week, and especially in the evening, such visitors are frequent. The young Armenian above referred to is very active and zealous; and his influence is salutary. The spirit of inquiry is evidently spreading. In an interview which our brother had with several persons, he found a man of influence and respectability who manifested a deep interest in the truth. He listened for about half an hour, as our brother pressed upon his consideration the things pertaining to his spiritual welfare, shedding tears quite freely.

Protestant Honesty—The Power of the Word.

The subjoined extract shows that the reformation among the Armenians is destined to exert a great and salutary influence upon the Mohammedans.

December 9. According to Turkish law, when both parents of a family have deceased, their property is appraised by the judge for the benefit of the surviving children, he receiving a certain per centage for his trouble. An Armenian died recently, two of whose sons are Protestants, and two Armenians, and left his family in this condition. His property was appraised, therefore; but the two sons of the Armenian faith concealed a part of it, so as to avoid paying the customary fees. The consciences of the Protestant brothers not allowing them to participate in the sin, they gave information of the fraud. When the fact was made known to the judge, he was in the Turkish council then assembled; and it was received with a burst of approbation from all the members, one of them saying, "These Protestants will bring to nought the Armenian nation, seeing they adhere so strictly to truth and honesty." The judge remitted one-third of his just claim.

One of our church members recently found a silver watch-chain. Though he is very poor, and even dependent, he advertised the lost article, placing it in the hands of a Protestant silver-smith for the owner. In a few days it was identified and restored. When the facts became known, they created not a little remark, every Armenian declaring that if the finder had been one of their own number, he never would have returned the article.

24. There is a part of the city on which Protestantism has as yet made comparatively little impression. One of our church members had occasion to go thither on some business; and while attending to it an Armenian woman, alluding to another quarter where many Protestants live, spake substantially as follows: "The other day I was in that quarter; and they meet together, and read the Bible. How sweet it was to listen to it! Would that we could have the same thing here. But the people spend their time in listening to idle stories."

Another Armenian who attended our services last Sabbath, was so much affected by what he heard, that he said, "I shall not come again to hear preaching; for if I do, I am sure I shall become a Protestant." A man from Biredgik on the Euphrates, who had never attended any of our services, was also present. He afterwards expressed both his surprise and his satisfaction, saying, that he had never heard anything but evil of the Protestants; but now he perceived how much they had been slandered, and that our preaching was all true, and such as was not heard from their own Vartabeds.

Many incidents of this general character are constantly occurring. The spirit of inquiry continues active among the Armenians; and many and various are the accounts of interviews and discussions which give a very encouraging view of the state of the Armenian mind. Men who were once most bitterly opposed to us, have become wonderfully softened down; and others who would not formerly look at the subject of spiritual religion, are now more or less friendly.

A Scene at Antioch—Kessab.

Two of the Aintab brethren recently went to Antioch; but they were not permitted to labor without opposition. The following narrative will be read with interest.

30. One of our brethren had a conversation with an Armenian from a village near Antioch; and as he was interested in the truths which he heard, he began to spread them abroad; so that they came to the ears of the principal Armenian of the city, who has a seat in the Turkish council. This man, on meeting our brother in the street, began to address him in a boisterous tone, and accused him of having come to Antioch to disturb the peace, &c.

The Armenian then went to the Governor, and lodged a complaint. A police officer forthwith conducted our brother to the head of the police, who ordered him to appear before the council. The Governor asked him why he quarreled with the Armenian. Hereupon he asked leave of the council to explain the matter; and he soon made it to appear, much to the confusion of the other, that the charges against him were utterly false. Next the Armenian tried to convict our friend of some iniquity in his business, of which he had some to transact in Antioch; but with no better success. Then it was pretended that he had long been in the city disturbing the peace; but an inspection of his passport proved that he had but recently arrived; and so this device failed.

As our brother asked permission to retire, the Armenian accused him of being an unbeliever in all religion; a very serious charge in the eyes of Mohammedans. He replied, however, that such questions were not made a matter of inquiry by the government; and yet, if there was permission to discuss such points before the council, he was quite ready to show the nature of his belief, and to enter into an argument with the Armenian as to the comparative correctness of their respective systems, the New Testament being the standard of appeal. With this proposition the whole council were greatly delighted, and the Governor told him to proceed. He then examined three points, namely, the worship and use of images, fasting, and the celibacy of the clergy. A full report of this discussion would have been interesting. But suffice it to say that even the Mufti took sides with our brother against the Armenian, who was completely defeated. After the council had asked our brother a great many more questions, he took his leave. As all this occurred before the council, and became a matter of public notoriety, it had a very salutary effect on the cause of truth.

The following extract is in the highest degree cheering and encouraging.

After these events our brethren proceeded to Kessab, where they were received with great joy by the small band of Protestants. The boldness and freedom of the latter showed great progress, and gave our friends not a little joy. For the first six days they were constantly engaged with inquirers, who manifested the most earnest and unwearied interest in divine truth. Seeing such an extraordinary state of things, they ceased not, day or night, to answer their inquiries and declare to them the word of God. They were generally unable to retire much before midnight. Indeed so arduous were their labors the first week, that each feared lest the other should become sick by reason of excessive labor. More than thirty male adults attended their meetings, besides some females. The commencement of such a work in Kessab is most happy, it being the centre of influence to more than seven thousand Greeks and eight thousand Armenians in the immediate vicinity. Humanly speaking there is every prospect that the work will now go on without any serious interruption from violent persecutions. Henceforth we shall always keep one of our native helpers there. But whence is the ordained preacher or missionary to come, whose presence will very soon be imperiously demanded there?

Progress at Aintab—Other Places.

January 5, 1852. We had very large and full audiences at our Sabbath services yesterday. Though the weather was so cold that the ground was covered with snow, and though our rude tent, constructed mostly of mats, is not as comfortable as many barns in America, the whole space was filled and even crowded. An unusual number of new hearers was present, attracted by the extraordinary agitation and spirit of inquiry abroad among the Armenians. Nothing was more manifest than that the truth was taking a very strong and powerful hold of the consciences and hearts of the audience. It was especially interesting to see what impression the truth

was making on the new hearers. I noticed one in particular, whose eyes, having been once fixed on the speaker, were not removed till the close of the exercises, his attitude and his countenance plainly indicating what response the truth met in his heart. And there were many similar cases.

Ninety-two names were added to the list of Protestants from May to January, making the whole number of males four hundred and twelve. And Mr. Schneider anticipates a corresponding increase hereafter. On the second Sabbath in January, indeed, the congregation was larger than it had ever been; and some were obliged to go away for want of room. The necessity of enlarging the tent has become imperative.

13. A native brother writes to us from Biredgik that some twenty Armenians, among whom is a Vartabed, having some difficulty with their Bishop, have asked him to give them regular instruction, professing a desire to become Protestants. They do not go to their church, and are constantly inquiring for light in regard to the prevailing errors. Though much wrong feeling is doubtless mingled with this movement, an opportunity of preaching the gospel is afforded. The Lord may bring much good out of it; and it seems providential that our brother should be there just at this juncture.

In Oorfa the disaffection of many towards their Vartabed has much increased the number who visit our native brother. Just at this time he has so much work of this nature, that he asks for help; and we design to send another of our church members to his aid.

In Orool, a village eight hours from Aintab, in the direction of the Euphrates, there is also a movement. There are nearly fifty Armenian houses there, about fifteen of which are said to be strongly inclined to Protestantism. Formerly there was much opposition there. On one occasion, as I was passing through the village, they refused for a long time to give me a lodging for the night, because I was a Protestant. An English clergyman, some months afterwards, received the same treatment, and for the same reason.

The contributions of the church at Aintab to different objects, during 1851, amounted to $287. A country congregation in America, of the same magnitude, could as easily give ten times this sum. About one hundred and fifty Armenian women are learning to read; and some are now able to read "quite well." And the zeal of the Protestant females in this particular has provoked others to similar efforts.

Trebizond.

LETTER FROM MR. BLISS, JANUARY 8, 1852.

THE demand for missionary labor at a number of places in the interior of Asia Minor is so great, that our brethren endeavor to spend as much time as they can in visiting them, and in proclaiming therein the gospel of our Lord and Savior Jesus Christ. It was in view of this demand that Mr. E. E. Bliss left Trebizond, with his family, on the 9th of October, in the expectation of spending one or two Sabbaths at Marsovan and Tocat, &c., and then proceeding to Sivas for the winter. It will be seen from the following extracts that his plans have been unexpectedly modified.

Protestant Movement at Marsovan.

We found on our arrival that nine families had separated themselves from the Armenians, and had been organized into a distinct community. A much larger number were in the habit of attending the Protestant meetings, and professed a determination to join the organization as soon as it should have proved itself a successful experiment. All gave us a most cordial welcome. Those who had not fully committed themselves, were urgent, as well as our avowed friends, that we should remain among them. They pointed to the scores who were already on the side of the gospel, and to the hundreds who would come over as soon as they should find that they could do it with safety.

A few days' observation, however, showed that, promising as might be the aspect of the work in regard to numbers, there was one most marked deficiency. It lacked spirituality. The conversation of those who came together, turned not so much on the glorious truths of the gospel, as on the errors of the Armenian church; and not so much on these, as on the corruption and oppressive exactions of their ecclesiastical and civil rulers. All were convinced of the truth of Protestantism; but its particular charm in the eyes of most was evidently the promise of good which it gave for the life that now is. A very small number, comparatively, seemed to be hungering and thirsting after righteousness. Still the fact that so many were disposed to listen to the Word, demanded that the opportunity should not be neglected.

In view of this state of things Mr. Bliss concluded to remain at Marsovan for a season, and make known the mystery of the gospel. But the result has not altogether equalled his hopes.

We have now been here nearly three months. During the first month I preached every evening in the week, and twice on the Sabbath. The audience usually ranged from fifty to eighty; but on Saturday evening and on Sunday it ran up to one hundred and fifty or two hundred; and on one occasion two hundred and fifty were supposed to be present. The attention given was always good; and towards the latter part of the month there were indications of a more hearty interest in the truth than had been previously exhibited.

Then tribulation and persecution arose because of the Word. The Armenian church began to resound with warnings and denunciations against the Protestants. All the power of wealth and political influence was brought to bear against the truth. The taxes of those who had joined the Protestant community, were more than doubled, in violation of all right. Redress was refused; and in default of payment some were thrown into prison. Others known to be in the habit of attending our meetings, were warned to leave houses and shops which they were renting. The instant payment of old debts was enforced, with the utmost rigor of the law. Men who were dependent upon their daily earnings for their daily bread, were refused all employment. No mercy could be found at the hand of landlord, creditor or employer, except on one condition, that of leaving the Protestant meetings.

Under such a system, reaching almost every man of the congregation, and carried out with rare thoroughness and perseverance, our audiences rapidly diminished. All who came to hear us from mere curiosity, dropped off at once; and they were followed by the many who had hoped that Protestantism was to introduce a golden age of freedom from all oppression. Some of these, in their bitter disappointment, were ready to denounce us. Not a few even of a more hopeful class, honest inquirers after the truth, yielded to the pressure. We heard of their weeping in secret places, because they could not come, as before, to the place of prayer. "Our hearts are still with you," they assured us, as they sometimes stole in under cover of the darkness; "but what can we do? We are very poor. At home are six mouths to be fed by our daily earnings; and those earnings are instantly cut off, if we are known to attend your meetings."

Anathemas—Help.

At length scarcely any came to hear Mr. Bliss, except the members of the Protestant community. But the persecuting ecclesiastics were not satisfied. More stringent measures must be resorted to.

In direct defiance of the Sultan's firman, forbidding all interference with the Protestants on the part of other communities, the Armenian Vartabed proceeded formally to anathematize by name all the members of our community, sparing neither woman nor child, and exhausting the whole vocabulary of curses. He added strict orders, prohibiting all intercourse with them in trade, or in any way whatsoever, under a penalty of thirty piasters. He knew very well that his conduct would be condemned at the capital; but he also knew that it would be connived at by the Turkish authorities of Marsovan, and that he could very well afford, therefore, to run the risk of any reproof which might come a distance of five hundred miles; for should it arrive at all, it would be in some diluted form, and months perhaps after he should have accomplished all which he desired. Nor did the result, for a time at least, disappoint his hopes. His persecuting orders were as thoroughly obeyed by his own people, and as thoroughly connived at by the Turks, as he could well desire. Rebuffs and insults met the Protestants wherever they went. Bakers even would not sell them bread. And when day after day passed, bringing no relief, the feeble ones began to yield. One by one they made their submission to the Vartabed, and received his blessing. Only four stood firm.

But the Lord was pleased to send a partial deliverance in a most unexpected manner.

An authoritative copy of the Sultan's firman arrived from Constantinople, forwarded by a brother in ignorance of our need. For various reasons no such copies of this document had been granted for the interior hitherto; and any official who pleased, could ignore its existence. The news spread like wildfire through the city. Immediately our lost Protestants began to make their appearance from their hiding-places. Many others, whose sympathies were with them, though they had not dared to manifest

it, were as joyful as they themselves. Before night five of the six who had submitted to the Vartabed, bore to him a written recantation of what they had done. They professed, however, their willingness to receive the doctrines he wished to impose upon them, provided he would show the truth thereof from the Scriptures. Meanwhile the Vartabed had heard of the firman, and received the recantation very much as a matter of course. He declined any reasoning out of the Scriptures, and speedily sent his visitors about their business. This was two weeks ago.

Since that time we have enjoyed comparative peace; and the number attending our meetings has begun to increase. What we need now, and we need it most of all, is the descent of the Holy Spirit, to "convince men of sin, of righteousness, and of judgment." Many minds have received light enough to enable them to discern between truth and error; but they have not those convictions which would prompt them to lay hold, as dying men, of the hope set before them in the gospel.

Tocat—Sivas.

In the latter part of November Mr. Bliss made a short visit to Tocat and Sivas. His report is deeply affecting. Who will listen to his appeal?

In Tocat the work of God is suffering great loss, for lack of one to feed the people with words of knowledge. Infidelity is spreading. Manuscript translations of Strauss, and of other authors of a like character, are in circulation. Some who were once asking for the bread of life, are now feeding on these husks. Many whose minds had become partially enlightened, are either going back to the darkness, or are becoming indifferent to all truth. The few feeble disciples are becoming more feeble. They beg for a resident missionary. "Why, oh why, leave us any longer?" they ask. I would that the cry might echo over the waters, in every school of the prophets. Why, oh why, leave that fair city, with its ten thousand Armenians, to pass from the cold night of its superstition to the colder night of infidelity? Will no one come to take up the mantle of Martyn, in the place where he disappeared from mortal view? While I stood by his grave, a priest from a neighboring church came up, who evidently thought that his services might be asked to perform a mass for the repose of the buried stranger's soul! How long, oh Lord, how long?

The letters of Mr. Powers have made the readers of the Herald familiar with the Protestant movement in Sivas. They will be glad to receive the following testimony from Mr. Bliss.

The discussion of religious doctrine in Sivas is becoming more and more general and free. The brethren there are full of hope; but they ask continually for a resident missionary. The Armenians of the seventeen villages about Sivas are calling for instruction. "Plenty of priests," they say, "come to ask for our money; when shall we see preachers of the gospel?"

In concluding his letter, Mr. Bliss gives the following item of information.

Amasia, twenty-four miles distant from Marsovan, has heretofore presented but little to interest us as missionaries. Just now, however, a native helper, who is spending a few days in the place, reports "much encouragement." Last Sabbath his room was thronged with visitors from morning till night.

Zulus.

LETTER FROM MR. A. GROUT, OCTOBER 29, 1851.

Death of Dr. Adams.

THE decease of Dr. Adams was announced in the March Herald. A letter has since been received from Mr. Grout, containing a brief account of his last sickness, and also describing some of his leading characteristics as a missionary. The cause of his death does not fully appear. He had been severely afflicted with rheumatism for some time; and at last his lungs would seem to have become diseased. He died on the 16th of September last. "His end was peace."

Dr. Adams never became so weak as to be helpless. Only an hour or two before his death he could raise himself up and lie down without help; and only a few hours before his death, when Mr. Butler called on his return from our general meeting, he inquired particularly in regard to the meeting, with much interest and animation. Mrs. Adams thinks that her husband had little or no hope of recovering for some time before his death, but refrained from saying so on her account.

But though he has left us none of his views in the near prospect of his departure, all of us who have been in any measure conversant with him, agree in saying that for the last two years his religious feelings have been peculiarly tender, warm and ardent; and that he was evidently preparing for the change which has now taken place.

In speaking of our lamented brother, after nearly sixteen years spent in connection with this mission, we may say, in the first place, that he was a man, and like all men had his failings; and yet we are happy to add that his faults were few, and not of sufficient consequence to require us to dwell upon them particularly. At the same time his good qualities were numerous, and some of them highly praiseworthy.

He was one of that class of men who possess a large and implicit faith in the sacred Scriptures, such as enabled him at all times to receive them as the sufficient and only rule of his faith and practice; and, in the exercise of that faith, he had no doubt that his feet were standing in a sure place. He was not troubled with doubts or speculations in reference to the great doctrines of our religion; and his life was a practical illustration of their value.

One would say that he was not excitable; and still his conduct showed that he was alive to every good word and work. He appeared to be a very modest and retiring man; but in the discharge of his duty he did not shrink from whatever he felt called upon to undertake. His habits of punctuality were such, that if he failed to meet an appointment, those who knew him might feel assured that there was an impossibility in the case.

He would neither do himself, nor allow those under his control to do any thing on the Sabbath, which was not in the fullest accordance with the sacredness of the day; and yet in the appropriate duties of the Sabbath he was untiring. He usually devoted to preaching and teaching five hours, and not unfrequently six or seven. Only one in a thousand could endure as much labor as he performed; and probably he shortened his life by over-working.

He wished to have a scriptural and hallowed influence pervade his family; and hence by his direction that excellent little selection of Scripture precepts and promises, entitled "Daily Food," was placed by his seat at the breakfast table. And his afflicted widow was consoled on the morning of the day of his burial by the verse, "I, even I, am he that comforteth you."

As a missionary Dr. Adams had one trait of character of great importance, namely, undoubted ability to meet and surmount obstacles. During that long ten years of darkness, fruitless toil, wars and rumors of wars, spiritual and temporal death, which were upon our mission from its commencement onward, we believe that his faith and patience did not fail him.

Dr. Adams was born at East Bloomfield, Ontario county, New York, on the 4th of August, 1804. He became hopefully pious in December, 1831, and made a profession of religion in his native town in the month of March following. He decided to engage in the missionary work in May, 1834. He went out to South Africa as a physician; but he received ordination at Cape Town on the 10th of December, 1844.

The following extract from Mr. Grout's letter will show what changes have occurred in the little company, who went forth to lay the foundation of the Zulu mission. "Of the original six missionaries and their wives who sailed from Boston in the bark Burlington, December, 1834, six are dead. And how widely separated are their mortal remains! One lies at Bethelsdorp, South Africa, another at Mosika, in the interior of South Africa, another at Fishtown, West Africa, another at Santa Cruz, another at Boston, and now another at Umlazi."

Miscellanies.

BIOGRAPHICAL NOTICE.

The Life and Labors of Rev. Samuel Worcester, D. D., former Pastor of the Tabernacle Church, Salem, Mass. By his Son, SAMUEL M. WORCESTER, D. D., present Pastor of the Tabernacle Church. In two volumes, 12mo. Boston: Published by Crocker & Brewster. 1852. pp. 468, 488.

IT is not often that the biography of an eminent man appears, for the first time, at the end of more than thirty years from his death. In fact there are but few persons, in any walk of life, who retain, after so long an interval, a hold upon the public mind of sufficient strength to justify such an experiment. When a whole generation has passed away, it will be too late, in most cases, to attempt to interest the busy world in a character of whatever standing or excellence.

But the life of Dr. Worcester could have

been published even at a later date. He was thoroughly identified with the interests of the denomination to which he belonged, at a most eventful period of its history; and his name has a place in the memory and the affection of all who profess the same doctrinal belief. He was, moreover, a chief advocate and promoter of all the benevolent operations of his day. The amount of labor which he performed in this "line of things," without any pecuniary inducement, is really surprising. To say nothing of other associations, the American Board is under great and lasting obligations to this venerable servant of Christ. And the time is far distant when his labors will cease to be remembered and appreciated.

The present work deserves an extensive perusal. 1. *The character of Dr. Worcester was one of remarkable excellence.* Though he was pre-eminently adapted to the period in which he lived, he would have been loved and honored at any other period. 2. This work is *largely historical.* Indeed, it might be called "The Life and Times" of Dr. Worcester. No one can fully understand the religious controversies or the benevolent efforts of the first quarter of this century, without reading the second of these volumes.

And the friends of missions will derive very great satisfaction from a perusal of the chapter which describes the origin of the American Board. The incipient history of this organization had never been so fully set forth in any previous publication. Indeed, it is made manifest by this work that impartial justice has not been hitherto meted out to certain individuals, whose names should be had in everlasting remembrance. There was much more of the missionary spirit in our churches, during the first years of the present century, than has been commonly supposed. The Massachusetts Missionary Society, formed in 1799, did much to foster and develop this spirit. The sermon of Dr. Worcester before this society in May, 1809, contains the following passage.

For a long and dreary tract of time the spirit of primitive enterprise slept; and ages after ages passed away, with but very little done to extend the knowledge of the Savior, or the boundaries of his kingdom. Recently, however, blessed be God, the scene has been changed. The friends of the Redeemer and of men have been roused from their slumbers, and, looking round upon the world, their eyes have affected their hearts. The Twenty-first of September, Seventeen Hundred and Ninety-five, will long be held in grateful remembrance, as a distinguished epoch in the annals of Christendom. Then it was that under a cloud of holy incense, ascending up before the throne of God and the Lamb, the London Missionary Society was instituted. The scene was one on which angels might dwell with delight. "Glory to God in the highest, and good will towards men," responded from heart to heart; and tears of tender joy diffused, through assembled thousands, an influence more grateful than the dew of Hermon, than the dew that descended on the mountains of Zion. The holy flame there lighted from the altar of heaven spread with rapidity in all directions. Societies for a similar purpose, before existing, received new life; others were soon formed on both sides of the Atlantic; and measures for the furtherance of their benevolent design, adopted with promptitude, have been pursued with ardor.

Already have the heralds of salvation gone forth into the four quarters of the globe. Already have missionary stations been established from the populous regions of the East to the dreary wilds of our own continent, and from the frozen climes of the North to the newly discovered islands of the Southern Ocean. Already are the lively oracles of God translated, or translating, into the various languages of both pagans and Mohammedans, and the people of all nations and all lands, Hindoos and Mahrattas, Chinese and Persians, Turks and Tartars, Hottentots and Greenlanders, the inhabitants of the isles and the tribes of the wilderness, begin to hear men speaking to them in their own tongues the wonderful works of God. And already, in these different and heretofore discordant languages, do the praises of Immanuel begin to be uttered, from one end of the earth to the other, in the grateful and harmonious songs of salvation.

O my brethren, how impressive is this scene! How wonderful this work! But in what light are we to regard it? Is it all the effect of wild enthusiasm, of misguided zeal? Is it to be imputed to a religious mania, a reigning frenzy of the age? No; let scoff or sneer who will, we hesitate not to pronounce it the genuine effect of a pure and enlightened benevolence, a holy ardor for the glory of the Redeemer and the best interests of men.

Five years before, Dr. Worcester had said to his own people: "For some time have those, who, in different parts of Christendom, are waiting for the consolation of Israel, been engaged, with uncommon union and fervency, at the throne of divine grace. And already has God been pleased to give favorable tokens of a gracious audience. The Spirit has been poured out from on high, and the sinking cause of Zion has been gloriously advanced. Numerous and respectable societies have been formed, on both sides of the Atlantic, for the purpose of sending the gospel to the destitute; uncommon exertions are making to extend the limits of divine knowledge and the boundaries of Zion, and in many instances have been attended with uncommon success," &c. And it was the privilege and joy of this good man to find not a few, ministers and laymen, who

were hailing with delight every indication that the era of missions was at hand.

It is due to the biographer to say that he has discharged his duty most conscientiously and faithfully. There are but few men who can write *reliable* history; but fortunately the author of this work is one of them.

STATISTICS OF INDIAN MISSIONS.

THE following table has been constructed mainly from the latest reports of the different missionary societies, which are directing their attention to the aborigines residing within the limits of the United States. It is necessarily imperfect; but, on the whole, it presents a view of Indian missions which is sufficiently favorable. For though it omits the schools which are supported solely by the national or tribal governments, as also those which are sustained by the Quakers; and though it fails to give the female assistants of the Methodist societies; it will convey the idea that the system of operations is more thorough in some cases than the facts will warrant. The Methodist missions, for example, are in general very different from those of the American Board. Indeed, they are but little more than the extension of the itinerant system to the territory occupied by the Indians. And it will be understood, of course, that the terms of church membership are more strict in some cases than in others. The table gives the statistics of the communicants as reported by each society, a few whites and negroes being included.

Missions within the States and Territories.

	Ord. Miss.	Male Ass.	Fem. Assistants.	Native Assistants.	Communicants.	Boarding Scholars.	Day Scholars.
ST. REGIS INDIANS.							
Methodist Miss. Soc.	1			1	14		41
ONONDAGAS.							
Methodist Miss. Soc.	1				55		70
TUSCARORAS.							
American Board.	1		2		56	4	50
SENECAS.							
American Board.	4	1	14	1	173	13	376
POTTAWATOMIES.							
Methodist Miss. Soc.	1	1		1	137		50
OTTAWAS (Mich).							
Am. Baptist Union.	1			1	25		
OJIBWAS & OTTAWAS.							
Presbyterian Board.	1	1	2		36		68
BROTHERTOWNS.							
Methodist Miss. Soc.	1				53		
ONEIDAS (Wisconsin).							
Episcopal Board.	1				*169		
Methodist Miss. Soc.	1			1	125		40
OJIBWAS.							
American Board.	2	1	4	1	22		38
Am. Baptist Union.	2		1	1	26	5	59
Methodist Miss. Soc.	6	2		2	548		242
Am. Miss. Association.	2	5	7	1	7	6	39
Luth. Synod, Missouri.	3						
DAKOTAS.							
American Board.	6	3	11		62	10	177

* In 1847.

Missions in the Indian Territory.

	Ord. Miss.	Male Ass.	Fem. Assistants.	Native Assistants.	Communicants.	Boarding Scholars.	Day Scholars.
OTOES and OMAHAS.							
Presbyterian Board.	1	2	3			35	
IOWAS and SACS.							
Presbyterian Board.	2		3			38	
KICKAPOOS.							
Methodist Miss. Soc.					25		
Meth. South Miss. Soc.	1				48		
DELAWARES.							
Am. Baptist Union.	1		2	1	21	25	
Methodist Miss. Soc.				1	92		
Meth. South Miss. Soc.	1				49		
Moravians.	1		1		40		
KANSAS.							
Meth. South Miss. Soc.	1						
PAWNEES.							
Moravians.	1						
SHAWNEES.							
Am. Baptist Union.	1		1	1	34	12	
Methodist Miss. Soc.				1	55		
Meth. South Miss. Soc.	1				70		
OTTAWAS.							
Am. Baptist Union.	1	1	2		64		
WEAS and MIAMIS.							
Am. Ind. Miss. Assoc.	1		3			36	
POTTAWATOMIES.							
Am. Ind. Miss. Assoc.	3	1	3			75	
WYANDOTS.							
Methodist Miss. Soc.	1				93		
Meth. South Miss. Soc.	1				77	*	
QUAPAWS.							
Meth. South Miss. Soc.	1				8	30	
CHEROKEES.							
Moravians.	2	1	2		†40		
American Board.	4	2	7	2	225	7	50
Am. Baptist Union.	2	1	3	6	1200	11	46
Meth. South Miss. Soc.	7			1	1821		
CREEKS.							
Presbyterian Board.	3	3	7		33	120	
Am. Ind. Miss. Assoc.	2		2	3			
Meth. South Miss. Soc.	5			6	658	60	50
SEMINOLES.							
Presbyterian Board.		1	2	1		15	
CHICKASAWS.							
Presbyterian Board.		1	1				
Meth. South Miss. Soc.	2				98		
CHOCTAWS.							
American Board.	5	6	19	3	1211	182	30
Presbyterian Board.	2	2	5			100	
Meth. South Miss. Soc.	4				1174	85	40
Am. Ind. Miss. Assoc.	3		4	2		67	
	94	38	108	38	8644 ‡	936	1466 ‖

Summary.

Moravians.	4	1	3		80		
American Board.	22	13	57	7	1749	216	721
Am. Baptist Union.	8	2	9	10	1370	53	105
Methodist Miss. Soc.	12	3		7	1197		443
Episcopal Board.	1				169		
Presbyterian Board.	9	13	20	1	†9	308	68
Am. Ind. Miss Assoc.	9	1	12	5	1320	178	
Meth. South Miss. Soc.	24			7	4003	175	90
Am. Miss. Association.	2	5	7	1	7	6	39
Missouri Luth. Synod.	3						
	94	38	108	38	9964	936	1466

* The Methodist South Missionary Society has a boarding-school at Fort Leavenworth, in which there are fifty-three males and forty-seven females from the Wyandots, Pottawatomies, Shawnees, Ottawas, Delawares, &c.

† Estimated.

‡ The communicants in connection with the American Indian Mission Association are not included in this sum, as the total only is reported. They are embraced, however, in the summary.

‖ This column gives the number of day scholars enrolled at each mission, not the average attendance.

American Board of Commissioners for Foreign Missions.

Recent Intelligence.

CHOCTAWS.—Rev. George Pierson, of Jacksonville, Illinois, and Mrs. Pierson, of Augusta, Illinois, Miss Maria P. Arms, of Springfield, Vermont, Miss Chloe M. Bigelow, of Brattleboro', Vermont, and Miss Harriet McCormic, of Grafton, Vermont, have recently joined this mission. Mr. and Mrs. Pierson will probably commence a new station in the western part of the nation. The others are expected to act as teachers.

CHEROKEES.—Mr. Worcester writes as follows under date of February 5: "On the Sabbath we had the pleasure of admitting to the church six young ladies, all of them members of the female seminary. Two others from the same institution were propounded at the same time to be received at our next communion. Our church was filled to its utmost capacity; and a considerable number were excluded for want of room. The congregation was attentive and apparently serious."

Miss Lois W. Hall, of Fall River, Massachusetts, Miss Jerusha E. Swain, of Windsor, Vermont, and Miss Julia F. Stone, of Marietta, Ohio, have recently joined the Cherokee mission. They are to teach the schools at Park Hill, Dwight, and Lee's Creek.

DAKOTAS.—This mission has suffered another bereavement. On the 6th of February Mrs. Cordelia E. Pond died at Washington, Connecticut, whither she had gone with her husband and children on a visit. Mr. Riggs saw her a week before her death; and she was then making preparations for her return to the Dakotas. "When she was told that she could live but a little while, it did not alarm her, although it was what she had not been expecting. She addressed herself at once to her last work. She sent for her children and friends, and spoke to each one in reference to the soul's salvation. For the space of three or four hours she continued to talk calmly and with chosen words to her friends present, as also of those absent, to whom she sent various messages; and then she sank down into a state of quietness, which was followed in a short time by the still greater stillness of death. She did not manifest any great joy or ecstasy in the prospect of her departure; but a calm confidence in the blessed Redeemer was the anchor of her soul." Mr. Riggs bears the following testimony to the excellency of her character: "She was a noble woman, very quiet, very retiring, very pleasant, very trustful. No one who became acquainted with her, could help admiring her character as a woman and a Christian."

NEW YORK INDIANS.—Under date of March 8, Mr. Rockwood communicates a deeply interesting and most animating account of the revival among the Tuscaroras.

I have to repeat a remark made in my last letter, "Death is busy." In a population of a little more than three hundred, there have been eight deaths since the year commenced. Others are sick, who are expected to die. The prevailing complaints are whooping cough and fevers. Most of the deaths are among the children. One young convert lies low and is not expected to recover. He and his wife were received as candidates for church fellowship a few weeks since. He requested a meeting at his house, and expressed a desire to be admitted to the church. We assembled for that purpose last Saturday evening. His wife wished to be admitted at the same time, that they might enjoy the privilege of receiving the memorials of a Savior's love together. It was done accordingly. His mind had been wandering most of the day; but during the exercises he was calm and composed.

Yesterday thirty-eight united with the church by profession, the largest number ever received at one time. The occasion was one of deep interest. An unusually large number of Indians were present to witness the scene and to participate in the joy of our hearts. Among those who entered into covenant with the Lord, there were, including the two who united the evening previous, eighteen heads of families. The youngest person is twelve years old, the oldest seventy-two. This last is a chief. Seven of the ten chiefs are now members of the church. Two others are hopefully pious, although they have not yet professed a desire to unite with the church.

There are fifty-two families among the Indians, and in forty-two of these at least one of the parents is a member of the church, or hopefully pious. In eighteen families both parents are Christians. Of the forty-two heads of families abovementioned nine are widows. There are but three families where one at least is not either a member of the church, or indulging a hope. Most of those who have recently united with the church are young persons, or not far advanced in life; and the greater portion of them had been baptized in infancy, showing that God has respect unto his promise, "I will be a God to thee and to thy seed after thee."

In every light in which we view this people now, whether it pertains to religion, temperance, morals, education, or their temporal affairs, their condition is highly encouraging. There is also an increasing refinement in their manners, their personal appearance, and their sense of propriety. The change in this respect is very marked in some of the recent converts. They

are truly interesting persons, and we hope much from them.

SYRIA.—Mr. and Mrs. Eddy arrived at Smyrna on the 16th of January, on their way to the Syria mission.

ARMENIANS.—Pastor Mugurdich has been spending some time at Rodosto, on the Sea of Marmora, with much encouragement. He has had as many as forty hearers; and a regular Protestant community has been organized. Mr. Dwight says, under date of February 5, "From all present appearances it is of the highest importance that the whole twelve missionaries we have asked for, should be sent into the field immediately."

Mr. and Mrs. Sutphen arrived at Smyrna on the 16th of January. Their station is to be determined hereafter.

ASSYRIA.—Dr. and Mrs. Lobdell arrived at Smyrna on the 16th of January on their way to Mosul.

CANTON.—From a letter of Mr. Williams, dated December 27, the following extract is made.

The emigration of Chinese from this region to California is rapidly increasing, and seems likely to extend to other maritime parts of China. The Chinese themselves are taking up ships for passengers on contract, and loading them at Whampoa and Hong-kong with their countrymen. The settlers at the mines intend only to remain till they "get a fortune," as the Americans in China do, and then return; but where one returns, a hundred go. Mr. Buel, agent of the American Bible Society, writes over for some Scriptures and tracts for them, and also for a missionary to settle near them. Perhaps some of those who could not live in this latitude among the Chinese, can find a better climate in San Francisco and Sacramento; for we have nobody to spare. I should be glad to hear of some person able so speak this dialect, going over to California, and explaining more fully the words of this life to them. They may there give ear to what is here regarded as old wives' fables and the "old stories" of the "foreign devils," and be healed and converted.

FUH-CHAU.—The mission at Fuh-chau, on hearing of the death of Rev. William L. Richards, adopted the following resolutions:

Resolved, That by this deeply afflictive event this mission has been bereaved of an efficient member and a highly esteemed Christian brother.

Resolved, That while we mourn the loss which we and the cause of Christ in this place have sustained, in the early removal of a devoted and promising missionary, it yet becomes us to bow submissively to Him by whose righteous will all events are ordered, and to acknowledge with gratitude his great goodness in the rich effusions of his Spirit vouchsafed to the deceased, by which he was enabled to maintain a singularly mature and consistent piety during his residence among this people, and to leave abundant evidence that though he now rests from his labors, his works do follow him.

DONATIONS,

RECEIVED IN FEBRUARY.

MAINE.

Cumberland co. Aux. So. D. Evans, Tr.		
Freeport, Cong. ch. and so wh. cons. Rev. LUTHER CONKLIN an H. M.	60 00	
Mechanic Falls, Cong. ch. and so.	8 00	
N. Yarmouth, do.	13 00	
Portland, 3d do. m. c. 46,33; High-st. ch. do. 34,25;	80 58	—161 58
Franklin co. Aux. So. Rev. I. Rogers, Tr.		
Farmington, Cong. ch. and so.		21 00
Kennebec co. Conf. of chs. B. Nason, Tr.		
Gardiner, m. c.		13 00
York co. Conf. of chs. Rev. G. W. Cressey, Tr.		
Kennebunk, Union cong. ch. m. c.	3 00	
Parsonfield, H. G. O. S.	1 00	—4 00
		199 58
Belfast, 1st cong. ch. and so. 25; Machias, Warren Hill, 73; S. Paris, cong. ch. 6;		104 00
		303 58

NEW HAMPSHIRE.

Cheshire co. Aux. So. W. Lamson, Tr.		
Hinsdale, m. c.	21 00	
Jaffrey, Fem. benev. so.	10 00	
Marlboro', Ch. and so.	9 00	
New Alstead, La. miss. so.	4 00	
Rindge, Ch. and so. 51,58; m. c. 30;	81 58	
Troy, do.	33 50	—159 08
Grafton co. Aux. So. W. W. Russell, Tr.		
Hanover, Dart. col. a friend,		1 00
Hillsboro' co. Aux. So. J. A. Wheat, Tr.		
Pelham, Gent. 52,73; la. 52,65; m. c. 10,46;		115 84
Merrimack co. Aux. So. G. Hutchins, Tr.		
Canterbury, Cong. ch. and so.		26 83
Rockingham co. Conf. of chs. F. Grant, Tr.		
Londonderry, Pres. ch. and so. wh. and prev. dona. cons. WILLIAM ANDERSON an H. M.	97 51	
North Hampton, Cong so. 19,69; m. c. 14,50; juv. so. and s. s. for ed. hea. chil. 5,24;	39 43	
Portsmouth, North ch. 149,30; m. c. 63,95; la. miss so. wh. and prev. dona. cons. Mrs HENRY A. BIGELOW an H. M. 34,05;	247 30	—384 24
Strafford co. Conf. of chs. E. J. Lane, Tr.		
Farmington, A friend,		20 00
Sullivan co. Aux. So. E. L. Goddard, Tr.		
Claremont, Cong. ch. and so. gent. 69,55; la. 65,69; (of wh. to cons. Mrs. MARY L. LAWRENCE an H. M. 100;) m. c. 23,28;	157 92	
Cornish, Cong. ch. gent. 14,35; la. 10,90; wh. cons. Rev. JOSEPH ROWELL an H. M.	55 25	
Goshen, Cong. ch. m. c.	12 29	—225 46
		932 45
Legacies.—Antrim, Mrs. Susanna Spalding, by R. Steele, Ex'r, (prev. rec'd, 200,) 110,50; Orford, Rev. Daniel Campbell, by Lucy Campbell, Rev. G. W. Campbell, S. Willard, and Rev. E. Tenney, Ex'rs, (prev. rec'd, 850,) 259;		360 50
		1,292 95

VERMONT.

Caledonia co. Conf. of chs. E. Jewett, Tr		
Lyndon, Cong. ch. and so.	37 00	
Peacham, do. m. c.	7 91	
St. Johnsbury, 2d do. m. c. 26,14; friends, 150; 2d and S. chs. m. c. 31,63;	207 77	
Walden, Cong. ch. and so. 6,25; la. 12,20;	18 45	—271 13
Chittenden co. Aux. so. M. A. Seymour, Tr.		
Burlington, s. s.	24 50	
Essex, Cong. ch. m. c.	7 00	
Williston, s. s.	6 50	
Winooski, Cong. ch. and so. 6,75; s. s. 1,25;	8 00	—46 00

Franklin co. Aux. So. C. F. Safford, Tr.
Franklin, Cong. ch. indiv. 4 50
Sheldon, Cong. ch. and so. 20 00
St Albans, H. Seymour, 25 00—49 50
Orleans co. Aux. So. H. Hastings, Tr.
Coventry, Cong ch. 16,66; two indiv. 20; m. c. 13,34; 50 00
W. Charleston, Cong. ch. 25 66—75 66
Rutland co. Aux. So. J. Barrett, Tr.
Benson, Coll. and m. c. 78 78
Clarendon, Coll. 16,29; m. c. 2,97; s. s. 2; 21 26
Orwell, Rev. J. Hall, 10; Mrs. S. A. B. H. 4; Miss S. E. H. 1; 15 00
Pittsford, Cong. ch. and so. 90,50; m. c. 28.60; 119 10
Rutland, E. par. 186,21; m. c. 4,46; W. par. cong. ch. and so. wh. and prev. dona. cons ELIJAH BOARDMAN an H. M. 50; 240 67
Wallingford, Cong. ch. and so. 40 00
W. Haven, m. c. 7,10; Dea. H. 10; 17 10—531 91
Washington co. Aux. So. G. W. Scott, Tr.
Waterbury, L. H. 5 00
Windham co. Aux. So. F. Tyler, Tr.
Westminster West, So. of friends of morals and miss. 40 00
Windham, Gent. 22,25; la. 20; m. c. 4,70; 46 95—86 95
Windsor co. Aux. So. J. Steele, Tr.
Hartford, m. c. 7 00
Royalton, m. c. 16 00—23 00
1,089 15

MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr.
Centreville, Cong ch. and so. 42 90
Harwich, do. 20 00—62 90
Berkshire co. Aux. So. Rev. J. J. Dana, Tr.
Pittsfield, Young la. ins. m. c. 8 00
Boston, S. A. Danforth, Agent
(Of wh. fr. la. Jews' so. for Mr. Schauffler, 73,52;) 1,057 35
Essex co. North, Aux. So. J. Caldwell, Tr.
Amesbury and Salisbury, m. c. 33 50
Haverhill, West ch. m. c. 6 00—39 50
Essex co. South, Aux. So. C. M. Richardson, Tr.
Rockport, J. R. Gott, for debt, 25; a lady, 5; a friend, 1; 31 00
Hampden co. Aux. So. C. O. Chapin, Tr.
Monson, R. Homer, 10; M. A. Norcross, dec'd, for ed. hea. chil. 1; 11 00
Hampshire co. Aux. So. J. D. Whitney, Tr.
Chesterfield, Mrs. Margaret Davis, dec'd, 20; a friend, 5; 25 00
East Hampton, E. Smith, 20 00
Granby, Gent. 92 60
Hadley, 1st par. benev. so. 100; m. c. 58,29; 3d ch. gen. benev. so. 45; 203 29
Northampton, 1st par. m. c. 52,50; Edwards ch. m. c. 6,39; benev. so. 70,50; 129 39
Norwich, m. c. 25 00
South Hadley, 1st par. la. 41 90
Whately, 2d par. m. c. 39 62
Worthington, Gent. 71,75; la. 6; m. c. 24,10; 101 85—678 65
Harmony Conf. of chs. W. C. Capron, Tr.
Sutton, Miss H. E. 3 00
Middlesex North and vic. C. Lawrence, Tr.
Ashby, A s s class, 1 00
Middlesex South Conf. of chs.
Southboro', Pilgrim ch. 15; m. c. 3,71; 18 71
Sudbury, Evan. union so. 79,04; m. c. 7.50; wh. and prev. dona. cons. EDWARD BROWN an H. M. 86 54—105 25
Norfolk co. Aux. So. Rev. T. T. Richmond, Tr.
E. Medway, Cong. ch. and so. wh. cons. Rev. JOHN O. MEANS an H. M. 53 25
Roxbury, Eliot ch. and so. gent. 25,25; la. 56; m. c. 11,58; 92 83
W. Roxbury, Spring-st. ch. m. c. 7 01—153 09
Old Colony Aux. So. H. Coggeshall, Tr.
Middleboro, Central cong. ch. chil. of mater. asso. 2 80
Pilgrim Aux. So. J. Robbins, Tr.
Plymouth, 4th cong. so. 26 25
S. Marshfield, Mr. Alden's so. 26 00—52 25
Taunton and vic. Aux. So.
Taunton, 172 80
Worcester co. Central Aux. So. A. D. Foster, Tr.
Northboro', Evan. cong. ch. 22; m. c. 12; 34 00
Worcester, P. Goddard, for debt, 200; G. W. R. 75c.; Mr. Sweetser's so. s. s. for ed. in Constantinople, 10; 210 75—244 75
Worcester co. North, Aux. So. B. Hawkes, Tr.
Ashburnham, Rev. J. D. and E. W. Crosby, for Armenian m. 4 00
Westminster, Two indiv. 20 00
Winchendon, N cong. ch. 6 00—30 00
2,653 34

D. S. 25; A friend, for debt, 20; Cambridgeport, 1st evan ch. and so. 73,46; Chelsea, Broadway ch. m. c. 15.25; Winnisimmet ch. and so. m. c. 27,03; E. Cambridge, evan. cong. ch. and so. 11; Lawrence, Lawrence-st. ch. and so. (of wh. to cons. Rev. HENRY M. STORRS an H. M. 50,) 116; Central ch. a friend, 5; Newton, Eliot-ch. and so. (of wh. to ed. hea. chil. 1,25,) 75,25; 1st par. cong. ch. and so. 29,06; West Newton, cong. ch. and so. m. c. 71; 468 05
3,121 39

Legacies.—Auburn, Erastus Stone, (prev. rec'd, 200,) 1,035,32; Boston, James Blake, by James G. and Charles Blake, Exr's, 200; Dracut, Miss Bathsheba French, by Rev. G. W. Thompson, Ex'r, 100; 1,335 32
4,456 71

CONNECTICUT.

Fairfield co. West, Aux. So. C. Marvin, Tr.
Stamford, Mr. Betts's sch. for *John Niles*, Ceylon, 20 00
Hartford co. Aux. So. A. W. Butler, Tr.
Collinsville, 83 43
Hartford, South ch. S. Terry, for debt, wh. cons. A. W. BARROWS and HENRY FRANCES H. M. 250 00
Hartland, Mr. Scott's so. 12 00
Simsbury, D. H. 10 00
Windsor, 1st so. 13 00—368 43
Hartford co. South, Aux. So. H. S. Ward, Tr.
Eastbury, m. c. 31 00
Middletown, Cromwell so. gent. 59,76; la. 35,75; m. c. 17,16; s. s. 6,04; 118 71
New Britain, South ch. and cong. 30 00
Portland, Gent. 34,75; la. 24,10; 58 85—238 56
Middlesex Asso. S. Silliman, Tr.
Westbrook, Gent. and la. 44,93; m. c. 27,07; 72 00
New Haven City Aux. So., A. H. Maltby, Ag.
New Haven, Chapel-st. ch. and so. (of wh. to cons. ISAAC MIX and NATHANIEL OLMSTED H. M. 200,) 302,25; 1st ch. and so. 125; Rev. M. G. and wife, 10; Centre ch. s. s. for China m. 45; union m. c. 36,22; Yale coll. m. c. 9; 527 47
New Haven co. East, Aux. So. A. H. Maltby, Ag.
Branford, m. c. 6 92
Madison, m. c. 83 00
North Haven, Cong. ch. and so. wh. cons. Rev. OWEN STREET an H. M. 72 06—161 98
New Haven co. West, Aux. So. A. Townsend, Jr. Tr.
Milford, D. P. 1 00
Prospect, H. and J. Kilbourn, for ed. of hea. chil. 2 00—3 00
Norwich and vic. and New London and vic. F. A. Perkins and C. Butler, Tis.
Colchester, Gent. 11 00
Groton, Cong. ch. 8; m. c. 23; 31 00
New London, 1st cong. ch. 130,60; m. c. 101,64; la. 76; sew. so. 40; 2d do. 143,30; T. W. Williams, 100; H. P. Haven, wh cons. Rev. PETER GOO, of Sharon, N. Y. an H. M. 100; s. s. miss. asso. for *Artemas Boies*, Ceylon, 26; 711 54

Norwich, W. A. Buckingham, for debt, 500 00
Waterford, m. c. 3 52—1,257 06
Tolland co. Aux. So. J. R. Flynt, Tr.
Vernon, s. s for Mr. Stoddard's sch. Persia, 25 00
Windham co. Aux. So. J. B. Gay, Tr.
Chaplin, Gent. 21,83; la. 23,14; m. c. 18,03; 63 00
Pomfret, Gent and la. 309,04; m. c. 28,83; 337 87
W. Killingly, 1st cong. ch. and so. 144,87; Rev. T. O. Rice, 20; 164 87—565 74

3,239 24
A friend for debt, 20 00

3,259 24

Legacies.—New Haven, S. R. Hotchkiss, by Henry White, Adm'r, (prev. rec'd, 247,54,) 197,37; Wethersfield, Mrs. Martha Bulkley, by S. Terry, 2,078,76; 2,276 13

5,535 37

RHODE ISLAND.

Barrington, E. F. H. 5c.; Providence, A. C. Barstow, which cons. Emeline M. Barstow an H. M. 100; Rev. E. Ebbs, 10; High-st. cong. ch. and so. 47,75; m. c. 38,12; s. s. to ed. hea. youth, 40; fem. miss. so. 73,61; 4th cong. ch. and so. 24,87; E. W. Fletcher, wh. and prev. dona. cons. Rev. Henry I. Coe, of Indianapolis, Ind. an H. M. 20; J. H. Work, 12; C. E. W. 1,50; Benef. cong. ch. la. 63,39; 431 29

NEW YORK.

Board of For. Miss. in Ref. Dutch ch. C. S. Little, New York, Tr.
Bethlehem, 2d R. D. ch. 38 00
Canastota, R. D. ch. 3 00
Cohoes, do. 23 00
Curry and Mapletown, do. 19 64
Courtland, do. s. s. 2 25
Guilford, R. D. ch. m. c. 17,02; s. s. 4,31; 21 33
New York, R. D. ch. avenue B. and 5th-st. 21,30; Collegiate ch. m. c. ninth-st. 25,44; N. ch. 4,91; 51 65
Nyack, R. D. ch. 8 44
Saratoga, do. 37 00
Schoharie, do. 19 00
Union, do. wh. and dona. fr. Bethlehem, cons. Rev. Benjamin P. Murden an H. M. 12 00
Utica, R. D. ch. 300 00
Yonkers, do. 73 18

608 49
Ded. disc. 1 50—606 99
Buffalo and vic. J. Crocker, Agent.
Silver Creek, Pres. ch. 15 00
Geneva and vic. C. A. Cook, Agent.
Bristol, Mrs. P. W. 4 00
Clyde, Pres. ch. 35 89
Huron, do. 12 05
Lyons, do. 80,65; fem. miss. so. 25,62; 106 27
Newark, Pres. ch. and cong. 34,50; m. c. 33,79; A F. Cressey, 20; 88 29
Oxford, Cong. ch. 42,13; disc. 25c.; 41 88
Penn Yan, 1st pres. ch. 66 61
Romulus, Pres. ch. 65 00
Rose, do. 9 00
Wolcott, do. indiv. 14,40; L. H. 10; 24 40

453 39
Ded. disc. 50—452 89
Greene co. Aux. So. J. Doane, Tr.
Catskill, Mrs. E Graham, 20 00
Monroe co. and vic. E. Ely, Agent.
Brighton, Cong. ch. wh. and prev. dona. fr. L. Payne, cons. Rev. Joseph S. Barris an H. M. 20 00
Honeoye Falls, Pres. ch. 14 00
Pittsford, S. Lusk, 10 00
Rochester, Brick ch. s. s. for *James B. Shaw*, Ceylon, 20 00
Sweden, Pres. ch. wh. and prev. dona. cons. Joseph Staples an H. M. 28 00—92 00
New York City & Brooklyn]Aux. So. J. W. Tracy, Tr.
(Of wh. fr. J. C. 100; A. M. 25; W. G. Bull, for debt, wh. cons. Mrs. William G. Bull an H. M. 100; C. P. Baldwin, 200; W. 50; J. C. Starr, 50; W. Brown, for Armenian m. 30; Brooklyn, 1st pres. ch. 222,50; S. pres. ch. m. c. 113,35; Fulton av. cong. ch. 25; s. s. miss. asso. for Miss Fisk's sch. Persia, 20;) 1,295 93
Oneida co. Aux. So. J. Dana, Tr.
Camden, Cong. ch. 51 88
Utica, 1st pres ch. m. c. 4 22—56 10
Plattsburg and vic. L. Myers, Tr.
Champlain, Cong ch. 20; Mrs. Hubbell, for *Frederick E. Cannon*, Ceylon, 20; 40 00
Malone, Pres. ch. 78,66; m. c. 35; Mrs. L. Thompson, 25; juv. miss. so for ed. in Ahmednuggur, 16; 154 66
Plattsburgh, 55 34—250 00
St. Lawrence co. Aux. So. H. D. Smith, Tr.
Gouverneur, Pres. ch. 44,57; m. c. 14; com. fund, 8,81; Mrs. R. 3; s. s. 9,62; (of wh. to cons. Rev. Joseph A. Rossell of Evansville an H. M. 50;) J. R. 5; do. for Jews, 5; 90 00
Syracuse and vic. J. Hall, Agent.
Pompey, 1st cong. ch. wh. and prev. dona. cons. Asa H. Wells an H. M. 50 00

2,928 91

Addison, 1st pres. ch. 22; Albany, 1st cong. ch. and so. 140; Auburn, Theo. Sem. so. of inq. 10,09; Bridgehampton, pres. ch. 11,74; Brooklyn, a child, for fem. sem. at Constantinople, 1; Brownville, 15; Canaan Four Corners, cong. ch. 30; Delhi, coll. 27,24; m. c. 18,56; s. s. 9,20; Denton, 1st pres. ch. 12,81; Eden, J. Peck and fam. 5,54; Franklinville and Union, presb. chs. 12; Gilbertsville, pres. ch. coll. and m. c. 63,10; Geneva, R. S I. 5; Hammond ch. session, 14; Homer, J. M. Schermerhorn, 100; Hoosick, 1st pres. ch. 80; Jamaica, pres. ch. m. c. 9,67; Le Roy, D. P. Kneeland, 40; pres. ch. 92,87; s. s. 17; Lewis, Rev. C. Comstock, 100; Mead's Creek, pres. ch. 5; Montgomery, pres ch. 100; Morrisville, cong. ch. 18,12; m. c. 1,88; New Haven, pres. ch. 7,68; Oran, J. C. S. 5; Otsego, cong. s. s. 2; Poughkeepsie, T. S. Wickes, 50; Shelter Island, pres. ch. and so. 33,32; Somers, pres. ch. la. so. and m. c. 8,07; Spencertown, J. Dean, 10; Springfield, pres. ch. 91; m. c. 10; Troy, 2d pres. ch. m. c. 80,37; Walton, 1st cong. ch. 12; West Troy, R. D. ch. s. s. miss. asso. for *Oscar H. Gregory* and *Eliza Ann Tyler*, Ceylon, 40; Wilson, R. C. H. 5; 1,316 26

4,245 17

NEW JERSEY.

Board of For. Miss. in Ref. Dutch ch. C. S. Little, New York, Tr.
Bedmenster, R. D. ch. 42; English Neighborhood, do. 21; 63 00
Caldwell, pres. ch. 56; Chatham Village, pres. ch. 100; Fairton, pres. ch. s. s. miss. so. for ed. of hea. chil. 9; Madison, la. sew. so. for ed. of a fem. child in Madras, 20; Morristown, a friend, 10; Newark, 1st pres. ch. N. Hedges, for debt, 10; J. F. Hedges, 10; 3d pres. ch. 58,62; m. c. 18,40; s. s. a bro. and sis. 1; Orange, Rev. Dr. F. 1; Washington Corners, m. c. 10; 304 02

367 02

PENNSYLVANIA.

Easton, R. D. ch. m. c. 12,51; Franklin, pres. ch. 24; New Berlin, union s. s. 12; Northern Liberties, 1st pres. ch. m. c. 25,87; indiv. 30,10; Philadelphia, Philadelphos, 100; a friend, 10; Arch-st. pres. ch. W. C. Coates, 30; Mrs. Constable, 20; Mrs. B. J. 5; Miss M. 3,50; Western pres. ch. Mrs.

Patton, 15; J. P. 1; Mrs. A. 2; 3d do. J. McK. 5; W. T. 5; two indiv. for *Anna M. Henry*, Ceylon, 20; 1st pres. ch. A. R. Perkins, 50; P. 30; S. T. 20; fem miss. mite so to cons. Mrs. ROSETTA H. MALIN, of Jerusalem, N. Y. an H. M 100; Seely's Mills, chil. s. s. m. box, 3; West Chester, pres. ch. m. c. 72,15; J. Atwood, 20; juv. miss. so. 7,85; wh. cons. HENRY FLEMING an H. M.; Wellsboro', 1st pres. ch. 7; 630 98

MARYLAND.

Baltimore, EDWARD WRIGHT, (of wh. to cons. him an H. M. 100,) 618; 5th pres. ch. 79,26; s. s. 14,80; Port Deposit, J. C. 5; 717 06

VIRGINIA.

Abingdon, Ch. and cong. 64; Culpepper C. H. indiv. 2,75; Harrisonburg and Cook Creek, ch. 40; 106 75

SOUTH CAROLINA.

Charleston, Circular ch. Mrs. M. Smith, 40; Misses Jones, 35; T. D. Ruddock, 20; m. c. 8; Mrs. DeS. 5; Mrs. McK. 5; Miss A. B. 3; 116 00

GEORGIA.

Savannah, Ind. pres. ch. miss. so. (of wh. fr. John Stoddard, to cons. Miss EUPHENIA CUNNINGHAM an H. M. 100; Mrs. Smets, for sup of a hea. child in Africa, 15;) 403 13

OHIO.

Western For. Miss. So. G. L. Weed, Tr.
Bremen, 1; Cincinnati, 2d pres. ch. m. c. 35; G. G. J. 5; 3d do. s. s. for Rev. C. B. Andrews, Sandw. Isls. 25; for Rev. D. M. Wilson, Syria, 25; Coshocton, ch. 12,50; chil. 2,50; Granville, bal. 12,59; Mr. Johnston, to cons. Mrs. T. A. JOHNSTON an H. M. 100; Hebron, 14,26; Lancaster, 1,50; Lawrence, 3,20; Logan, 1,50; Lower Liberty, 2,50; McConnellsville, m. c. 5; New Bethel, 3,02; New Plymouth, 2; Portsmouth, pres. ch. 68,05; m. c. 21,46; Salem, 4; Southfork, 10,40; Windsor, 6; ded. disc. 2; 359 48

Western Reserve Aux. Soc. by Rev. S. G. Clark.
Hudson, Wes. Res. coll. 4,50; Kingsville, pres. ch. 6,07; Wellington, M. DeWolf, 20; indiv. 8; 38 57

By T. P. Handy, Agent.
Cleveland, W. A. Otis, 20; Mrs. E. A. Weddell, 25; Mrs. H. V. W. 1; Dover, cong. ch. 5; Strongsville, ch. 7; Grafton, Rev. GOULD C. JUDSON and wife, wh. cons. him an H. M. 50; 108 00

506 05

Bazetta, S. L. 3; Brunswick, pres. ch. m. c. 3; Ellsworth, united pres. and cong. so. 52,51; J. Edwards and family, 15; M. Allen, 10; m. c. 5,10; Jersey, s. s. 1,50; Whiteford, cong. ch. 3,50; 93 61

599 66

Legacies.—Chestor, Mrs. M. Bates, (prev. rec'd, 42;) 12; Wellington, Samuel Pelton, 50; 62 00

661 66

INDIANA.

By G. L. Weed, Tr.
Aurora, a bal. 10; Greenwood, pres. ch. 2; Indianapolis, 2d do. (of wh. to cons. Rev. CLEMENT E. BABB an H. M 50: Mrs. F. B. Yandes, 30.) 132,88; m. c. 90; Madison, 2d pres. ch. 110,50; New Providence, pres ch. 5,55; Paris, W. B. G. 4; ded. disc. 2; 352 93

ILLINOIS.

Beardstown, Cong. ch. m. c. 9; s. s. for schs. at Gaboon, W. A. 11; Belleville, pres. ch. 17; m. c. 5; Galesburg, ch. 37,20; Lowell, cong. ch. m. c. 15; Mt. Sterling, youth's miss. so. of pres. ch. 16; Peru, I. H. McMillan, 10; Quincy, 1st pres. ch. 24; Toulon, cong. ch. 7; Washington, Mr. Johnston's ch. 6; 157 20

MICHIGAN.

Grand Haven, W. M. Ferry and wife, 10; Hillsdale, pres. ch. m. c. 5,76; s. s. 51c.; Jonesville, s. s. for ed. in Madura, 1; Raisin, 1st cong. ch. and so. m. c. 10; St. Clair, two young mothers, a thank off'g, 2; 29 27

Washtenaw Presbytery.
Ann Arbor, 1st pres. ch. 8; m. c. 30,63; Stony Creek, 1st pres. ch. 46,05; Ypsilanti, do. 54; ded. disc. 1,32; 137 36

166 63

WISCONSIN.

Berlin, Pres. ch. m. c. 7 00

IOWA.

Farmington, M. H. Cooley, 10; Keokuk, 1st pres. ch. 22,10; Rev. G. Wood, 10; Muscatine, cong. ch. 10; Warren, cong. ch. 3,70; 55 80

MISSOURI.

Independence, Misses Pixley, for debt, 7; for Rev. C. Kingsbury, 5; St. Louis, Spruce-st. pres. ch. m. c. 23; 35 00

LOUISIANA.

East Baton Rouge, chil. of the 2d ward sch. 2 00

ALABAMA.

Mobile, Government-st. pres. ch. youth's miss. so. for ed. hea. chil. 53 70

"

TENNESSEE.

Greenville, Rev. Dr. Coffin, 25; New Providence, pres. ch. 69; 94 00

IN FOREIGN LANDS, &c.

Buenos Ayres, S. A., A. L. V. Blarcom, 25 00
Fairfield, Cher na. m. c. 5 85
Galt, C. W., N. D. Fisher, (of wh. for debt, 75,) wh. cons. Rev. JOHN BAYNE an H. M. 100 00
Montreal, C. E. Amer. pres. ch. and so. coll. and m. c. 230; T. J. Greene, to cons. Mrs. ELLEN O. GREENE an H. M. 100; E. C. Tuttle, to cons. Rev. ROBERT MCGILL an H. M. 50; 380 00
Oak Grove, Dakota m. M. L. T. 5 00
South Africa, Itafamasi, Mrs. Fanny M. McKinney, to cons. HELEN E. MARSH an H. M. 100; Umsunduzi, Rev. L. Grout and fam. 50; 150 00
Syria, Weekly savings of a missionary, 50; a mem. of native evan. ch. for fem. boarding sch. Beirût, 60; 110 00

775 85

Donations received in February, 18,022 98
Legacies, 4,033 95

$22,056 93

☞ TOTAL from August 1st to February 29th, (of wh. for debt, $13,895 08,) $163,599 98

CHILDREN'S FUND FOR EDUCATING HEATHEN CHILDREN.

Amount received in February, $561 21

DONATIONS IN CLOTHING, &c.

Fairhaven, Ct. A box, fr. girls' miss. asso. for Rev. A. Hazen, Ahmednuggur, 13 00
New Alstead, N. H. A box, fr. la. miss. so. 46,89; 13 1-2 yards print, fr. juv. miss. so. 3; 49 89
Newbury, Ms. A box, fr. fem. rea. so. for Dakota m. 20 15
Philadelphia, Pa. A box of books, &c., fr. Miss Anna Hinchman, for Alleghany Res. 125 00
Thetford, Vt. A quilt, &c. fr. juv. miss. so. for sem. at Constantinople, 3 50

THE

MISSIONARY HERALD.

VOL. XLVIII. MAY, 1852. No. 5.

American Board of Commissioners for Foreign Missions.

Zulus.

STATION REPORTS.

THE mission to the Zulus held a meeting at Amahlongwa in September last, simultaneously with the annual meeting of the Board at Portland; and the reports presented on that occasion by a part of the missionaries have been sent to this country. A few extracts from these reports, with the statistical table which follows, will show what progress our brethren are making in their work.

Umvoti.

Mr. A. Grout has commenced the erection of a church at Umvoti, the people having contributed money and materials to some extent for this purpose. The Sabbath school at this station meets in the morning and in the afternoon, the first exercise being conducted entirely by the natives, and the second by Mr. Grout. A Wednesday evening meeting appears to be well sustained; and about sixteen women attend a prayer meeting under the direction of Mrs. Grout. Once in two weeks the natives hold a Saturday evening meeting. At the monthly concert, in addition to the missionary intelligence which is communicated, those who labor at the out-stations give an account of their trials and success; and the expenses of these out-stations are defrayed from the collections. The following extract indicates a gratifying advance among the natives.

We have felt encouraged by seeing a constant improvement in the personal appearance of the people and in their increased means of comfort. About seventy-five persons, men, women and children, now appear at our Sabbath exercises, clad very decently; and the same persons are usually clad while at work during the week. In addition to the three who now live in houses built in a civilized way, some seven or eight others are now at work, erecting similar houses for themselves. In calling on them at their homes, we find them cooking in iron pots, instead of their miserable earthern pots. We see them using spades, axes, saws, augers, chisels, planes, hammers, shaves, grindstones, &c., all of which articles are owned by themselves. In one instance a cart and a span of oxen have been procured, which have full occupation in taking produce to market. Several have pens, ink and paper, and keep up a correspondence with their friends at other stations. A beginning has also been made in the matter of tables, chairs, bedsteads, wash-tubs, flat-irons, &c. Their garments are nearly all cut and made by the young women, who were at first trained by us, and who now do it wholly by themselves. The men make their tables, chairs and bedsteads. Hats from the palm leaf, found on the coast, are now made by the young women and girls, not only to supply the wants of those at the station, but to sell to white people.

But our church is the best index of our prosperity and success. During the past year I have baptized thirteen persons, eight of this number being males.

There are now in my church twenty-nine males and eighteen females. All who have joined the church, are still connected with it; and all are in good standing. We have not had a case of discipline during the past year. Seven others have signified to me their determination to forsake their sins and become Christians. I think favorably of them, and hope in due time to see them connected with us.

Isidumbini.

The report of Mr. Tyler, it will be seen, is not particularly encouraging. But he is not at all disheartened. The obstacles to success are many and mighty; but when "the set time" shall have come, "the word of the Lord" will "have free course and be glorified."

We can report nothing at present from our station but spiritual deadness. For months we have employed in our family boys and girls, who, as soon as they began to make proficiency in learning, became somewhat serious and fond of clothing, were persuaded by their suspicious friends to abandon us, and return to their heathen customs, like the dog to his vomit. And with indescribable pain have we seen those for whom we have prayed and labored, and concerning whom we have cherished fond anticipations, after they had left us, led to our place of worship on the Sabbath by bold and hardened heathen, entirely divested of the clothing they formerly wore.

The congregation on the Sabbath has been decreasing for the past six months. The falling off commenced as soon as I began to preach plainly and earnestly on the evil of polygamy. This is a subject which vitally affects their selfish interests; and I soon perceived that the places of the women were almost entirely vacant. They were undoubtedly kept at home by their husbands.

Umsunduzi.

The report of Mr. L. Grout is in some respects more favorable. Still it is evident that "the prince of the power of the air" has not been idle at this station.

Before the last annual meeting a few of the people began to give indications of more than ordinary interest in the gospel; and soon after that meeting four men, each having one wife, and all living among the natives, professed a desire to forsake their sins and serve God. They began of course to clothe themselves, and to seek and value religious instruction. The wives also of three of them were soon clad and attentive to the means of grace. But the wife of the fourth was violently opposed to his new course, and threatened to leave him, unless he would abide in darkness. He remained steadfast, however; and after some months she put her threats in execution. On the Sabbath, while her husband was at meeting, she took her pick and blanket, with their only child, and went to live with her friends in a distant part of the country, where she is said to have joined herself to another man.

After some months the youngest of these four men fell into the hands of his friends, the enemies of his soul and of all good, and was induced to forsake the way of life. His wife and his poor old mother followed him, though with crying and tears. But he said they must go, and they gave their consent by following him. He still lives not far from the station, though he has not been to meeting since his defection. Having gone back to his former state, he seems to have taken to himself seven other spirits, if possible, more wicked than himself. And when in the folly of his heart he declares to the people that there is no God, for he has been there himself and never saw him, they set him up as an oracle, and try to believe his sayings, because they would have it so.

Still the indications of the Spirit's presence continued; and during the first half of the year it was hoped that ten or twelve persons passed from death unto life. "In August," Mr. Grout says, "ten persons made a public profession of Christianity, being baptized and received into the church. The application of three others was deferred."

The church at Umsunduzi has fourteen members, of whom eight are males. Two of these, a young man and his wife, who were among the first to profess religion at this station, and of whom much assistance was expected, have recently gone to Umvoti.

The Sabbath congregation at the station has materially decreased during the year, for reasons which will appear hereafter. There has been a Friday evening prayer meeting, as also a prayer meeting for females, under the direction of Mrs. Grout. Weekly meetings have been held in different places, for the purpose of carrying the gospel to those who would not otherwise hear it.

There is much indifference and aversion to the truth, and a general determination not to attend public worship. The people manifest, however, no unkind feelings towards us. In common intercourse they are respectful and attentive. But they seem to have a settled hatred of the light.

Some time since, when a hundred or more of them were assembled on a week day to see four Christian marriages, and to partake of the refreshments, they were reminded of their neglect; and they were informed that on the following Sabbath several of their former number would be propounded, and on the Sabbath following be baptized and received into the church, at which time the sacrament of the Lord's Supper would also be observed. All were informed that they were called, not so much by us, as by their Maker, their heavenly King, to attend worship on that and on every other Lord's day. But neither the solemnity nor the novelty of the occasion was sufficient to bring out to meeting a fourth part of the number that came to the wedding and feast.

Among the causes of this state of things Mr. Grout mentions (1) the natural aversion of the carnal mind, partially enlightened, but utterly unsubdued, to the doctrines of the Bible; (2) the apprehension that the gospel will put an end to certain cherished and time-honored customs; (3) the belligerent thoughts which have recently been awakened in the native population; (4) an increasing jealousy of foreigners.

Itafamasi.

Mr. Marsh has suffered much from feeble health; and he was even obliged to leave his station for a season. About the first of June, however, he was enabled to return and resume his labors; and he now hopes to continue his work without any further interruption.

It is now about a year since I baptized four natives, who constitute the nucleus of a church at this station. Whether they will prove themselves four corner stones, time only can disclose. They have been with me most of the time for two or three years. The eldest of them has recently married; and with his wife and two "mothers" (the wives of his father, neither being his own mother) has settled near us. It is now three years since this uncouth, superstitious heathen first gave heed to the word of God, a being of whom he had but just heard, and of whom he had never even thought during all the previous years of his life.

With another of those who have been baptized, he has remained here during our absence from the station, while the other two accompanied us. I did not deem it prudent to take the responsibility of making him a teacher of the people in my absence. Yet I rejoiced to hear that he preached among them from Sabbath to Sabbath, as well as he knew how, and, by holding services at different places, he reached those who otherwise might not have heard the gospel. I was the more glad, since he was commissioned, if commissioned at all, by One who can perfect praise out of the mouth of babes and sucklings. And I knew that He who had given him the heart to teach his benighted brethren, could also give him words of wisdom.

Mr. Marsh says the congregation at his station on the Sabbath is small. "The people are bidden; but all, with one consent, begin to make excuse." Hence it is becoming more and more important to seek them in their kraals. This kind of labor will require much time and some self-denial; but there appears to be a necessity for it. Mrs. Marsh has established a prayer meeting, which is very regularly attended by eight or ten females.

Ifumi.

Mr. Ireland still has charge of the station which Mr. Bryant commenced. The substance of his report is given below.

Since the commencement of the year, nine persons have been admitted to the fellowship of our church. One of these was the young man referred to in my last report. He became a member of our family shortly after we were located at Ifumi; and, with the exception of three or four months, he has been in my employment till the present time. Seven of the nine are females, three of whom are widows, the mothers of pious young men, and three are young married women, whose husbands are also members of our church. Most of these persons were, as we have reason to believe, the subjects of a work of grace which was in progress at this station about a year ago.

The case of the other female is described at considerable length; but it must be omitted for want of room.

Within the past year our Sabbath school has assumed a new aspect. We have had a Bible class of about a dozen, who have committed to memory eleven

chapters of Matthew, often reviewing it, and sometimes repeating in concert a chapter or two at a time. The monthly concert has been sustained with much interest; and it has continued to be one of our most interesting and profitable meetings. The contributions for 1850 amounted to nearly fifteen dollars, and, at the earnest request of the donors, were appropriated towards purchasing a small bell, which we find very pleasant and very convenient.

The female prayer meeting has been kept up with additional interest since my last report; and quite a number of the women are able to take part in the exercises. When I call to mind that seven out of the nine who have joined our church during the past year, are females, I feel that I have reason to regard this meeting as an important agency for advancing the cause of Christ among this benighted people, where women have so long been regarded as articles of merchandise, and valued according to their ability to labor in the fields. There are now nine adult women, besides several girls, who are regular attendants upon the female prayer meeting, as also upon most of the other religious services held at the station.

Mr. Ireland has had a weekly prayer meeting on Thursday afternoon, a little before sunset, which has been very well attended. Religious services have been sustained, every alternate Sabbath, at an out-station by a blind man and one of the younger members of the Ifumi church. And during a part of the year there has been preaching at another place by another member of the church.

Ifafa.

This station was commenced by Mr. Rood, who remained in charge of it till the death of Dr. Adams; when the mission transferred him to Umlazi, and requested Mr. Stone to take his place. It will be understood, of course, that this report was prepared by Mr. Rood.

In consequence of the commencement of a station at Umtwalumi, to be mentioned more particularly hereafter, it has been deemed expedient to remove the Ifafa station five or six miles to the north, so as to bring it within about eighteen miles of Amahlongwa, while the distance from Mr. Wilder is only twelve or fourteen. "It was not without regret," Mr. Rood says, "that we left the lovely spot which has been our home for more than two years, and where by the grace of God, we trust, our labors have not been entirely in vain." But the obvious advantages of the new arrangement reconciled him to the change.

During the first part of the year under review, Mr. Rood indulged the hope that the Lord was about to lead some of the natives to a cordial reception of the truth as it is in Jesus. But his anticipations have not been fully realized. After describing the case of a young man who at one time professed to be the disciple of Christ, and afterward, through the persuasion of his friends, returned to his evil ways, Mr. Rood proceeds as follows:

One young lad, who was at the station a year, and who, for most of that time, expressed the desire and determination to walk in the way of the Lord, has gone to Ifumi station, that he may be near his friends. I hope he is a chosen lamb of Christ's flock. Another promising lad, after being at the station a long time, and having learned to read the Scriptures intelligently, and obtained much knowledge of the truth, and given much evidence that he was a child of the kingdom, was suddenly called away from earth, and admitted, I trust, to the services and enjoyments of God's upper sanctuary. His disease was so violent and rapid in its progress, that a few moments of pain only were allowed him in which to look death in the face. Yet he gave us some evidence that he was not deprived of the comforts of religion in the trying hour. His last words were: "I am thinking of the good news of salvation."

Usigewu, who professed to love the truth more than two years since, made a public acknowledgment of his faith on the first Sabbath in December. Another person, for more than a year, has given us much reason to believe that he is truly converted. The opposition to which those who have chosen Christ are exposed, is severe. They are called "fools and madmen." Sometimes they are told that they are "dead men and cast out from among the people," which might remind one of the Jews casting the blind man out of the synagogue, &c.

Only two or three weeks since the relatives of Usigewu came to the station in much excitement, and inquired of him for me. He asked them what they wanted of me. They replied that they had nothing to say to him, but that they wished to see me. He told them that I was absent, and again asked what they wished to say to me. They told him that they had become weary of talking to him, and they had come to talk to me, and to ask me what medicine I had given him, that made his heart so fixed and

stubborn, and to request me to remove this medicine from his heart.

STATISTICS OF THE MISSION.

THE following table will exhibit the state of the mission, both in its labors and its results, more fully than anything which has been received from South Africa. As it was made out at the annual meeting, Dr. Adams is reported as the missionary at Umlazi, and the name of Mr. Rood stands against Ifafa. Mr. Mellen has not been stationed as yet; in fact, he did not arrive at Natal Harbor in season to attend the annual meeting at Amahlongwa.

STATIONS. MISSIONARIES.	*Mapumulo*, A. Abraham.	*Umvoti*, A. Grout.	*Isidumbini*, J. Tyler.	*Umsunduzi*, L. Grout.	*Inafamasi*, S. D. Marsh.	*Table Mountain*, J. L. Döhne.	*Inanda*, D. Lindsley.	*Umlazi*, N. Adams.	*Ifumi*, William Ireland.	*Amahlongwa*, S. McKinney.	*Ifafa*, David Rood.	*Umtwalumi*. H. A. Wilder.	Total.
Native Assistants,	0	*3	0	0	0	0	1	3	0	0	0	0	7
Out-stations,		2						2	1	2			7
Sabbath Preaching Places for Missionaries,	1	1	1	1	1	1	1	1	1	1	1	1	12
Week-day Preaching Places,				1		†				1	2		4
Average Sabbath Congregation at the Stations,	38	150	30	40	30	60	50	150	60	55	63	75	801
Schools,	1	1	1	1	1		2	1	1	1	1	1	12
Male Pupils,		3	6	12	5		23		10	9	10	10	
Female Pupils,		17	1	8	2		23		5	1	4	1	
Total,	8	20	7	20	7		46	30	15	10	14	11	188
Christian Marriages,		2		4	1	2	1	3	2				15
Children Baptized,		3				2	3	7	1				16
Churches,		1		1	1	1	1	1	1	1	1		9
Members received during the year,		13		10		1	8	8	9		1		50
Suspended,										1			1
Excommunicated,				1									1
Died,								1					1
Male Members in good standing,		29		8	4	5	14	18	11	1	1		91
Female " "		18		6		6	11	26	8				75
Whole number of Church Members,		47		14	4	11	25	44	19	1	1		166
Candidates for admission,		7		3		3	3	5	4	2	1		28

* A number of natives have been employed by Mr. A. Grout at different times as teachers and assistants, the aggregate of their labors having been equal to the assistance of about three, as reported in the table; and this is true to some extent at Inanda and Umlazi.

† Mr. Döhne makes it a rule to go from kraal to kraal daily, visiting and preaching to the people.

LETTER FROM MR. WILDER, NOVEMBER 17, 1852.

IN February, 1851, Mr. Wilder was requested by his brethren to commence a new station at Umtwalumi, about ninety miles from Natal Harbor by the wagon road, in latitude 30° 23′ 10″, and fifteen miles from Ifafa, where Mr. Stone is now located. The nearest missionary station in a south-westerly direction is Palmerston, which is occupied by the Wesleyans, at a distance of one hundred and fifty miles.

The following extract will give an imperfect idea of the state of the country, when Mr. Wilder began his labors at Umtwalumi. "All the natives this side of the Umkomazi River, were under martial law; and all the men capable of bearing arms had been called out to assist Sir H. Smith in Kaffirland. They refused to go, however, and open rebellion was feared for many weeks. This apprehension continued, indeed, till the order was recalled. During the first two months of my building, armed bands were constantly passing and repassing; many of the people had fled to the bush with their cattle, and the greatest excitement against the English prevailed. But a merciful Providence stayed the sword, and peace still reigns among us." The latest intelligence from South Africa justifies the hope that peace will continue in the Natal Colony.

Scenery at Umtwalumi.

Mr. Wilder describes the station which he is to occupy hereafter in the following language.

I am erecting my buildings in the midst of a plain, which is about seventy-five feet above the Umtwalumi River, and contains perhaps a thousand acres of level meadow land, with clumps of bushes scattered here and there. The river surrounds this plain by an arc of 180°; and on all sides, at varying distances, it is girt by hills and mountains; so that in one sense we are obliged to look upward, if we would see beyond our little vale.

The approach to my station is from the east; and for the last few miles one travels through a valley, two or three miles in breadth, filled with innumerable hills rising in the utmost confusion to a height of five hundred feet or less, whose surfaces are covered with rich grass and trees of never fading foliage. Several streams of the purest water commence their journey among these hills, and flow through channels of granite and green stone to the "gates" of the Umtwalumi, by which all the waters of this region rush to the ocean.

The near approach to my house is over a low ridge of hills, from which the view is singularly beautiful and grand. At our feet lies the valley or plain, a mile and a half long, covered with perpetual verdure, and always smiling under the sun and under the clouds. Just beyond sparkle and sing the sweet waters of the river; and beyond this rise dark and lofty mountains, covered with heath for the most part; but here and there huge crags jut out over the deep ravines, where baboons, unmolested by man, find a home. At a distance of three miles we discover a mountain severed from its fellows, called by the natives Umsikazi, rising far above all others, and terminating in a horizontal table-land some two miles square. Its sides for a thousand feet are as perpendicular and regular as if they were chiseled by the statuary. Near it shoot up sharp pinnacles of rock, vainly aspiring to reach its height.

Lest the reader should think too highly of the Umtwalumi River, Mr. Wilder says: "This stream is larger than any other between the Umkomazi and the Umzimkulu; still in the dry season it would be called a brook in New England. In Africa every stream large enough to quench the thirst of a span of bullocks, even if in the dry season it is found only here and there in pools, is dignified with the name of 'river.' In the rainy season, however, the Umtwalumi swells to a torrent sixty yards wide."

Just north of my house a precipitous highland rises fourteen hundred feet above the plain, where all the thunder clouds of this region cluster and spend their wrath. On its sides "the way of the lightning of thunder" is visible. We are thankful that these hills are the electrical conductors of our peaceful vale, around and over which the elemental wars rage harmlessly.

The People—First Labors.

The people in my field are scattered over a large extent of territory. Within the sweep of a radius of eight miles are perhaps from seventy-five to one hundred kraals, containing on an average thirty souls each. Many are in almost inaccessible ravines; many are hid away in the "bush;" some are coming, and some are going. But few assemble to hear preaching on the Sabbath; indeed, hardly twenty attend regularly, Sabbath after Sabbath. Since I have been here my congregation has varied from fifty to two hundred and fifty, making the average about eighty.

There are five places favorably situated for becoming out-stations, which I must occupy as I am able. But could I go to each of these places once a week, I could not then proclaim the gospel in the ears of all. They must be followed from kraal to kraal, to their gardens and hunting grounds, their dances and revels, "in season and out of season," or very many will never hear the "joyful sound."

Mr. Wilder next describes the commencement of his labors at Umtwalumi. He left Umbilo on the 2d of April with two wagons, and arrived at Ahmalongwa at the end of four days. In crossing the Umkomazi one of the wagons was "set" in the stream; and it was extricated only at the end of several hours, after "it had been nearly covered by the rising tide." Three days more were spent in reaching Ifafa; and the journey was finished on the 11th of April.

We took off our wagon box, and set it on poles; and this served the brick-maker who came with me and myself as a shelter for three weeks. I had previously engaged a man to build a hut for me in the native style; but he had neglected to do it. It was with no little difficulty that we could keep ourselves and our provisions dry during the frequent rains. All my timber for building must be drawn about eight miles; and all my native help knew much less about building than myself. Not a stick could they select or cut without my presence. But with a favoring Providence, at the end of three weeks, we finished a house twenty feet by twenty-four, made in the usual style of wattles and mud. On Saturday night we took possession of it, and truly glad and thankful we were the next day, when a storm came raging through the valley, such as the people of New England sometimes encounter in November.

Final Removal—Building.

Mr. Wilder spent the next three weeks in removing his furniture, &c., with Mrs. Wilder, to their new home.

In returning, the "dissil boom" of my wagon was so broken at the Umkomazi as to arrest my progress. Having sent back a boy fifty miles to get irons, I went to the sea shore in a boat to find timber suitable for a new one. This accident delayed us at Amahlongwa one week; and it caused me much severe labor and considerable vexation. My wagon stood two days in the river, while I was making a new "dissil boom." Of course, as the tide rises high at the ford twice a day, all our goods were of necessity taken on shore, and left in the care of natives. Mrs. Wilder was obliged to ride to Amahlongwa on a man's saddle after dark. You can hardly conceive of the difficulty there is in finding timber suitable to repair a wagon on a journey. Upright trees of good quality are as scarce as "upright" men in Natal. After a day's fatiguing search with three Kaffirs in the jungle, I was obliged to take up with a miserable, crooked stick.

A journey of three days from Ahmalongwa brought Mr. and Mrs. Wilder to their station.

For most of the time since our arrival, my hands have been employed in building. I have put up a wagon house and stable, in one veranda of which we have lived for four months past, as I was obliged to use the house I first erected for a chapel, school-room, store house, &c. Mr. Hargraves commenced making bricks; but when he had moulded about ten thousand, he did not agree with the natives, became discouraged, and left for a while. I immediately took five Kaffirs, and went into the brick-yard, and moulded with my own hands about seventeen thousand. Mr. Hargraves returned and burned them for me, and he has since built the walls of a house forty-four feet by twenty-three and a half. This house I hope to finish in about eight weeks; and then my building (except a chapel) I trust will be done for many years. I am doing all the wood-work myself; and I have been obliged to draw most of my timber for it more than forty miles. I rejoice that I am so near the end of my manual labor, and that I may soon be able to give myself wholly to the work of the ministry. The spiritual condition of those around me calls for all my strength; and I pray God that I may be diverted by nothing from the one great object of my coming hither.

Greece.

LETTER FROM MR. KING, MARCH 6, 1852.

Mr. King's Trial ordered.

THE Herald for December contained the decision of the Council of the Criminal Court in Athens, ordering the trial of Mr. King in the judgment-hall of the same court, in accordance with the proposition of the King's Attorney. From this decision an appeal was taken, first to the Court of Appeals, and then to the Areopagus, the latter being the highest tribunal in Greece. Both of these courts gave an opinion adverse to Mr. King, and directed that his trial should proceed, as the Council of the Criminal Court had ordered in the first instance. The Areopagus, however, declared that as the 18th Article of the Penal Law, which forbids any one to "attack the reverence due to the Creator of the Universe," or to "express such principles, opinions, or sentiments, as are contrary in general to the bases of religion and morals, or as are otherwise injurious to religion or to morals," did not apply to this case, the expenses of the trial before that tribunal should be placed to the account of the public.

It was hoped that the matter would end here. But Mr. King was notified a few weeks later, that his trial would take place on the 5th of March. On the last Sabbath in February he preached as usual. At the prayer meeting which was held the same day, it was proposed by a friendly Greek to observe March 4 as a day of fasting and prayer, with special reference to the approaching trial. This was done accordingly. Mr King speaks of the evening meeting as particularly interesting. "I felt," he says, "that I could go calm and tranquil to my trial."

In the afternoon of March 4, it was ascertained that certain persons were attempting to excite the people against our brother, by means of a placard, &c.; whereupon he communicated the facts to the Director General of the Police of Athens and to the Minister of Foreign Affairs. A man called on him next morning from the police, and said that he had orders to give the necessary protection. He wished Mr. King to go to the court-house in a carriage, as there would be less danger of popular interference. The offer was declined, however.

When the hour came I read with my family Psalm cxxi., offered a short prayer, and took leave of my wife and infant babe. Having my little boy William with me, and being accompanied by Mr.

Baird, son of the Rev. Dr. Baird, of New York, I went to the house of Mr. Pellicas, one of my lawyers, where the other, Mr. Triantaphylles, had agreed to meet me in order to go to the court. The man who lives with me, and several others by order of the police, followed me at a little distance.

On arriving at the house of Mr. Pellicas, he informed me that he had just received a note from the King's Attorney, telling him not to come to the court with me till he should send for him, because of the great excitement which had been produced by the placard posted up in the streets and distributed among the people. I replied that I did not wish him to wait for my sake, and that I did not desire any postponement of the trial on account of the excitement. And I also said that there would always be more or less excitement, whenever it should take place, and that, as the hour had come, I preferred not to wait for any message from the King's Attorney. So we set out for the court-room.

On arriving near the court-house, we found a crowd assembled, through which I made my way; but the entrance was so full of people and soldiers, that it was with some little difficulty that we could go forward; and the court-room itself seemed full to overflowing. In the midst of the crowd were seen the hats of many priests. I felt very happy; and, though not indifferent as to the result of the trial, I was confident that good would come out of it, whether I should be condemned or acquitted.

The Testimony.

The judges having taken their seats, the trial commenced, and the names of the witnesses on both sides were read. Several who had been cited by Mr. King, did not answer. Ten or twelve, however, made their appearance.

The President of the Court, who took upon himself the principal part of the examination, showed very manifestly that he was by no means impartial. And several of the witnesses who appeared against me, though sworn to utter the truth impassionately, spoke more like accusers than witnesses. Some showed so much zeal, that the Court was obliged to remind them that they were there as witnesses and not as accusers. One of them, Kyriakoules, the principal fomenter of the disturbance last year, appeared like a man half intoxicated. It has been said that he was actually under the influence of strong drink. Another is generally regarded in the community, I believe, as half crazy. Two had not been in my house for four or five years; and yet they were brought forward and examined, though the charge was, according to the decision of the Council of Judges, that during the years 1850 and 1851 I had preached doctrines, &c. contrary to those of the Eastern church. The determination of three or four seemed to be to give such testimony as would secure my condemnation; and their words were received as true, though evidently given with passion, and absolutely false.

Still the charge that I had reviled the dogmas of the Eastern church was not proved. So the King's Attorney had recourse to my "Exposition of an Apostolical Church," printed at Cambridge, Massachusetts, and to my "Defence," printed in 1845, and to my "Farewell Letter," printed twenty-seven years ago. Having read parts of these works he said, "Here is what Jonas King believes; and it is to be presumed that he preaches these sentiments to those, who go to his house to hear him; and the expression of such sentiments is an insult to the Eastern church and reviling. Jonas King, by receiving the word of God only in religion, undermines ours entirely, because we have our ecumenical councils and traditions. Jonas King, by not admitting that Mary is to be called the Mother of God, indirectly attacks the doctrine of the Trinity; because he says that Christ himself, if he be a mere creature, is not to be worshiped. He calls baptism a symbol, and says that the bread and wine in the communion are not the real body and blood of Christ, and are not to be worshiped. He says that the worship of our holy images is contrary to the second command of the Decalogue. He does not admit the worship of relics, the use of candles, blowing over the water in baptism, or offerings for the dead. He says our mysteries are no mysteries, but things manifest. He says that where two or three are met together in the name of Christ, there is a church. He does not admit that the Virgin Mary is 'ever Virgin.' He does not believe that baptism saves a man, or that the holy communion saves him; but that a man is saved by faith in Christ alone." To prove that all this was heresy, he brought forward the excommunication of the Greek Synod, issued against me in 1845.

These and other similar charges were derived from my book, printed in New England, which had nothing to do with my trial for reviling, any more than any other book containing an exposition of the doctrines believed and professed by millions of Protestants in Europe and America.

The Defence—Decision.

To these statements my two lawyers replied in a happy manner and with great force, showing that what I believed and preached in a sober manner, had nothing to do with my trial; that the Court had not assembled to decide on theological questions, and say who was right and who was wrong; but to decide according to law whether I had violated Article 17 of the law concerning reviling.

One of my lawyers was repeatedly interrupted by the President of the Court; and at the close, when I demanded permission to speak, I was refused. My lawyers both spoke exceedingly well; but on account of the great excitement that existed, both within doors and without, they did not deem it prudent to touch upon certain points, which they would have done in other circumstances.

The trial occupied about six hours, and the judges retired for consultation.

After they returned, they pronounced me guilty of holding the above mentioned sentiments, and also guilty of violating Article 18, though the Areopagus had decided that this article does not apply to me. They sentenced me to fifteen days imprisonment and exile from the kingdom of Greece, as a dangerous man, a mover of sedition and a subverter of good morals, and to all appearances an incorrigible and pestilent fellow.

From beginning to end the affair was one piece of injustice. It is so considered by my lawyers; and, as I am informed, it is so considered by the great body of the lawyers of Athens. As for the President of the Court, I must say that I think Pontius Pilate was a far more conscientious man; for he did not desire to condemn the innocent; but this man seems to desire it. But I felt no disposition to be angry with him. I rejoiced rather that I was counted worthy to suffer shame and contempt and imprisonment for the sake of Christ and the truths which he taught.

The Sequel.

After the decision was made known, the court-house was soon cleared by the soldiers; but such a crowd remained around the building, anxiously waiting for me, that the principal military officer present (from childhood an acquaintance of my wife, who has ever been on friendly terms with us, and in whom I felt confidence) said I must not go from that place, till the crowd should disperse, and he should come for me with a carriage. The King's Attorney consented to let me return to my own house for the night, instead of sending me immediately to prison.

At length my wife, having learned of the decision of the Court, came in a carriage to see me. The officer mentioned above then took another carriage; and the crier of the court let us out through a back door, where the carriage stood waiting, into which I stepped hastily, with my wife and the officer. The latter ordered two or three soldiers to mount the carriage, before and behind, and then drove rapidly to my house. Just as we stepped into the carriage, a part of the crowd happening to see me or my wife, a rush was made towards us; but the soldiers drove them back with their bayonets; and so we escaped without harm. And I am happy to say that the police performed their duty remarkably well.

It was just beginning to be dark when I arrived at my house, wearied with the fatigue of the day, but happy in my mind and tranquil. Two soldiers were left to guard us, in case a mob should assemble to annoy us. Some did begin to assemble at my garden gate, as I am told; but finding perhaps that there were soldiers within, they gave us no trouble. At about ten in the evening I dismissed the soldiers, and spent a quiet night.

Day after to-morrow I am to go to the prison, in which all the vilest malefactors of Greece are confined, and which is represented as one of the most loathsome in the world. Five or six persons are confined in one small cell; and they treat each other in a manner that cannot be mentioned. The stench is almost intolerable.

Mr. King made an effort to avoid imprisonment in this receptacle of crime and pollution; at the date of his letter, however, he had not succeeded. Indeed, one of his counsel told him that he "must enter that prison in order to appeal to the Areopagus;" and he probably submitted to the unjust sentence on the 7th of March.

The result of this trial will undoubtedly be received by Christians in this country with astonishment and grief. Our missionary brother has been condemned for teaching in his own house, "in a sober manner," the doctrines which are held by Protestants throughout the world. For it will be noticed that he was arraigned for a violaof the 17th and 18th articles of the Penal Law; that the Areopagus decided that the 18th article did not apply to the case; and that on the trial the King's Attorney failed to prove the "reviling" contemplated by the 17th article; so that the accused was clearly entitled to an acquittal. And yet he is adjudged guilty, simply because he has preached the gospel as held by all evangelical Christians.

Constantinople.

LETTER FROM MR. HAMLIN, FEBRUARY 9, 1852.

THIS letter of Mr. Hamlin contains several items of intelligence, which will be read with interest by the friends of missions in this country.

Greek Apostate.

During my second visit to Rhodes, for the purpose of removing the remains of my departed wife to the Pera cemetery, I learned several interesting facts in relation to the present religious condition and history of some parts of Turkey, which may be worth communicating. I found to my surprise that in the island of Cyprus there are supposed to be not less than three thousand Mohammedans, whose parents, if not themselves, were once Greeks. Most of them became Mohammedans in the Greek revolution to save their lives; and they have secretly maintained, together with an external performance of Mussulman rites, all the forms of Greek Christianity. They marry only among themselves; and, after being married by the Turkish judge, they are also married by their own priest. Their children, if circumcised, are also baptized; and all their former Christian rites are secretly performed by a secret priesthood.

All this has long been known to the Turkish government of the island and to the inhabitants in general; so that all people of this class have been long called *lino-bambaki*, or *cotton-linens*. The freedom of conscience secured by Sir Stratford Canning has awakened a strong desire among them to return to Christianity and throw off their "cotton" religion. The Greek clergy decided that they might return to the bosom of the church by making a pilgrimage to the Holy Sepulchre, and doing other specified acts of penance. Six or seven of these pilgrimages have been made; but as soon as the pilgrims returned to their homes as Christians, they were seized by the petty authorities, beaten, cast into prison, and subjected to great suffering.

The English Consul at Rhodes, N. Kerr, Esquire, has exerted all his official influence in their behalf, but with little effect. One of them made his escape to the English consulate at Cyprus, having suffered severely in dragging his heavy chain, which wore deep into the flesh. The Turkish populace rules the place, having municipal regulations in their own hands. The Governor from Constantinople professes a strong desire to secure liberty of conscience; but he is powerless; and either through craft or obstinacy the Turks still have their own way. Mr. Kerr succeeded in having a young Cypriote woman of that community, who renounced Mohammedanism, brought to Rhodes, where the Pasha of the Islands resides; and she was there liberated and publicly baptized. But at Cyprus the persecution cannot be controled.

Mr. Hamlin very naturally contrasts the condition of the Protestants of Turkey with that of this Greek apostate. "Our brethren," he says, "have great cause for gratitude, that they have found such efficient protection. It is far more easy to secure it for them, than for those whose religion is regarded by all the people as an abominable and accursed idolatry. Were these same individuals to become Protestant Christians, they would excite far less hatred among the Turks." The following remarks of Mr. Hamlin, in this connection, are encouraging and suggestive: "In all such events we may see the hand of the Lord pointing to future changes. Evangelical Christianity is to renovate Western Asia, and Providence has long been preparing its way. Mohammedanism itself is but one of the necessary steps in the progress of the East to that result. Christianity perished in the polytheism of the Greek church, on the one hand, and the monotheism of the Mohammedan church, on the other. Philosophically the latter is as much entitled to the name of Christianity as the former. They are both essentially bigoted, blind and ignorant, and can never tolerate each other; though they may in various ways react upon each other, so as to aid in the restoration of Christianity."

Turkish Kindness.

On my return from Rhodes, I experienced a kindness and generosity of treatment from officers of the Turkish government which I can never cease to remember with the deepest gratitude. After I had accomplished the exhumation, and the remains (sealed up first in a metallic case and then in a wooden one) had received the seals and permits of the quarantine department, no steamer or vessel would take me on board. But the Pasha of Aleppo just then entered the port on his way to Constantinople, in a government steamer; and, at the kind solicitation of Mr. Kerr, he received me and the remains on board, and treated me with the most marked kindness, uniformly placing me next to himself in rank, to my great annoyance. Mr. Kerr, the chief of the health office, and Hallil Pasha, the Sultan's brother-in-law, moved thereto by Mr. Kerr, all interceded for my passage. The moment I came on board I saw my false position, and frankly told the Pasha, that I was a missionary of the American Board, and head of a school in Bebek for Armenian and Greek Protestant youth; so that I was entirely guiltless of the undue honor. It balanced my going down to Rhodes, in which I took a deck passage, and was treated with quite as undue contempt and insult. I think I was enabled to bear it with dignity and meekness, which are all the defences we need, where physical violence is not offered.

The Male Seminary.

After mentioning some of the recent changes in the seminary under his care, and after saying that one of the students stands propounded for admission to the church, while there is more than usual attention to the interests of the soul on the part of others, Mr. Hamlin proceeds as follows:

One of the richest rewards of my labors is the usefulness of those who have gone forth from this seminary to various spheres of labor. At Constantinople the two pastors and the colporter of the Scotch Free Church mission to the Jews, the teachers of Armenian studies in the two seminaries, one of them a licensed preacher, the assistant missionary at Rodosto, two translators connected with the press at Smyrna, the pastor and teacher at Broosa, the principal teacher at Aintab, the native assistant at Diarbekr, and the teacher at Trebizond, are all diligently and usefully employed in the service of Christ; and some of them are eminently useful. There are others, not in missionary employ, who are still aiding the same work. And I should not have omitted the two teachers at Nicomedia, who have a school of seventy scholars, one-half from old Armenian families. The superior instruction of the school, and its good government, have at length opened the eyes of many parents to the difference between their national schools and ours; and respectable families brave the odium hitherto cast upon Protestant schools, rather than lose the benefits of the instruction there given. The same is true of Adabazar. We begin to see a new field opening for the evangelization of the people through the influence of schools, which bring within the reach of the preacher's voice those who would otherwise remain forever aloof. Both the teachers at Nicomedia are well qualified for their work, and seem to be faithfully and happily employed.

Nestorians.

LETTER FROM MR. RHEA, JANUARY 6, 1852.

THE last number of the Herald contains a letter from Mr. Coan, announcing the formal commencement of missionary labors at Gawar. In the following communication from his associate the history of this new station is continued to a later period. The narrative will be read with interest and satisfaction.

Persecution at Memikan.

We have resided here almost seven weeks; and although we are shut in by the deep winter snows, and are obliged to live in close quarters, amid the smoke and scent of native fuel, for several hours in the day; and although our little village numbers but six houses, and our church has been a stable, and we have sung the praises of God, knelt before his throne, and spoken his precious words among oxen and buffaloes, not unfrequently interrupted by their fighting and bellowing, still it has been an unspeakable privilege to be here. We have seen the pillar of cloud by day and of fire by night, the sure tokens of the presence of our covenant-keeping God. He has gathered around us a little company of dying men; and although they have been oppressed by enormous taxes, and borne the heavier burden of scorn and denun-

ciation for welcoming us to their village, they sit at our feet, and without a murmuring word drink in the words of life, and are not afraid to avow their convictions. Although we fear that but few are truly born again, we look and long for the subduing influences of the Holy Spirit. And if our Lord should tarry, and the night of weeping must precede the morning of joy, we will wait still, even until we hear his chariot wheels, and see the displays of his wondrous power and love.

A few days after reaching our present home, the Bishop of Gawar sent a messenger to this village, forbidding the people to attend our religious exercises, or to send their children to school. The chief men of the village, except Deacon Tamo and his two brothers, held a council, and determined to keep aloof from us. The next morning, however, the little boys who had thrown down their books in terror the day before, came in great haste before it was light, begging to be taught; and at our regular evening worship, we were surprised to see all their parents present.

Some two weeks since an officer from the Moodir came hither, demanding twenty dollars of this little village, which has but four tax-paying houses, in addition to the sixty dollars which had already been paid. The first demand was exorbitant, compared with the sum assessed upon any other village on the plain; but the last was rank oppression. The people went to their Bishop, and with him to the Moodir. They begged for relief, pleading the gross injustice of the claim, since it was heavier than had been collected from a neighboring village of thirty houses. But their entreaties availed nothing. The Bishop, though a member of the Turkish court, refused to utter a word in their behalf.

What the motives of the Government may have been in imposing this heavy tax, after all the regular assessments had been collected, no one knows. Still the people feel that the secret approval of their Bishop is unmistakable. They had welcomed missionaries to their village; and this was a crime; and they must suffer for it. Not only must this village be frightened from the truth; but an impression must be made on the entire plain; so that other places may know what to expect, if they give us countenance. One only needs to look into their miserable hovels, and see their poverty, to understand the power of such an appeal.

The tax was paid with much difficulty; but so far from having the desired effect, the people seem to cling more closely to us than ever. At our last Sabbath service nearly all the village was present, numbering fifty souls. All the mothers met with Mrs. Coan for religious instruction, two of whom are learning to read. Our little school, which had but two scholars at first, now has ten; and among them are several young men, who take an hour from their daily labors to give to their spelling-books.

Having thus far tasted the goodness of God, it would be highly criminal in us to distrust him for the future. We do not expect this work to go forward without trials. We do not expect the old crust of superstition and formalism, which has been hardening for ages around the heart of this people, stifling all its upward breathings, crushing all its conscientious convictions, deadening all its vitality, to break under the first blow. Nor would it be strange if Mar Shimon, foiled in his desperate resistance to the truth upon the plain of Oroomiah, as the work is now pressing closely upon him, and he sees what it is destined to accomplish, should summon his broken energies for a last struggle. He may change the mode of his warfare; but that he will oppose, there is hardly a question.

Mr. Rhea has sent to the Missionary House the following table, showing the range of the thermometer at Memikan for the first week of 1852. During the ten last days of 1851, the snow had fallen incessantly, day and night.

1852.	6 A.M.	12 M.	6 P.M.	WEATHER.
Jan. 1.	+22	+26	+ 2	Clear.
" 2.	—16	— 2	— 5	Fog in A. M.; clear M.
" 3.	—12	+10	— 2	A few light clouds.
" 4.	— 4	+36	+15	Cloudy.
" 5.	—12	— 2	—10	Fog in A. M.; clear M.
" 6.	—18	— 2	— 6	Same.
" 7.	— 6	+24	+14	Cloudy.

LETTER FROM MR. COCHRAN, JANUARY 17, 1852.

In the subjoined letter we have a report of the doings of the brethren on the plain of Oroomiah, as also of their encouragements and their anticipations, during the month preceding its date.

Preaching Labors.

I have never seen our work more prosperous, in some respects, than it is at the present time. The demand for village schools has been unprecedented; and the amount of regular preaching in

the villages, performed by ourselves and our native helpers, is nearly or quite twice as much as it was last year. A plan has been adopted, to be continued I trust, by which all of our pious helpers are regularly employed in carrying forward this truly apostolic work of proclaiming the gospel to the whole people. The system embraces Mar Yohannan, who promises to be one of our most efficient helpers, as he is one of the most influential and intelligent of our friends.

In this connection it is proper to state, what is doubtless well known to you, that our efficient working men are mainly those who have been educated by ourselves. And it is to the youth who are to graduate from our seminary, rather than to the ecclesiastics who are now upon the stage, that we are to look for the burden of the harvest-work which is to be performed among the Nestorians.

A record is kept by the mission of the strictly evangelical labor which is performed under its direction. The result for a single month is given by Mr. Cochran; and his statements cannot fail to be received with peculiar gratification.

Within the last month twenty-nine places, including our own premises, have been favored with the preaching of the gospel once at least; and quite a number of them have had two or three services each Sabbath. The average congregations exceeded thirty individuals. Thirteen other villages have been visited once or oftener, either by ourselves or by hopefully pious natives; and congregations averaging more than forty persons have been assembled. And there are a few villages still which have listened to the Word, and yet are not embraced in the above statement, as the number of services and size of the congregations have not been reported to me.

In addition to all this, the older young men of the seminary, during the three days of a stated fast which they spent in a vacation, preached once at least in forty-three different villages, some of which are not included in the preceding report. Deacon Joseph of Seir, one of the oldest and most zealous preachers now in the seminary, visited ten villages in less than four days, and preached sixteen times to congregations averaging thirty-five souls. He was also kept up some nights till a late hour, conversing with individuals; and he was obliged to run from place to place, as he says, that he might have a longer time to preach or converse with the people.

It is the concurrent testimony of the pupils, that the Nestorians have manifested more interest in the truth, and assembled in greater numbers to hear the gospel than in former years. The amount of preaching during the past month is, for reasons which will readily appear, somewhat larger than usual. But it will be seen that ordinarily the seed of life is freely sown; and we may safely wait for the Giver of the harvest to mature the golden grain.

Toleration—Revival.

The friends of missions in this country will receive the following announcement with very great pleasure, and possibly with some degree of surprise.

The efforts of Colonel Sheil, the English Ambassador, to secure religious toleration in Persia, have been crowned with success. An order has been made by the King, which grants equal protection to all Christians, including the right of proselytism and of change from one sect to another. This order in its immediate influence, as was doubtless intended by the Ambassador, will serve to embolden the efforts of the Lazarists, who have continued to reside in Persia in spite of the express edict of the king a few years since; but the ultimate results of so liberal a measure can scarcely be otherwise than favorable to the establishment of spiritual Christianity in the land. Truth is always safe when left, unfettered and free, to grapple with error.

Colonel Sheil is a Roman Catholic; and hence he may be supposed to sympathize with the Lazarists who are in Persia. How much importance we are to attach to this circumstance, in accounting for his efforts and his success in behalf of religious toleration, it is not easy to say. But there has been another agency in this affair, which ought not to be overlooked. Mr. Stevens, the British Consul at Tabreez, may be regarded as the originator of this measure; and this act has been in strict accordance with his previous conduct; for his official influence has often been exerted, during his residence in Persia, to protect freedom of thought and opinion in matters pertaining to religious belief.

The closing paragraph of this letter will be perused with joy by all the friends of Zion.

It gives us unfeigned joy to report to you a more than ordinary degree of religious interest in our seminary. For a week past the solemn countenance, the tearful eye, and the importunate prayer of the hopefully pious, in public and pri-

vate, give us unmistakable evidence that the blessed Spirit is again with us. The pupils are engrossed in study, as usual; and the mass can hardly be considered as awakened; nor are any as deeply burdened with a sense of sin and responsibility, as we have heretofore seen them, or as we hope to see them. But we feel assured that the closets of all are more frequently resorted to, and that there is penitential and prevailing prayer on the part of many; and we wait with earnest solicitude for the progress of that work, which we are permitted tremblingly to hope the Lord has graciously begun. We love to feel that we are remembered at a throne of grace with special interest by the friends of Zion at this interesting season.

Diarbekr.

LETTER FROM MR. DUNMORE, FEBRUARY 5, 1852.

Opposition Aroused.

THE Herald for March announced the arrival of Mr. and Mrs. Dunmore at Diarbekr, the post which they are expected to occupy hereafter. And already, it will be seen, they are permitted to see the work of the Lord assuming a most hopeful appearance. The course of events is, indeed, troubled; and many things occur which are trying to flesh and blood; but the signs of progress are decided and palpable.

The first important event which took place at Diarbekr, after Mr. Dunmore's arrival, is described as follows: "A little more than a month since, a young man of high rank, of fine talents and education, who had long been vacillating, boldly declared himself a Protestant, rejecting every proposal of his Bishop to effect his return to the Armenian church. This step created no little stir; and several others were emboldened to take a decided stand for the truth, and breast the storms which threatened them." But events of a different character soon followed.

Between eight and nine o'clock on Saturday evening, January 3, a friend of the Protestants came to inform me that Baron Stepan, our native helper from Constantinople, had just been seized in the street, and probably taken to prison. It was too late to effect anything for his release that night; and we could only learn something of the particulars, commend our brother to Him who watches over his saints with paternal care, and wait for the morrow.

We found him next morning in a cold, dark hole, where he had spent the night with some fifty vagabonds and thieves, without sufficient clothing to protect him from suffering. He told us that the evening previous he was returning home with his wife from a friend's house, when he was stopped by a Turkish officer, who demanded who he was, and where he was going, to which he gave a civil answer. The officer then dashed Stepan's lantern to the ground, struck him several times on the head with his fist, saying, "You are a Protestant. Why do you walk the streets after dark? Why do you wear a Frank dress?" &c. He then thrust our brother into prison, pretending that he had found him walking the streets after dark without a lantern. This, however, was as false as the act was unjust.

After hearing Stepan's statement I sent one of our principal men to relate the facts to the Pasha, and request him to release our brother. He soon returned with the vague and unsatisfactory reply that the Pasha would probably see the officer who arrested Stepan during the day, and he would inquire why he did it.

I then took the same brother as my dragoman, and went myself to represent the case to the Pasha. We were introduced into his room by his guard, where we found him alone. But he refused me a hearing. As soon as he saw the brother who accompanied me, he very roughly demanded of him why he had come again and brought me there, and peremptorily ordered him to leave the room. I then addressed him in Turkish; but he refused to hear. Stepan was released the same day, however, in time to take part in the service at our chapel, having sustained no serious injury, though he suffered from headache several days after, by reason of the blows received the night of his arrest.

The injury done to this native brother does not seem to have deterred others from showing their interest in "the new way." And when the Bishop uttered his anathemas next Sabbath, there was no faltering on the part of the Protestants, though several young men were driven from their homes, and others suffered in various ways. On the other hand, Mr. Dunmore speaks of thirty new hearers at one of his services; which is certainly a gratifying fact.

An Extraordinary Funeral.

A young man of wealth, who had long been a decided Protestant, died a few days since. He was unmarried, and

lived with an elder brother, who is also wealthy, and a firm adherent to the old Armenian church, as are the other relatives of the deceased. He sent for me repeatedly during his illness; and though his brother opposed at first, he afterward consented to have prayer offered in the house. The day before our friend's death, some of the Armenians exerted themselves to their utmost to turn him from the faith, and persuade him to take the sacrament from their Bishop; but he firmly adhered to the truth. We have some hope that he was a renewed man.

Immediately after his death, the relatives sent to their Bishop for a priest to officiate over the remains. The Bishop replied that the deceased was a Protestant, and he should have nothing to do with him. Our Protestant brethren made the necessary preparation for the funeral, and, the case being referred to the city authorities, it was decided that we should inter the body. The remains were taken to the grave outside of the walls of the city, accompanied by Protestants and a few Armenians.

When we arrived at the place for burial, however, we found a number of persons, men and women, who declared that the funeral should not be conducted by Protestants. We immediately sent the head man of the nation to the Pasha; but, before an officer arrived, a message came from the Bishop to his people, directing them to let us bury the dead. This allayed the storm but partially; and, for the sake of peace, I proposed to the friends of the deceased that they should inter the remains without any religious service there, and we would stand by in silence. But they demanded that we should leave the place. I felt that we had no right to do this in the circumstances; and we proceeded to place the body in the grave, in the midst of a storm of stones and dirt aimed mostly at me, though I was neither terrified nor hurt by them. It was a heart-sickening scene, and such an one as I hope never to behold again.

Our good brother Hohannes, who was thrown into prison for the truth's sake a year ago, was struck by an enraged Armenian several times; and he received some bruises. He went before the chief of the city authorities with witnesses, and entered a complaint; but he was told that he must bring two Armenian witnesses, as the testimony of Protestants would not be received! The same day our head man went to the Pasha to make a statement of the wrongs heaped on the community, including the stoning of myself and others in the streets; but he was sent away without a hearing. He was told that the Protestants were all bad men, and was referred to the officer who seized Stepan and put him in prison. This individual is said to be intemperate; and the Pasha is represented by all as a "bad man," and very unlike his predecessor, who died here last summer. There is some prospect of his early removal from Diarbekr.

The Armenian nation are strong in Diarbekr; and they have a representative in the city council, who gives the weight of his influence to his own nation. As we have received no firman from the Porte, we must suffer patiently till Providence shall turn the current and secure protection for us.

A reprehensive letter from Mosul, addressed by Mr. Rassam to the Pasha of Diarbekr, produced no effect whatever. But representations have been made at Constantinople, which may work a change. Meantime Mr. Dunmore is greatly cheered and encouraged by the firmness of the Protestants.

Progress of the Truth.

Our audience on the Sabbath has averaged more than seventy persons, not including children, since the present year commenced; and I see no reason to anticipate a falling off. The movement is entirely among the Armenians. The truth has taken a strong hold on their minds.

At every meeting we see some new faces, which shows that the leaven is diffusing itself through the general mass. It is manifestly the Lord's work; for man has had but very little to do with it. Since Dr. Smith left the place last spring, the preaching has all been done by two native helpers. Our brother from Aintab was formerly a common laborer, having had nothing more than the ordinary advantages of that city. I am happy to say, however, that he bears his sudden promotion with Christian meekness.

But the progress of the truth, most happily, is not confined to Diarbekr.

There is a very interesting and hopeful state of things in Hinee, an Armenian village twelve hours from us. It is Stepan's native place; and he has labored there, more or less, at different times. Though there are but few decided Protestants, fifteen or twenty would listen to the gospel, if they had a preach-

er there. And as many youth wish to attend a Protestant school, having been taught hitherto by a brother of Stepan in his shop, as he could spare the time. It is certainly desirable that they should have a regular school; but we have no funds for such a purpose. There has been a recent movement at Hinee; and the people have sent to us for a man to go and preach to them. I think the place ought to be occupied immediately by native agency. Unless I am greatly deceived, it is far more promising at present than Mardin or any other place in this region.

And the following statement is of the same encouraging character.

Some two weeks since, a man came from Choonkoosh, a large town eighteen hours from here which has more than three hundred Armenian houses, with a request for a Protestant laborer. We have no means at our command; neither have we such a man as would be desirable for such a place; and we were, therefore, obliged to send him back alone. The truth has found its way thither; and though there are no decided Protestants, it would seem from the representations that the field is open, and the leaven is at work.

Abeih.

ANNUAL REPORT.

MESSRS. WHITING AND CALHOUN have embodied in their report the most important incidents of the year 1851; and though they are not able to speak as encouragingly as they could wish, they may nevertheless thank God and take courage. It is to be hoped that the seed which they are now sowing, will hereafter yield an abundant harvest.

Glance at the Past.

The following statement will show that there has been decided progress in the missionary work, as it has fallen under the eye of the brethren at Abeih.

Since the establishment of this station, eight years since, we have seen great changes. At that time we discerned the first openings for the preaching of the gospel in Hasbeiya and the regions around about. A young man was then teaching a common school in this village, giving no great promise of future usefulness, and apparently uninfluenced and unimpressed by religious truth. Now, however, that young man is preaching with much acceptance in Hasbeiya; and he will soon, in all probability, be formally set apart as pastor of the church. Another young man, a native of Rasheiya, five years ago was a pupil in our infant seminary. He made but little progress in his studies, and remained with us but a short time. Grace has done more for him than we could do; and he is now a catechist and expounder in Ibel, a village in the neighborhood of Hasbeiya.

Of the state of things nearer to Abeih the report is less favorable; and yet something has been accomplished.

We have seen no great movement immediately around us. Upon the Druzes, one large division of this people, we have failed to make any permanent or visible impression. Still we hope that the brethren who have been stationed here, have had some agency in awakening the spirit of inquiry which is manifested in many of the distant villages, and in producing that longing after something better, indications of which we think we can distinctly discern. We trust too that of Abeih itself it will be said, in the great day, "this and that man was born there;" and that it will then appear that the preaching of the gospel, in this comparatively secluded spot, has been made effectual by that same omnipotent Spirit, who manifests his power in the great congregation. We have in mind thirteen or fourteen individuals whose hearts, we trust, have been renewed here or in the immediate vicinity. Most of them are members of the church; and some of them are engaged in direct and useful evangelical labor.

Abeih—The Seminary.

Our Arabic service has been continued during the past year as heretofore, with an average attendance of about forty-five. During the summer months we also had regular preaching in English to an interesting congregation, made up of members of our families, and of individuals, English and American, who take refuge in Abeih during the hot season. Our weekly prayer meeting in Arabic has been regularly kept up, and we think with increasing interest.

The common school at Abeih has been suspended, and the teacher has been transferred to

Beirût, where he is employed in the same way. The school at Bhawarah was suspended for a time, but it was re-opened towards the close of the year, under the charge of a graduate of the seminary, with very encouraging prospects. "This school," the report says, "comes nearer to our idea of what a missionary school should be, than any we have established hitherto."

In speaking of the seminary our brethren say that the first class has one pupil, the second six, the third four, and the fourth eight. These, with one graduate, make the whole number twenty.

The winter term commenced on the 5th of November. A large number applied for admission, a considerable portion of whom we were compelled to reject, as not being sufficiently well prepared. We selected from them a class of eight, who give good promise. Two others made the trial; but one of them, finding himself unable to go on, and the other being warned, as he said, in a dream by the Virgin Mary not to abide with the Franks, left us in a few days. Of the eight who now form the class, three are Druzes, three are of the Greek church, one is a Greek Catholic, and one a Maronite.

The teachers are the same as were reported last year; and both give their employers much satisfaction. Both of them are professedly pious, one having been admitted to the church in April, 1851.

Of the twenty pupils now in the seminary six are Druzes. We cherish the hope that some of them will yet be preachers of the gospel. As already intimated, we have as a mission made but little impression on this singular sect. They have no disposition to frequent our places of worship, while in conversation they usually assent to what we say, whether they apprehend our meaning or not. No spirit of inquiry seems to have been awakened among them.

Some, however, are beginning to feel the importance of educating their children. They intrust them to us, with the full knowledge that we give the religion of the Bible a very prominent place in our instructions. It may be that in this way, as suggested in our last report, an instrumentality will be prepared which will one day prove efficient in introducing the gospel to this hitherto unimpressible people. The young Emir of this sect, whom we have mentioned on former occasions, remains with us, a most diligent and obedient pupil, and an example worthy of imitation for his correct deportment and, as far as we know, good morals. Scarcely one in the school seems more interested in the study of the Scriptures, or lends a more ready ear to thoroughly spiritual instruction.

The Bible—Spiritual State—Influence.

The study of the Bible has the same prominence as heretofore, it being the design of Mr. Calhoun to give the pupils a systematic acquaintance with each book.

Our past experience confirms us in the opinion expressed last year, that this is the surest method of delivering their minds and hearts from the perverting influence of unfounded traditions and absurd superstitions. We are highly gratified with the interest which they manifest in this study; and we have a confident hope that the word of God will secure for itself a place in their creed, which will never give way to the teachings of men. In addition to this daily study of the Scriptures, we spend a considerable portion of the Sabbath in a similar manner, confining ourselves, however, more on that day to purely spiritual instruction.

Of the spiritual condition of the seminary our brethren speak as follows:

"We are not able to speak of any strongly marked religious development. Our weekly prayer meeting is attended by an increasing number of the pupils; and serious attention is given to the preaching on the Sabbath, as also to religious instruction communicated at other times. We sometimes hope that the Lord is carrying on a work of grace in several hearts; and there are some indications that this is the case. The two who were received into the church early in the year, as far as we know, run well. Their conversion, though it was unattended with any extraordinary excitement, seems to have been thorough. They appear desirous of going forward in the divine life, and anxious to secure the salvation of their relatives and others. As they have opportunity, they visit many of the mountain villages, with the sole object, we believe, of doing good.

It is the wish of our brethren to make the seminary more distinctly and exclusively theological; but at present they have not the materials for such an institution as they wish to see at Abeih. Hereafter the case, it is presumed, will be different. And even now the seminary is exerting not a little influence upon the people.

A young man who completed his term of study during the last year, (referred to in the former part of this report as teaching a school in his native village,) came to the seminary four years ago, with no misgivings as to the foundation of his family creed. His mind was gradually opened to receive the truth; and the result is, that most of the members of his family, and a number of his more distant relatives, are now decidedly Protestant in their views. We have no doubt that many of our pupils are exerting a similar influence within the circle of their friends. We think, therefore, that the seminary may be regarded as an important auxiliary in the work of preaching the gospel, and that it may thus be the means of gathering around us a body of youth, who shall, after a suitable preparation, devote their lives to the ministry of the Word.

Nor are we without the hope that some of those now with us will become heralds of the cross. Many of them have good native talents, and are diligently applying themselves to the acquisition of knowledge. They are convinced, moreover, that the Bible is the only sure foundation; and some of them are, we trust, beginning to feel their personal need of the religion of the gospel.

Beirut.

ANNUAL REPORT.

After an appropriate reference to the transfer of Messrs. Thomson and Williams, with their families, to other stations, and after mentioning the arrival of Miss Whittlesey to take charge of the female boarding-school, the brethren at Beirût briefly review the different branches of their work. They first speak of the educational department.

Schools—The Press.

The school at Kefr Sheema, on the plain of Beirût, is represented as prosperous, having an average attendance of thirty pupils. "Some who were in this school in former years, still feel the influence of their old teacher," and "are among the professing Protestants of the place."

The primary school at Beirût has two departments, both being under the supervision of a church member, and each having about twenty-five pupils on an average. "The whole influence of this school, moral, religious and educational, is believed to be good."

The girls' boarding-school has nineteen pupils. Five completed the prescribed course of study last fall, having learned to read and write in English and Arabic, and having studied arithmetic, history, geography, astronomy, the Assembly's Catechism, with proofs in Arabic, and a Scripture catechism published by the American Sunday School Union. Four of this class are expected to make themselves useful in teaching. All in the school have received daily instruction in the Bible; and it is hoped that "the Word has not been taught in vain." A new class of four was admitted in the autumn, three of whom have sisters among the older pupils. Such is the popularity of the school that more girls are offered than can be taken. "The education of females," the report says, "is felt more and more, by the natives as well as ourselves, to be a great want of the land."

No important change has occurred in the printing department. An edition of Alexander's Evidences has been issued at the expense of the American Tract Society, which "appears to be very acceptable to a certain class of the community." A small tract on the duties of children has been printed at the expense of the native church. Two works were on hand at the close of 1851, namely, Mr. Calhoun's Companion to the Bible, and Dr. Van Dyck's Geography. The whole number of pages printed has been 1,285,680.

Mr. Smith has reached Numbers xxi. in his translation of the Scriptures. A small edition of Genesis has been printed for the examination of scholars; and so far as reports have been received, the work appears to meet with general approbation.

Preaching Services—Bible Class.

Our brethren are accustomed to preach once in English and once in Arabic each Sabbath. The number of attendants on the former service has diminished somewhat during the year; but there has been "cheering evidence of the presence of God's Spirit." One Arabic service is generally conducted by the native brethren. The following extract from the report will show what encouragement the mission find in this branch of their efforts.

As stated in our last year's report, a number of our hearers are young men. With some of them we are not personally acquainted; and almost every Sabbath we see some new faces. The respectful attention with which the word of God is listened to by most who come to our meetings, is highly encouraging. We have, it is true, but a small company compared with the multitudes that fill many of the churches in America; but a more serious and wakeful congregation is rarely seen, unless in times of

special interest. And it is not an unimportant circumstance, that this congregation embraces some of the most intelligent young men in Beirut. With devout gratitude we add, that we have reason to think that our preaching has not been in vain. A more than ordinary solemnity has of late pervaded our meetings; some minds have been awakened to inquire with special concern respecting the way of salvation; and a few, we trust, have been led by the Spirit of the Lord to him who is the way, the truth, and the life. On the whole, the appearance of our congregation, and, indeed, the entire aspect of our work in Beirut and its vicinity, have never been so interesting and encouraging, as at the present time.

In this connection the report describes another exercise, which promises to exert a happy influence.

A Bible class was commenced by Mr. Smith, soon after his return from the mountain in the autumn, which was intended primarily for the young men and boys employed in the printing establishment. But as others were desirous to attend, they were invited to do so; and thus the class has increased gradually, until it numbers about thirty. It is held an hour before the afternoon service, as is the Sabbath school; and at the ringing of the bell all go to the chapel to hear the sermon. Most of the members of the Bible class are young men of the city, in no way connected with the mission. The interest which they show in the study of the Scriptures, is very gratifying.

Kefr Sheema—Bhamdûn.

The report next describes the missionary labor performed in other places.

A regular preaching service has been commenced at Kefr Sheema, at the earnest request of Protestant friends residing in that village. The service is held at the house of our school-master, a worthy member of the evangelical church at Beirût. The congregation already amounts to about twenty; and there are indications that a spirit of inquiry is abroad in the place. Fourteen males from this village have given in their names to the government as Protestants.

Some of the mission families are accustomed to spend the hot months at Bhamdûn; and they find increasing encouragement in their efforts to make known the doctrines of the cross.

There was a regular preaching service at Bhamdûn every Sabbath last summer; and the congregation averaged more than sixty, nearly half of whom were females. The attention given to the Word was uniformly good. There was also a promising Bible class, attended by ten or fifteen young men, who showed much interest and zeal in studying the scriptures; and some of them may be called serious inquirers. An expository exercise, accompanied with prayer, was held every evening, as in former years, at which some of the neighbors were always present.

A native girl in the village, who had been taught in former years by Mrs. De Forest, was employed last summer to teach a female school; and she succeeded beyond our expectations. One of the missionary ladies was accustomed to spend a portion of each morning in the school, exercising a general supervision over it. It was orderly and well conducted, embracing from twenty to thirty bright little girls, who were taught reading, sewing and knitting. Nearly all of them were gathered into a Sunday school every Sabbath for religious instruction, whence they accompanied their teacher to the public service. The day school is continued during the present winter.

To all these efforts no opposition was made, so far as we know, through the whole summer. Some of the people became much interested in the gospel; and towards the close of the season there appeared to be a few cases of special seriousness. Two men, concerning whose piety we have long had some hope, now stand propounded for admission to the church. One of them teaches a small school of boys.

When the time came for our return to Beirût in the autumn, it was painful to leave these people without the means of grace. They presented a united and written request that we would provide for their spiritual wants during the winter. But we can only send one of our native brethren occasionally to visit and preach to them.

A few years ago there were but six or seven Protestants in Bhamdûn. Now there are forty-five who have forwarded their names to the government as such; and among them is the son of a Greek priest, a son of the other Greek priest, a promising lad, being in the seminary at Abeih.

Bhawarah—Ain Tehalta—Church.

At Bhawarah, about an hour's ride from Bhamdûn, regular preaching was kept up during the summer, as in the previous year, the congregation consisting of from twenty to thirty persons. A few individuals showed considerable interest in religious truth, and sought admission to the church.

A pious graduate of the seminary, a native of Bhawarah, is employed by the mountain station to teach in this village. The brethren at Abeih refer to his school in their report.

Some of the inhabitants in Ain Tehalta frequently called upon the brethren at Bhamdûn during the past summer. They are partly Druzes, and partly nominal Christians of the papal Greek sect. One of the latter, the most influential man among them, was found to be much enlightened, and thoroughly Protestant in his views. Through his influence most of his neighbors of the same sect have similar opinions. Eighteen have already enrolled themselves as Protestants. The Abeih station will probably soon establish a school in this village; and if we had the necessary force, we might undoubtedly preach to a regular congregation at once.

The church at Beirût has twenty-six members, five having been admitted to its privileges in 1851.

About one half of the persons composing our little church are engaged in employments tending directly to the furtherance of the gospel in this land; while of the remaining half it can be said, we trust, that although they come many degrees short of perfection, their lives are in the main exemplary; and that the most of them, compared with the mass of wickedness and formalism around them, are really lights in the midst of a dark and crooked generation. Some of those who have no business connection with the mission, are among our most zealous and efficient helpers in every good work.

The deacons and elders are men of exemplary prudence and Christian zeal, ready to co-operate with the pastor in efforts for the edification of the church, and to aid the other members of the mission in evangelical labors, as they have opportunity.

A weekly expository lecture is sustained for the benefit of the communicants; and there are two weekly prayer-meetings, one for males and the other for females. A commendable interest is felt in the monthly concert; and there is a willingness to contribute for the spread of the gospel.

Ahmednuggur.

REPORT OF THE AHMEDGUGGUR STATION.

The Church—Schools.

THIS report has been drawn up by Mr. Wilder, the sole missionary at Ahmednuggur since Mr. Burgess removed to Satara. The church at Ahmednuggur has sixty-three members, only one having been admitted to its privileges on profession during 1851. There are also forty-five communicants at the out-stations; so that the total in connection with this station is one hundred and eight.

Important changes have been made in the educational system at Ahmednuggur. All the boarding schools, except the seminary, were discontinued in September, together with such of the boys' free schools, nine in number, as were under the care of heathen teachers. All the girls' free schools are in operation, however; and "Miss Farrar has continued her persevering and praiseworthy efforts, as in former years, and with much the same results." The average attendance in the three girls' schools has been sixty-eight; and their proficiency is reported as "commendable." And it should also be stated that when the three boarding schools were discontinued, parochial day schools, taught by Christians, took their place. The number in each at the close of the year was thirty.

The seminary has from the first embraced many pupils from the higher castes. It was because of the difficulty of bringing such persons under the influence of the mission, that it was originally made a boarding school. And this difficulty has been felt to such an extent, that heretofore a change has not been thought practicable. And even now we fully expected that many of the pupils would leave. But the school had in a measure become prepared for the change by a gradual diminution, for four or five years past, both of the allowance for board, and of the number who received it; so that, to our surprise, more scholars have entered since the change than have left on account of it. The only inducement for those of good caste to remain under our influence is a thorough course of vernacular instruction, together with a daily lesson in English. The number of pupils at the close of the year was fifty-three.

The religious interest in this seminary has been such, during a part of the year, as to encourage the hope that the convictions of several young men will prove deep and genuine, and ultimately result in a public profession of their faith in Christ. One of them, indeed, has made such a profession since the close of the year; and another, the son of Christian parents, was received into the church at Bhingar in November.

Village Congregations—Tours—Assistants.

In the following extract Mr. Wilder describes an important movement. The friends of missions will look with deep interest on the progress of this experiment.

An attempt has been made to organize village congregations, on the basis of a pledge requiring the subscribers to forsake idolatry, keep the Sabbath, listen to Christian instruction, and try to walk in accordance with it. This pledge is made the condition of a school, to be taught by a Christian, for the education of the children of such as would subscribe and keep it. Our first efforts to obtain such congregations proved a failure; and we began to fear that the time had not yet arrived for such a measure. But persevering efforts have proved successful, and a beginning has been effected. Six congregations have been organized on the basis of this pledge.

Our success awakened much opposition, as was to be expected. Strenuous efforts were made to detach some of these congregations from us, as soon as it became known that they had subscribed the pledge. In one instance a large congregation of thirty-four families has been so far affected by the persuasions and threats of the enemy, that they have hesitated and wavered in their resolution to keep the pledge. As a consequence of this, they have not been furnished with a school; nor are they reported as a congregation.

In describing the tours performed among the villages, Mr. Wilder says:

One brother has spent between three and four months in traveling from village to village at all seasons, declaring the Word, and circulating tracts and portions of Scripture among the people. The demand for books and tracts is yearly increasing, as the Hindoo mind becomes more aroused; and it is an encouraging fact, that the proportion of works sold is constantly increasing.

The report closes with a notice of the labors of the native preachers and assistants.

Hurripunt has resided at Ahmednuggur, occasionally preaching on the Sabbath and Wednesday afternoons, conducting week-day meetings, and superintending the boys' free schools. He has spent some two months on preaching tours. Ramkrishnapunt has remained at Newase, performing the necessary labor at that out-station, and visiting Wudaly for the Sabbath once or twice each month. His services are becoming more and more valuable; and his apparent interest in them is increasing. He has spent some two months during the year on preaching tours.

The four assistants who live in Ahmednuggur, have been employed as heretofore. One of them remains constantly in the city; and he has many opportunities for communicating the truth, at home and elsewhere. The other three are engaged in the same way during part of the time; but they make frequent tours in the surrounding country.

Khundoba is still at Wudaly; and he is represented as active in his duties.

Amoy.

LETTER FROM MR. TALMAGE, JANUARY 22, 1852.

The mission at Amoy has been more successful than any other mission of the Board in China; and its prospects for coming years are eminently cheering. Still it is manifest that there is some danger of our losing the promised harvest, for want of an adequate missionary force. Our two brethren in that field have a burden upon them which is clearly beyond their strength; and we ought not to expect them to bear it alone. It is hoped, therefore, that the reader will peruse this communication with the following question in his mind: "What do the exigencies of the Amoy mission require?"

Plans and Labors.

At the commencement of the year we had two houses open for the public preaching of the Word. Our regular services in each were two sermons on every Lord's day. On the afternoon of Tuesday and Thursday, Mr. Doty held Bible classes in the church. On Friday evening he held a meeting, for prayer

and conference, with the native members of our church and with inquirers at his own house. On Wednesday afternoon the female members of the church, and some female inquirers, met with Mrs. Doty for prayer and instruction. We had other and more informal services almost every day in the week, conducted by ourselves or by the native Christians. In August last another meeting for Chinese females was established at my house.

It will be seen, therefore, that our brethren have enlarged their operations. And they are able to speak of their meetings as usually well attended. The Sabbath congregation in the church edifice has assumed a permanent character. A considerable number are regular hearers; and while they are in the church, they have much the appearance of a Christian assembly in a Christian land. "The audience in the chapel connected with my house," Mr. Talmage says, "has been much more irregular. It will be borne in mind that it is only a little more than a year since we commenced missionary labor in this part of the city. Sometimes only a very few are present; and then again the house is quite well filled. With but few exceptions, all may be styled transient hearers."

We regard our Bible class exercises as very interesting and very important. They were commenced by Mr. Abeel; and they have been continued ever since. For some time the brethren of the London Missionary Society and the missionaries of our Board alternately officiated. But some three years ago we became two bands. Tuesday afternoon is devoted to the New Testament, and Thursday afternoon to the Old. Our class finished the New Testament December 30, the last meeting in the year. Bible classes are always particularly desirable among recent converts from heathenism; but they are doubtless even more important among native converts in China, especially at Amoy, than at most other missionary stations. We have the Bible translated into the Chinese language, but not into the language spoken by our people. The written language is entirely unintelligible to the great majority of the Chinese of this region; and by a comparatively small part of the remainder it is only imperfectly understood.

As early as December, 1850, we spoke of an experiment which we were making, in the hope of giving to this people, by the use of the Roman alphabet, a literature in their spoken language. This experiment promises well; but it necessarily advances very slowly. We have no printing press at Amoy; and at Canton and Hong-kong, where they have printing presses, there is no one thoroughly acquainted with the Amoy dialect to correct the proof-sheets. Besides this, we have so much other urgent work on our hands, that we have but little time for the preparation of books. The only part of the Bible yet printed in the Amoy colloquial is a small tract, called the History of Joseph. This was printed by Mr. Williams of Canton. In consequence of his general knowledge of the Chinese language, he has been able to give it to us with very few typographical errors, much fewer than we had any reason to expect. The Gospel of John is now nearly ready for the press; and Mr. Williams has kindly offered to print this and other parts of the Scriptures for us.

Mr. Doty feels a deep interest in his meeting for prayer and conference on Friday evening; and the meeting for females at the house of Mr. Talmage has exceeded his anticipations.

About the time I commenced the women's meeting, I made another effort to extend our influence by going into the streets towards evening, and selecting eligible situations for preaching to those who would assemble. In this manner I often had opportunities to publish the glad tidings more widely than we can in our houses of worship; and I had much encouragement in this work. If we had the physical strength, we might preach thus day after day, from morning to night, and find multitudes ready to listen. Our continual temptation is to go beyond our ability; but we are soon reminded that we are but flesh and blood. Indeed, I was permitted to continue this work but a short time, before I was attacked with fever; and I have not been able to resume it since. Mr. Burns, one of the missionaries of the English Presbyterian Church, is now performing this kind of labor; and he seems to be much encouraged. He is usually accompanied and assisted by one or more of the members of our church. Of one of these members we have frequently spoken in our letters. He spends the first of the day in laboring to sustain himself and family, but devotes much of the afternoon to the work of the Lord.

Baptisms—Inquirers.

Our brethren, it will be seen, have not labored

in vain. The Spirit of the Lord has given them some proofs of his presence and grace.

We have been permitted to receive into the church during the past year ten persons by profession. Of the baptism of three of these, and of the death of one, mention was made in our July letter. On the last Sabbath of November we baptized five more, and on the first Sabbath of December two.

Most of the ten have been called to experience severe trials. One of them was gaining a bare living from the profits of a small shop, in which he sold paper and candles, &c., to be used in idolatrous worship. As he became acquainted with the gospel, he soon found that his business was opposed to the doctrines of Christianity. A hard contest ensued; but the power of the gospel finally triumphed. He gave up his business, and with it his only expectation of making a livelihood; and for some months he had no prospect before him and his family but beggary and starvation, except such as a hope in God afforded.

Another held a small office under the government, the duties of which were inconsistent with obedience to the gospel, but the perquisites of which were his only means of sustaining his family, including an aged father. The conflict seemed still more fearful in this case, and lasted much longer. We hoped that the truth had taken deep root in him; but we began to tremble for the result. Still the love of Christ, as we trust, finally gained the victory. He gave up his office, gave up his living, gave up the world, that he might secure the salvation of his soul, and confess Christ before men. And it was so with most of the others. They were called to sacrifice their worldly prospects in order to embrace the gospel.

Christians in the United States, Mr. Talmage thinks, hardly know what it is to take up the cross and follow Christ.

In our July letter three inquirers were mentioned, in whom we felt a peculiar interest. The first kept a small shop for the sale of gilt paper and other articles used in idolatrous worship; the second was employed in a lime-burning establishment; the third was a Boodhist priest. The first and second were baptized in November. The Boodhist priest is still a frequent attendant on our services; but his mind continues dark. His deeper knowledge of superstitious rites renders it more difficult for him to comprehend the simple doctrines of a spiritual religion. He professes to have given up all idolatrous ceremonies; but he still resides at the temple; and he has no means of subsistence if he leaves it. Having been a priest for a long time, he is unfit for labor or for business. Poor man! Nothing but almighty grace can rescue him. It would seem that he must look starvation in the face, and make up his mind to suffer it, if it be the Lord's will, before he can throw off the fetters by which Satan has bound him.

The Field open — Help needed.

The subjoined extracts are respectfully commended to the denomination with which Messrs. Doty and Talmage are connected. These brethren evidently need an immediate re-inforcement. Who will go?

This field, from the first so widely open and so inviting to the Christian laborer, still continues to open wider and become more inviting. Though the number of missionaries should be increased many fold, each might find abundant opportunity to preach the gospel to the utmost of his ability; and none need build on another man's foundation. It seems strange and unaccountable to us, that so great and increasing a demand for laborers in this field is not responded to by our church. We know not how it can continue unheeded, without great detriment to the cause, if not criminality on the part of those who might come to our assistance. We did design to enlarge our operations during the past year, far beyond what has been done. In the many villages on the island of Amoy, and the many large towns and villages on the main land near us which are accessible, almost nothing has been done to publish the gospel. We did hope that, during the winter months at least, many of these places might be regularly visited, say once or twice a month, but instead of carrying out this plan, we have even been compelled for more than a month to contract our operations.

From the fever, which I have already mentioned, I recovered in a few weeks; but not so as to resume all my labors. I suppose my health is not now so firm as it was before my sickness. Early in December, in consequence of speaking much while laboring under a severe cold, my throat became sore. This has compelled me, in accordance with the

direction of physicians, to give up for the present all public speaking. My chapel is closed. The meeting for women at my house, in which we felt so much interest, and which promised so much good, has been suspended. Every week some of these heathen women have come for religious instruction; but I have been compelled to send them away empty. Even inquirers have asked for counsel, and I have been sometimes compelled to dismiss them without the instruction which they needed. The only Chinese service which I have been able to continue, is one for the reading and exposition of the Scriptures and for prayer every morning; and at this I have done little else than oversee, leaving the Scriptures unexpounded, and calling on the converts to lead in prayer.

Nor is this all. Mr. Doty's health has been altogether inadequate to the amount of labor required of him; and hopeful plans have been necessarily neglected. The friends of this mission will be glad to know, however, that Mr. Talmage wrote on the 26th of January that his and Mr. Doty's health were both improving.

Other Reasons for more Laborers.

In this deficiency of laborers from America, our brethren are greatly comforted by the conduct of their church members, and by the prospect that some of them will become valuable assistants. Indeed, they are such already; but the time would seem to be near when they can be employed to much better advantage. But where are the men to wield this agency?

The city of Chiang-chiu, about thirty-five miles to the west of Amoy, has often been mentioned in our letters. If missionaries were permitted to reside there, it would be in many respects a more eligible post than Amoy. It is a larger city; it is in the midst of a more populous and fertile region; and it doubtless exerts a wider influence over the surrounding country. Even though we were strong-handed enough, there might be some objections at present to making that city a missionary station. But we might make it an out-station. We might send two of the native brethren to reside there as colporters; and one of us could go thither as often as our labors at Amoy and physical strength would permit, and spend some days in preaching to the people. By this plan we might be able also, at frequent and stated intervals, to visit the large towns between Chiang-chiu and Amoy.

Another argument for additional assistance worthy of the most prayerful consideration, is presented in the following extract:

When Amoy was first occupied as a station, there was but little foreign commerce. There has been since, however, a continual increase; during the last two years the advance has been very rapid. The influence of Amoy over the surrounding country must also be increasing. The efforts of the churches should at least keep pace with the progress of commerce, especially when we consider that there is so much in it which tends directly to subvert the little morality and virtue which now exist among this people.

We have in previous letters spoken of the moral devastation caused by the traffic in opium. This drug is used to a fearful extent by all classes of the people. Until the Chinese shall be furnished with the gospel, the last hope, even for the present civilization of the country, seems to rest with the literary class. But opium-smoking has become so nearly universal among the educated, that it is difficult for us to find teachers who are not addicted to it. What a fearful account will many, bearing the Christian name, be obliged to render for their connection with this wicked traffic! But there are other evils growing out of commercial intercourse, which sometimes make us blush, even before the heathen, for the credit of Christian nations. It is a melancholy fact, that so many of those who are engaged in foreign traffic, when they go among the heathen, throw off all moral restraint, and sometimes descend to the lowest depths of licentiousness. We may not relate what we are sometimes compelled to behold in this respect. But we would urge upon the Christian churches, as a defence against the evils which are rushing in upon the heathen in consequence of their intercourse with Christian nations, that the effort to publish the gospel should at least keep pace with the increase of that intercourse. One great reason why we have such advantages over those who are laboring at Canton, is that the gospel and foreign commerce are coeval at Amoy.

Mr. Talmage thinks that the present exclusive policy of the Chinese government can not be maintained much longer. In case of a change, however, Chiang-chiu will become a more important place than Amoy. Hence it would seem to be very desirable that the plans of the mission should be turned in that direction.

Miscellanies.

MISSIONARY RESULTS IN INDIA.

A RECENT number of the Calcutta Review contains a very able and instructive article on "the results of missionary labor in India." The subjoined extracts will exhibit some of these results.

Missions of the Portuguese, the Jesuits and the Dutch.

Attempts to christianize India, in whole or in part, have been repeatedly made during a period of more than three hundred years; and four distinct plans of operation have been adopted for accomplishing that end.

The Portuguese, backed by King John, and led on by their fighting priests, endeavored to compel the people of Ceylon and South India to receive their faith by bloody massacres, cruel persecutions, imprisonments and fines. We read of no sermons preached, no distribution of the Bible effected by them; but we find that they "demolished, burnt and rooted out" the "pagan temples," sought to abolish the heathen sports, and "severely punished" obstinate recusants. The Jesuits, in the same part of the country, endeavored to accomplish the same end more thoroughly by a persevering system of the most stupendous frauds ever committed under the sun. They pretended to be brahmins of the highest caste; they dressed like Sanyasis (holy men); adapted their manners, dress and food to those of the heathen; forged a Veda; denied that they were Europeans; and, to support their character, resorted to the most unblushing lies during a period of many years.

The Dutch government next entered the field; and, in addition to setting before the heathen the same example of dishonesty, covetousness, falsehood, licentiousness, cruelty and intolerance, which they had seen in their predecessors the Portuguese, they sought to bribe the Singhalese to adopt Dutch Presbyterianism by the offer of places and situations, and to terrify them into it by refusing all government employ, and even the farming of land, to all who were not baptized, and had not signed the Helvetic confession of faith. Each of these three plans acquired thousands upon thousands of nominal converts, but nothing more. Neither cruelty nor fraud, nor appeals to self interest, laid the foundation of a sincere and permanent Christian community. It naturally followed, therefore, that these thousands of converts returned to the heathenism of their fathers, as soon as the efficient cause of their profession was withdrawn.

In 1802 there were 136,000 Tamil Christians in Jaffna: but in 1806, after the English conquest, Christianity was "extinct." Of the 340,000 in the Singhalese district in 1801, more than half had relapsed into Boodhism by 1810, and others were fast going. The Roman Catholics of South India, the descendants of the Jesuits' converts, and numbering some 40,000, are at this day scarcely distinguishable from the heathen. Their ceremonies are, to a great extent, the same; the names only of their deities differ. Such are the results of the early attempts to convert the natives of Hindoostan; attempts, of which two were made, not by the teachers of Christianity, but by the governments of Europe.

Danish Mission.

Another series of efforts began with the labors of the Tranquebar missionaries, in 1706. In that year Ziegenbalg and Plutscho, the well known founders of that useful mission, entered on the work of preaching the gospel in the vernacular tongue; and for more than a century did they and their successors continue to carry it on. Until a few years ago, little was known of the extent and character of their work, of the stations they had founded, the missionaries who had labored, the incidents which had happened, and the results by which their labors had been followed. A recent work, however, has brought the subject prominently to light, and has enabled the Christian church to see on what an advantageous ground the work of missions was placed in South India during the last century. But that mission was almost entirely a continental one. Begun by the King of Denmark, it was supplied almost entirely in men, and subsequently in money also, from the evangelical church and university of Halle, sustained by Augustus Herman Francke, and his illustrious successors. The light which God had kindled in that Prussian town, sent its rays far into Southern India. So long as it continued steady, the mission stations prospered greatly; but when it faded, and at last expired, the missions languished and expired too. During the last century, more than fifty missionaries arrived in India in connection with the Tranquebar mission.

British and American Societies.

The modern era of missions in India begins with the founding of the Serampore Baptist mission in 1799. The continental Christians had retired from the work; but the churches of England and America had awoke to their duty, and were seeking to fulfil it. Within a few years stations were established in Calcutta, Madras and Bombay, and began to push outward into all the presidencies of Hindoostan. The beginnings were slow but sure. One society,

then another, one missionary, and then another, landed on the coast, and took up their posts on the great battle-field of idolatry. The London Missionary Society sent missionaries to Chinsurah, to Travancore, to Madras, Vizagapatam and Bellary, to Surat, and lastly to Ceylon. The American Board, after some opposition from the government, occupied Bombay. The Church Missionary Society entered first on the old missions at Madras, Tranquebar and Palamcottah, but soon began an altogether new field among the Syrian Christians in West Travancore. They planted a station at Agra, far in the north-west, and maintained the agency which Corrie had employed at Chunar. A native preacher began the work at Meerut, while two missionaries were stationed in Calcutta. The Baptist Missionary Society soon occupied Jessore, Chittagong, Dinagepore, and other places; and also began its mission in Ceylon. In the latter island the Wesleyans speedily followed them; and to them succeeded the missionaries of the American Board.

Agency and Results.

Steadily advancing in their efforts, in the year 1830, after a lapse of twenty-five years from the entry of most societies into India, the missionary agencies stood thus:—There were laboring in India and Ceylon, 10 missionary societies, including the great societies of England and the American Board; the missionaries were 147 in number, and their stations were 106, scattered over all parts of the country. Since then, however, the interest felt by European and American Christians in the conversion of this country has greatly increased; and renewed exertions to secure it have been put forth with vigor. The discussions concerning the Suttee, the removal of old restrictions by the last charter, the publication of numerous works on Indian missions, and the appeals made to Christian churches, have shown that India is one of the noblest fields where missionary labor may be carried on. The result is, that during the last twenty years those churches have nearly trebled the agency previously employed, have greatly enlarged the sphere of their operations, and are beginning to reap the most substantial fruits.

At the close of 1850, fifty years after the modern English and American societies had begun their labors in Hindoostan, and thirty years since they have been carried on in full efficiency, the stations at which the gospel is preached in India and Ceylon, are 260 in number, and engage the services of 403 missionaries, belonging to 22 missionary societies. Of these missionaries, 22 are ordained natives. Assisted by 551 native preachers, they proclaim the word of God in the bazars and markets, not only at their several stations, but in the districts around them. They have thus spread far and wide the doctrines of Christianity, and have made a considerable impression even upon the unconverted population. They have founded 309 native churches, containing 17,356 members, or communicants, of whom 5,000 were admitted on the evidence of their being converted. These church members form the nucleus of a native community, comprising 103,000 individuals, who regularly enjoy the blessings of Bible instruction, both for young and old. The efforts of missionaries in the cause of education are now directed to 1,345 day-schools, in which 83,700 boys are instructed through the medium of their own vernacular language; to 73 boarding schools, containing 1,992 boys, chiefly Christian, who reside upon the missionaries' premises, and are trained up under their eye; and to 128 day-schools, with 14,000 boys and students, receiving a sound scriptural education through the medium of the English language. Their efforts in female education embrace 354 day-schools, with 11,500 girls; and 91 boarding schools, with 2,450 girls, taught almost exclusively in the vernacular languages. The Bible has been wholly translated into ten languages, and the New Testament into five, not reckoning the Serampore versions. In these ten languages, a considerable Christian literature has been produced, and also from twenty to fifty tracts, suitable for distribution among the Hindoo and Mussulman population. Missionaries have also established and now maintain 25 printing establishments. While preaching the gospel regularly in the numerous tongues of India, missionaries maintain English services in 59 chapels for the edification of our own countrymen.

Expenditure.

The total cost of all these missions, including all items of expenditure, amounted in 1850 to £187,000. The items included are the salaries of missionaries, the expenses of missionary journeys, the expenses of native preachers, of schools, and of the circulation of Christian books. Of the whole sum, £153,460 were drawn from Europe and America; and the munificent sum of £33,540 was contributed by Christians in this country. It is surely a remarkable fact that while the East India Company, with an annual revenue of twenty millions, has expended so little for the physical improvement of their great empire, for roads and bridges, and the acceleration of safe and rapid communication, the Christians of Europe, America and Hindoostan are found devoting of their own accord the sum of more than eighteen lacks of rupees to the spiritual interests of the Hindoos; a sum not drawn from government resources, but made up of the free-will offerings of Christians of all denominations.

Extension of the Duration of Missionary Life.

A careful examination of the different periods during which these missionaries have labored in India, will at once explode a fallacy, widely circulated among the

friends of missions, in relation to the length of missionary service. It is generally believed that in this country, owing to the deadly climate, the average duration of missionary life is seven years; and many have come out as missionaries under the idea that they would be certain to meet with a premature death. But this is a great mistake. From a careful induction of the lives or services of two hundred and fifty missionaries, we have found that hitherto the average duration of missionary labor in India has been sixteen years and nine months each. It was doubtless much less at first; and numerous cases can be adduced in which young missionaries were cut off after a very short term of labor. But a better knowledge of the climate and of the precautions to be used against it, the use of airy dwelling-houses and light dress, with other circumstances, have tended very much to reduce the influence of the climate, and preserve health; so that the average duration of life and labor is improving every year. As an illustration of this fact we may state that, out of the one hundred and forty-seven missionaries laboring in India and Ceylon in 1830, fifty (we can give their names) are still laboring in health and usefulness; while of the ninety-seven others who have since died or retired, twenty labored more than twenty years each. Several living missionaries have been in India more than thirty years. It is a remarkable fact, that the average missionary life of forty-seven of the Tranquebar missionaries, last century, was twenty-two years each.

DISCOVERIES IN SOUTH AFRICA.

In the hope of preaching Christ where he was not known, Rev. Mr. Livingston, a missionary of the London Missionary Society, proceeded in the summer of 1849 from Kolobeng, the most northerly station in Southern Africa, to the regions which lay to the north-west. During this journey he discovered Lake Ngami and several large rivers. In the spring of 1850, accompanied by his family, he attempted to extend his discoveries in the same direction; but on reaching the lake, he found his progress arrested by the prevalence of marsh fever and the annoyance of a venemous insect. Early in 1851 he commenced a third expedition, in which he was more successful. This appears in part from the following extract, written on the banks of the River Zouga under date of October 1.

We left our old route at Nahokotsa, and proceeded nearly due north, crossing the bed of the Zouga and certain salt pans, remarkable for their extent. One, called Ntwétive, was about fifteen miles broad, and probably one hundred long. Beyond these we passed through a hard flat country, covered with mopane trees, and containing a great number of springs in limestone rock. A considerable number of bushmen live in the vicinity, and they seem to have abundance of food. Leaving this district of springs, and guided by a bushman, we crossed an excessively dry and difficult tract of country, and struck a small river, called Mabali. Visiting a party of bushmen, and another of Banajoa, we after some days reached the Chobe, in 18° 20′ S., the river on which Sebitoane lived. The *tsetse* (a venemous insect) abounded on the southern bank; and, as the depth is from twelve to fifteen feet, we could not cross with the wagons. The cattle were accordingly taken over to an island; and Mr. Oswell and I proceeded about thirty miles down the river in a canoe. It was propelled by five superior rowers; and to us, who are accustomed to bullock wagons, the speed seemed like that of boat-races at home.

Sebitoane received us kindly, and offered to replace our cattle, which were all believed to have been bitten by tsetse. He returned to the wagons with us, and subsequently fell sick, and, to our great sorrow, died. He formed one of the party of Mantatees, repulsed by the Griquas at old Lattakoo, and since then he has almost constantly been fighting. He several times lost all his cattle; but, being a man of great ability, managed to keep his people together, and ended his days richer in cattle, and with many more people under his sway, than any other chief we know in Africa. A doctor who attended him, interrupted with rudeness, when I attempted to speak about death; and his people took him away from the island when not far from his end. Mr. Oswell and I went over to condole with his people soon after the news of his death came, and they seemed to take our remarks thankfully. We remained two months with them. They are by far the most savage race of people we have seen; but they treated us with uniform kindness, and would have been delighted, had we been able to remain with them permanently. Such was my intention when I left Kolobeng; and having understood that there were high lands in that region, to avoid the loss of time which would occur in returning for my family, I resolved that they should accompany me. The deep rivers among which they now live, are a defence to them against the Matibele. To have removed them to the high lands would have been rendering them defenceless; and the country itself was so totally different from anything I could have anticipated, I felt convinced that two years alone in it are required for the successful commencement of a mission. It is for hundreds of miles intersected with numerous rivers, and branches of rivers coming out of these and returning into them again. These are flanked with large reedy, boggy tracts of country. Where trees abound, if not on an island, the tsetse exists; indeed, we seem to have reached the limits of wagon traveling.

We proceeded on horseback, about one hundred miles farther than the place where

the wagons stood, to see the Sesheke, or river of the Borotse. It is from three hundred to five hundred yards broad, and at the end of a remarkably dry season had a very large volume of water in it. The waves lifted the canoes and made them roll beautifully, and brought back old scenes to my remembrance. The town of Sesheke is on the opposite shore. The river itself, as near as we could ascertain by both instruments, is 17° 28′ South. It overflows the country periodically for fifteen miles out, contains a waterfall, called Moriatunya (smoke-sounds), the spray of which can be seen ten or fifteen miles off. The river of the Bashukolompo is about eighty yards wide, and when it falls into the Sesheke it is called Zambesi. There are numerous rivers reported to connect the two; and all along the rivers there exists a dense population of a strong black race. That country abounds in corn and honey; and they show much more ingenuity in iron work, basket work, and pottery, than any of the people south of them.

That which claims particular attention, is the fact that the slave trade only began in this region during 1850. A party of people from the west, called Mambari, came to Sebitoane, bearing a large quantity of English printed and striped cotton clothing, red, green, and blue baize, of English manufacture, and with these brought from the different towns about two hundred boys. They had chains and rivets in abundance, and invited the people of Sebitoane to go on a marauding expedition against the Bashukolompo, by saying, "You may take all the cattle; we will only take the prisoners." On that expedition they met with some Portuguese; and these gave them three English guns, receiving in return at least thirty slaves. The Portugese promised to return during this winter. The people confessed that they felt a repugnance to the traffic, but they (the Mambari and Portuguese) refused cattle for their clothing and guns. It seems to me that English manufactures might come up the Zambesi during the months of June, July, August or September by the hands of Englishmen, and for legitimate purposes, as well as by these slave dealers for their unlawful ends. There is no danger from fever, if people come after May, and leave before September. The government might supply information to traders on the coast. I shall write you fully on this subject, as also on another of equal importance, but at which I can only now hint.

You will see by the accompanying sketch what an immense region God has in his providence opened up. If we can enter in and form a settlement, we shall be able in the course of a very few years to put a stop to the slave trade in that quarter. It is probable that the mere supply of English manufactures in Sebitoane's part will effect this; for they did not like it, and promised to abstain. I think it will be impossible to make a fair commencement, unless I can secure two years devoid of family cares. I shall be obliged to go southward, perhaps to the Cape, in order to have my uvula excised, and my arm mended. It has occurred to me that, as we must send our children to England soon, it would be no great additional expense to send them now along with their mother. This arrangement would enable me to proceed alone, and devote about two or perhaps three years to this new region; but I must beg your sanction; and, if you please, let it be given or withheld as soon as you conveniently can, so that it may meet me at the Cape. To orphanize my children will be like tearing out my bowels; but when I can find time to write you fully, you will perceive it is the only way, except giving up the region altogether.

American Board of Commissioners for Foreign Missions.

Recent Intelligence.

SATARA.—Mr. and Mrs. Burgess joined Mr. Wood at Satara, December 2, having left Ahmednuggur November 21. Mr. Burgess says, under date of February 14, "I find the mission in full as interesting a state as I anticipated. The schools both for boys and girls are quite promising. Mrs. Burgess thinks she has as interesting a field as she had at Ahmednuggur."

CONSTANTINOPLE.—The following letter, dated February 10, has been received from the Protestant church at Ada Bazar.

Your kind sympathy and brotherly love, which have lately been manifested to us in such a proportion as to grant us a house where our children are educated and taught in their duties both to their Creator and their fellow-men, where we have also our worship, cannot and must not keep us in silence any longer, as not to unite together, and manifest to you our thanks and sincere gratitude of our hearts for your great kindness and beneficence to us.

Our dear brethren and benefactors, we sincerely confess that we have many reasons to believe that, under the kind providence of God, you have been the means of our enjoying the great privileges and even the salvation of our immortal souls. It was you that, when we walked in darkness and superstitions, and were entirely ignorant of the word of God and the way of salvation, sent us your good missionaries; who as the messengers from heaven proclaimed to us the good news of the glad tidings, explained to us the word of God in the right sense and in the language which we could easily understand; and they showed us our condition and misery, and led us in the way of life and salvation. And as God in his good providence smiled upon this

precious enterprise, and gave them success to advance in the establishment of his kingdom, they faithfully carried on their benevolent enterprise, and finally came into a condition that not only were they able to open schools and publish the word of God and other useful books in the spoken language, but to organize churches also, ordain pastors, and preach publicly "upon the house-tops." And now, through grace, their labor has highly been blest; and the result of it was such that the prejudices of a great many fell from the national minds, and the very foundation of the national church was shaken; so that a great many of the members of that church are now nominally orthodox, who, though they do not call themselves Protestants, yet they are such in their opinions and principles.

Now the strength of the old system in the national church is exceedingly weak; the delusions of the fathers are publicly known and are mocked on; the power of the hierarchy is broken and feeble; and the tyranny is almost in no existence. The people in general are not satisfied in their former condition, and are seeking after what is better both temporal and spiritual; and are improving in some extent, as far as freedom of conscience, protection of individual right, and the toleration of religion are gaining ground in the empire. And all these improvements, we hope, will through grace serve for the advancement of the kingdom of God; so that these infant churches, which you planted through almighty power and the will of God, will become extensively larger; and the whole nation, as we hope, will enjoy the privileges of the gospel. Therefore, our dear brethren, while this is the case with our nation, your good missionaries have yet much to do amongst us; as in fact they are trying in their best efforts to carry on the work of reformation as far as the good providence of God is opening doors before them, and giving them opportunities to dispense the bread of eternal life to those who are yet in a state of starving for the want of the bread of life. And not only so much, but the number of these starving people is so great and extensive, that the number of the laborers is not sufficient to meet the wants of them.

Now, our good brethren, while you have done so much for us, we sincerely manifest to you our deep gratitude for all your kindness to us, and especially for this house of education and worship which is standing before our eyes as a token of your brotherly affection and kindness, and as a monument of the infinite mercy and love of God. In our new school there are now about forty pupils, of whom more than half belong to the national church, and all of them are educated in the word of God under the care of a pious teacher. We hope this building will be a blessing to us and to others, and you, our good brethren, will be rewarded in heaven in the resurrection of the righteous.

SALONICA.—"For more than four months past," Mr. Dodd wrote on the 12th of February, "the attendance on our preaching service has averaged ten or twelve; and for the last month it has been twenty. Those who come, are generally young men, shopkeepers and others. Though most of them listen respectfully, they manifest no particular interest in the truth; and they appear to attend because they have nothing else to do." "Still it is worthy of notice that they come in spite of rabbinical prohibition, and sometimes directly in the face of serious punishment."

Four days later Mr. Dodd announced the arrival of Mr. and Mrs. Morgan at Salonica in safety. They had a long and tedious passage.

CHEROKEES.—Under date of March 6, Mr. Willey says: "One Cherokee girl was admitted to the church last Sabbath; and there are others who are asking for the same privilege."

Home Proceedings.

MISSIONARY EMBARKATION.

On the 24th of March Rev. Isaac N. Hurd, of Big Flat, Chemung county, New York, and Mrs. Mary C. Hurd, of Hector, Tompkins county, New York, embarked in the ship Loo Choo, Captain Snow, for Madras, in the expectation of being associated with Rev. H. M. Scudder at Arcot. Mr. Hurd is a graduate of Auburn Theological Seminary.

DONATIONS,

RECEIVED IN MARCH.

MAINE.

Cumberland co. Aux. So. D. Evans, Tr.
Durham, Cong. ch. 4 00
Lewiston Falls, Cong. ch. and so. 58 75
Minot, Cong ch. (of wh. for Ceylon m. 5:) 35 00
Otisfield, N. K. 2 00—99 75
Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr.
Bath, Central ch. and so. 196,62;
Winter-st. cong. so. (of wh. fr. Mrs. E. Tallman, for debt, 20; Mrs H. P. Harward, for *John P. Harward*, Ceylon, 20;) 274; 470 62
Richmond, A lady, 20 00—490 62
Penobscot co. Aux. So. E. F. Duren, Tr.
Bangor, Hammond-st. s. s. miss. asso. for Gaboon m. wh. cons. Rev. E. J. PIERCE and Mrs. MARY C. H. DUREN H. M. 150 00
Brewer, 1st cong. ch. and so., wh. and prev. dona. cons. Mrs. CAROLINE F. DOLE of Boston an H. M. 48 00
Orland, Cong. ch. and so. 5 00
Orono, do. 21 41—224 41
York co. Conf. of chs. Rev. G. W. Cressey, Tr.
Limerick, Mrs. H. E. 5 00
819 78
Ellsworth, Juv. miss. asso. 8; Perry, W. B. for debt, 10; 18 00
837 78

NEW HAMPSHIRE.

Cheshire co. Aux. So. W. Lamson, Tr.
Alstead, Centre ch. 17 27
Dublin, Ch. and so. 20 50
Westmoreland, Mrs. B. Shaw, 10 00—47 77
Grafton co. Aux. So. W. W. Russell, Tr.
Littleton, m. c. 5 00
Hillsboro' co. Aux. So. J. A. Wheat, Tr.
Francestown, Gent. 75,39; la. 45,03; 120 42
Mont Vernon, Cong. ch. and so. 32,70; la. 43,93; 76 63
Nashua, Olive-st. ch. 61 73
New Ipswich, Gent. 45,70; la. 44,36; m. c. 8,93; Mrs. D. E. 10; 108 99—387 77

Merrimack co. Aux. So. G. Hutchins, Tr.
Henniker, Cong. ch. and so. 25 00
Rockingham co. Conf. of chs. F. Grant, Tr.
Auburn, Cong. ch. and so. 25 00
Derry, 1st ch. and so. 100; 1st cong. do. 35,65; 135 65
Greenland. Rev. E. Robie, 10 00
Kingston, Rev C. Willey, 20 00
Londonderry, 2 50
Windham, Pres. ch. and so. 90; a friend, 10; 100 00—293 15

738 69
Colebrook, 10; Stewartstown, 5; 15 00

753 69

VERMONT.

Addison co. Aux. So. A. Wilcox, Tr.
Middlebury, A bal. 1 00
Orwell, Cong. ch. 49 00—50 00
Caledonia co. Conf. of chs. E. Jewett, Tr.
St. Johnsbury, 2d cong. ch. s. s. for ed. in China, 22,01; S. cong ch. m. c. 43,76; 65 77
Chittenden co. Aux. so. M. A. Seymour, Tr.
Jericho Centre, A friend, 10,50; fem. cent. so. 13,50; 24 00
Rutland co. Aux. So. J. Barrett, Tr.
Brandon, m. c. 59 15
Clarendon, m. c. 1 40
Pittsford, A. Leach, to cons. Mrs. REBECCA C. MILLER of Warsaw, N. Y. an H. M. 100 00
Rutland, E par. 5,20; m. c. 5,25; 10 45—171 00
Windsor co. Aux. So. J. Steele and E. P. Nevens, Trs.
Ascutneyville and Weathersfield Bow, Cong. ch. and so. 15,87; Rev. M. K. 5; 20 87
Royalton, Cong. so. la. 12 35
Windsor, GEORGE B. GREEN, for debt, wh. cons. him an H. M. 100 00—133 22

443 99
Legacies.—St. Johnsbury, Mrs. Lucy B. Howes, by A. B. Hutchinson, Ex'r, (prev. rec'd, 25,) 10 00

453 99

MASSACHUSETTS.

Barnstable co. Aux. So. W Crocker, Tr.
Provincetown, Cong ch. 14 00
Sandwich, Puritan cong. ch. m. c. 5 00—19 00
Berkshire co. Aux. So. Rev. J. J. Dana, Tr.
Williamstown, Mrs Benj. Skinner, 10 00
Boston, S. A. Danforth, Agent
(Of wh. fr George Rogers, for debt, 100; G. G. Wilder, for *George G. Wilder*, Ceylon, 20; a friend, 10; Mt. Vernon ch. s. s. for a child in Mrs. Bridgman's sch. Shanghai, 25; Bowdoin-st. juv. miss. so. for Old Town miss. 10;) 6,601 98
Brookfield Asso. William Hyde, Tr.
Barre, Evan. cong. ch. and so. gent. 114; la. 50,51; m. c. 46,86; youth, 5,25; 216 62
Essex co. North, Aux. So. J. Caldwell, Tr.
Georgetown, Cong. ch and so. 94 73
Haverhill, Centre ch. and cong. wh. and prev. dons. cons. Mrs. MARY E HOSFORD and E. G. FROTHINGHAM H M. 182 41
W. Newbury, Coll. and m. c. 27 00—304 14
Essex co. South, Aux. So. C. M. Richardson, Tr.
Beverly, Dane-st. ch. gent. 95; la. 30; m. c. 45; 170 00
Gloucester, North ch. m. c. 12 31
Marblehead, H. B. B.'s s. s. class, 3 00
Rockport, Mr. Gale's ch. and so (of wh. to cons. Mrs. MARY C. GILES an H. M. 100.) 150 00—335 31
Franklin co. Aux. So. L. Merriam, Tr.
S. Deerfield, Monument ch. and so. 12 25
Hampden co. Aux. So. C. O. Chapin, Tr.
Monson, Cong. ch. 10,21; gent. 27,61; senior la. praying cir. 13,50. m. c. 9,68; 61 00
Hampshire co. Aux. So. J. D. Whitney, Tr.
South Hadley, Mrs. C. L. Richards, wh. and prev. dons. cons. WILLIAM R. CASTLE, of Honolulu, an H. M. 50 00
Harmony Conf. of chs. W. C. Capron, Tr.
Milford, C. G. 1 00
Sutton, Cong ch. and so. 66 73
Westboro', Evan. ch. and so. 180,62; m. c. 46,97; 227 19—294 92
Middlesex North and vic. C. Lawrence, Tr.
Littleton, Ch. and cong. 14 32
Pepperell, do. wh. and prev. dons. cons. Rev. LYMAN CUTLER and Mrs. ELIZABETH CUTLER H. M. 135 23
Shirley Village, Ortho. cong. ch. and so. 9,25; Rev. G. W A 5,75; 15 00
Townsend, Ortho. cong. ch. 37,30; less, 50c.; 36 80—201 35
Middlesex South Conf. of chs.
Ashland, Miss. asso. a bal. 50
Holliston, Cong ch. and so. m. c. 34 92—35 42
Missionary Union of the Salem Asso. R. P. Waters, Tr.
Lynn, 1st ch. 162 10
Norfolk co. Aux. So. Rev. T. T. Richmond, Tr.
Brookline, Harvard cong. so. 225; a s. s. class, for debt, 3; 228 00
Dorchester, Juv. agricul so. for Mr. Stoddard's sch. Persia, 9 00
Roxbury, Eliot ch. and so. gent. 358,50; la. 176,76; m. c. 14,77; 550 03
Walpole, Ortho. cong ch. 51 00
W. Roxbury, Spring-st. ch. and so. m. c. 7,88; a s. s. class, 1; 8 88—846 91
Palestine Miss. So. E. Alden, Tr.
South Weymouth, 2d cong. ch. and so. 48,28; m. c. 10,40; 58 68
Taunton and vic. Aux. So.
Taunton, Spring-st. ch. and so. 21 00
Worcester co. North, Aux. So. B. Hawkes, Tr.
Templeton, s. s. 3 25

9,233 93

Andover, Old South ch. 206,10; W. par. N. D. 3,50; Chelsea, Broadway ch. and so. m. c. 19,20; Winnisimmet ch. m. c. 25,50; E. Cambridge, Evan. cong. ch. m. c. 9,47; youths' miss. so. for ed. of hea. chil. 40; E. Malden, s. s. 5,55; Medford, 2d cong. ch. a mem. 2; Reading, Bethesda ch. and so. 40,50; 351 82

9,585 75

Legacies.—Northbridge, Josiah Spring, by P. W. Dudley, Ex'r, 100 00

9,685 75

CONNECTICUT.

Fairfield co. East, Aux. So. Rev. J. S. Whittlesey, Tr.
Newtown, Cong. ch. 29 00
Sherman, Rev J. B. Stoddard, 20 00—49 00
Fairfield co. West, Aux. So. C. Marvin, Tr.
Ridgefield, 1st cong. ch. m. c. 64 18
Hartford co. Aux. So. A. W. Butler, Tr.
Hartford, Centre ch. J. L. B. wh. cons. H. B. BUCKINGHAM, of Norwich, an H. M. 100 00
Manchester, 1st ch. 13 05
W. Suffield, 21 16
Windsor Locks, 10; coll. 30; m. c. 19; 59 00—193 21
Litchfield co. Aux. So. G. C. Woodruff, Tr.
Litchfield, Coll. 200 00
New Hartford, S. ch. m. c. 15 50
Warren, 20 00—235 50
New Haven City Aux. So., A. H. Maltby, Ag.
New Haven, Chapel-st. cong. s. s. for a child in Madura, 20; union m. c. 37,04; Yale coll. do. 9; la. Durand so. 50; 116 04
New Haven co. East, Aux. So. A. H. Maltby, Ag.
Branford, Cong. ch. and so. m. c. 7 00
New Haven co. West, Aux. So. A. Townsend, Jr. Tr.
Birmingham, Cong. ch. m. c. 17 37
Middlebury, R. H. B 5 00
Orange, Fem. sew. so. for Ceylon schs. 20 00
Oxford, Cong. so. 6 00—48 37
Norwich and vic. and New London and vic. F. A. Perkins and C. Butler, Tis.
New London, 2d cong. ch. 41 00
Tolland co. Aux. So. J. R. Flynt, Tr.
Andover, Gent. 16,75; la. 34,25; 51 00
Columbia, Gent. 22; la. 40; to cons. Rev. FREDERICK D. AVERY an H. M. 62 00

N. Mansfield, Gent. 20,75; la. 39,59; m. c. 7,66; 68 00
Rockville, 1st. cong. ch. juv. miss. so. for Rev. H. M. Scudder's sch. Madras, 10 00
S. Coventry, 1st ch. gent. 33,15; la. 40; m. c. 14,75; s. s. 1,10; Village ch and so. (of wh. to cons. JOHN W. BOYNTON an H. M 100.) 200; 289 00
Wellington, Cong. ch. and so. 39 54—519 54
Windham co. Aux. So. J. B. Gay, Tr.
Hampton, Ch. and so. 39 22
S. Woodstock, m. c. 21 00—60 22
1,334 06
A friend, for debt, 10 00
1,344 06
Legacies.—Greenwich, Lydia Sutherland, by Alfied Rundle, Ex'r, 126 87
1,470 93

RHODE ISLAND.

Central Falls, J. Cole, for debt, 5; Providence, Richmond-st. cong. 484,78; Benef. cong. ch. E. Carrington, 50; T T. 3; a lady, for Dr. Poor, 1; disc. 62c.; 543 16

NEW YORK.

Board of For. Miss. in Ref. Dutch ch. C. S. Little, New York, Tr.
Athens, R. D. ch. 5 00
Bloomingdale, do. m. c. 21 00
Boght, do. m. c. 10 00
Chatham 4 Corners, R. D. ch. 6 62
Geneva, L. 10 00
New York, R. D. ch. m. c. 21st-st. 102,56; Ger. evan. R. D. miss. ch. 45,75; 148 31
Williamsburgh, R. D. ch. 50 00—250 93
Auburn and vic. H. J. Sartwell, Agent.
Auburn, 1st pres. ch. 106,33; m. c. 8,67; 115 00
Geneva, do. 20 00
Skaneateles, Pres. ch. 19,89; m. c. 61,75; 81 64
Springport, Pres. ch. m. c. 3 00
219 64
Ded. disc. 1 07—218 57
Chatauque co. Aux. So. S. H. Hungerford, Tr.
Jamestown, Cong. ch. 14,70; disc. 10c.; 14 60
Geneva and vic. C. A. Cook, Agent.
Byron, Pres. ch. 38 00
Fulton, do. (of wh to cons. Rev. EDWARD LORD an H. M. 50,) 126 49
Geneva, G. P. M. 10; A. B. H. 5; W. H. S. 3; Mr. Voorhees's ch. s. s. chil for Madras m. 30; 48 00
Hector, 1st pres. ch. 40 00
Livonia, Pres. ch. 13 00
Pultney, do. 16 00
281 49
Ded. disc. 90—280 59
Greene co. Aux. So. J. Doane, Tr
Catskill, Pres. ch. m. c. 58,24; E. B. Day, wh. and prev. dona. cons. ELLA M. DAY an H. M. 50; 108 24
New York City & Brooklyn Aux. So. J. W. Tracy, Tr.
(Of wh. fr. C. Gould, for debt, 50; A. C. Post, for do. 50; Rev. H. Loomis, to ed. a boy in Ceylon, 25; Brooklyn, S pres. ch. m. c. 67,95; Armstrong juv. miss. so. for Miss Fisk's sch. Persia, wh. and prev. dona. cons. WILLIAM VAIL an H. M. 5; 2d pres. ch. 228; H K. Corning, wh. cons. EPHRAIM L. CORNING an H. M. 100; David Leavitt, 100; F. House, 50; J. T. Terry, wh. cons. Mrs. JOHN T. TERRY of Brooklyn an H. M. 100; 1,303 74
Flattsburg and vic. L. Myers, Tr.
Chazy, Cong. ch. 10; J. C. H 10; 20 00
Keesville, Cong. ch. 56,57; J. Mattock, 20; 76 57—96 57
St. Lawrence co. Aux. So. H. D. Smith, Tr.
Potsdam, A friend, 2 00
Syracuse and vic. J. Hall, Agent.
Fayetteville, Pres. ch. 44 00
Washington co. Aux So. M. Freeman, Tr.
Whitehall, Pres. so. 125; M. J. Myers, wh. cons. Mrs. MARY A. MYERS an H. M. 100; Mrs. L. F. Myers, wh. and prev. dona cons. PETER M. MYERS an H. M. 50; 275 00
Watertown and vic. Aux. So A. Ely, Agent.
Watertown, 2d pres. ch m c. (of wh. for debt, 25,) 65; s. s for ed. hea. chil. 12; 77 00
2,671 24
P. B. 5; Albion, Rev. A. L B. 10; Arkport, J. P. C. 2; Astoria, pres. ch. 36,94; Corning, 1st pres. ch. s. s. for Arcot, India, 9; Croton, E. cong. ch. and so. 14; Mr. and Mrs. K. 11; Haverstraw, Central pres. ch. wh. cons. Rev. A. S. FREEMAN, an H. M. 50; Hudson, 1st pres ch s. s. for Dea. John Hermedz, Oroomiah 35; Lowville, pres. ch. 40; Maine, cong. ch m. c. 4; Dr. B. 10; Malden, pres. ch. m. c. 46,43; Morrisiana, chil. of W. J. Thompson, 1,62; Mt. Morris, fam. miss. so 5; Portville, pres. ch. 10; Troy, 2d pres ch. miss asso. (of wh. fr. John Thomas, to cons. JOHN L. T. PHILLIPS, Andover, Ms. an H. M. 100; s. s. for *Charles Wadsworth* and *Charles H. Kellogg*, Ceylon, 40;) 345; Wadham's Mills, ch. and so. 9; 643 99
3,315 23
Legacies.—Troy, S. W. Pana, by R. D. Silliman, Ex'r, (prev. rec'd, 110,) 60 00
3,375 23

NEW JERSEY.

Board of For. Miss. in Ref. Dutch ch. C. S. Little, New York, Tr.
Blawenburgh, R. D. ch. 35 00
Middlebush, do. m c. 25 00
Middletown, do. 24 00
Newark, 2d do. 13 00
New Brunswick, 1st do. m. c. 38,85; 2d do. 20,46; 59 31
Raritan, 1st R. D. ch. m. c. 16 75—173 06
Columbus, A. S. 3; Mendham, S. T. 10; Jersey City, Rev. J. V H. 10; Newark, 1st pres. ch. Mrs. N. W. Sanford, wh. cons. FRANCIS P SANFORD an H. M. 100; fem. miss. so. 186,37; 3d pres ch. s. s. a bro. and sis 1; grandchil. of S. Condit, for Choc. m. 11; Plainfield, 2d pres. ch. m. c. 19,59; ded. ack. in Jan Her. fr. Lawrenceville, by mistake, 20; 320 87
493 93

PENNSYLVANIA

Corydon, A friend, 50c.; Darby, 1st pres ch. 11,39; Erie, a friend, wh. cons. Mrs. LAURA SANFORD an H. M. 100; Harrisburg, Rev. J. Miller, 10; Marple, 1st pres. ch. 26,11; Montrose, pres. ch. coll. and m. c. 14; Northern Liberties, Central pres. ch. BENEDICT D. STEWART, wh cons. him an H. M. 100; Philadelphia, 1st pres. ch. M. W. Baldwin, 200; JOHN SPARHAWK, wh. and prev. dona. cons. him an H. M 75; Clinton-st. pres. ch. Mrs. F 10; L. W. G. 10; Arch-st. pres. ch. B. A. Fahnestock, wh. and prev. dona. cons BERNARD WOLFF of Chambersburg an H. M. 50; W. 10; Mrs. W. 5; S. C. 1; Misses Gill's sch. to ed. a pupil in Bebek fem. sem. 50; 3d pres. ch. Mr. K. 2; Springfield, pres. ch. m. c. 25; Troy, S. W. P. 10; 710 00

DELAWARE.

Wilmington, Hanover-st. ch. fem. miss. so. 46; inf. s. s. for *George Jones*, Ceylon, 20; 66 00

MARYLAND.

Board of For. Miss. in Ger. Ref. ch. Rev. Elias Heiner, Baltimore, Tr. 275 00
Baltimore, Fem. mite so. for *Elizabeth E. Clemm, H. D. Wyman, W. S. Plumer, J. G. Morris, T. Atkinson, A. Purvi-*

ance, S. Backus, G. W. Musgrave, M. A. Baker, J. S. Purviance, and *J. M Ridgely*, Ceylon, ea. 20; 220 00

495 00

VIRGINIA.

Richmond and vic. S. Reeve, Tr
Fauquier, M. P. 5; Liberty, Rev. G. W. Leyburn, 3,11; Mrs. Leyburn's sch. miss. asso. 5; Prince Edward, Douglas sch 80; Richmond, United pres. ch. (of wh. fr. S. Reeve to cons. MARY E. REEVE an H. M 100,) 114; 207 11
Highland co. Miss Nancy Emerson, 50 00

257 11

GEORGIA.

Savannah, R. D. 8 50

OHIO.

Western For. Miss. So. G. L. Weed, Tr.
Baltimore, 2,75; Basil, Dutch Ref. ch. 50,45; s. s. 13c.; Blendon and Central, col. 13,19; s. s. 47c.; Cheviot, Mr. Hanaford's fam col. 4,10; Cincinnati, 2d pres. ch. m. c. 19.57; Circleville, Pres. ch. 36; Columbus, Welch pres. ch. 6,33; Dresden, Mrs. P. 1; Granville, 1,25; Harmar, 72,50; s. s. 6,33; Hebron, 5,08; Johnstown, 27,75; Liberty, 10; Little Mills Creek, pres. s. s. 8; Logan, 1,45; s. s 12c.; Reynoldsburgh, 13,30; s. s. 26c.; Roseville, 2,90; Rutland, Pres. ch and cong. 24; W. P. 10; Unity, 2,40; Walnut Hills, Lane sem ch. m. c. 30,20; Warren, 7; Williamsburg, la. sew. cir. 3,75; O. D. 3; 363 88
Western Reserve Aux. Soc. by Rev. S. G. Clark.
Amherst, S. St. J. 2; Avon, 17,13; Brighton, 10; Chatham, la. benev. so. 9; Cleveland, 1st pres. ch. 96.40; Z. F. 10; H. H. 10; J. W. 10; 2d ch. 48,97; Mrs. A. G. Smith and fam to cons. Rev. WILLIAM D. SANDERS an H. M. 50; E. F. Gaylord, 15; E Cleveland, 3; Euclid, 10; Grafton, 2,70; Mrs. M. E. B. 5; juv. miss. so. 2,21; Gustavus, R. Wakefield, 10; Rev. J. B. A. 5; Hampden, 12; Hinckley, Indiv. 5,62; Hudson, Wes. Res. college, 2; Huntington, 4,15; Rev. A. R. Clark and wife, 24; Kinsman, L. P. 10; Mecca, 6; Middlebury, D. P. 3; Montville, 8; Newbury, 12,24; N. Rochester, 8,50; Plain, 6; Saybrook, 1; Sheffield, 4,91; Strongsville, 10; Sullivan, 6c.; Waterville, 5; Wellington, 23,70; la. benev. so. 19,55; 482 17
Akron, 2d cong. ch. 11,57; Brunswick, m. c. 1; Defiance, pres. ch. m. c. 10; Farmington, pres. ch. 13; Hartford, E. Fowler, 10; Strongsville, Rev. T. W. 2; 47 57

893 62

INDIANA.

By G. L. Weed, Tr.
Danville, pres. ch. m. c. 8,89; youths' miss. so. 1; Delphi, s. s. 6; Indianapolis, M. W. 60c; Lawrenceport, pres. ch m. c. 6,80; Livonia, do 4,35; 27 64
Terre Haute, Cong. ch. s. s. to ed. a youth at Gaboon, W. A. 24 95

52 59

ILLINOIS.

Albany, Cong. ch. m. c. 3; Campbell, I. A. 4; Chicago, miss. s. s. for China, 5,65; Farmington, pres. ch. 22; Geneseo, s. s. miss. so. 3; Liberty, s. s. for Bombay m. 14; Peoria, m. c. 3; Rock Island, 2d pres. ch. m. c. 6; 60 65

MICHIGAN.

Michigan Aux. So. E. Bingham, Tr.
Almont, Cong. ch. 3,29; Atlas, Rev. G. W. 1; C. B. 1; Detroit, 1st pres. ch. wh. cons. Rev. ELEROY CURTIS of Middlebury, O. an H. M. 100; W. A. H. 10; Romeo, cong. ch. 26; 141 29

Brooklyn, 1st pres. ch. 8; Rev. W. C. S. 4,50; Hillsdale, pres. ch. m. c. 6; Jonesville, s. s. for ed. of a hea. child in Madura, I; Medina. 23,86; St. Clair, cong ch. m. c. 10; Somerset, ch. and so. 10; Vermontville, cong ch. m. c. 16,50; 79 96

221 25

WISCONSIN.

Ceresco, 1st cong. ch. 5 00

IOWA.

Farmington, Cong. ch. m. c. 3 00

MISSOURI.

Bowdark, Pres. ch. 12,35; J. A. R. 10; Little Osage, 5,25; Springfield, pres. ch. 1,25; St. Louis, Union, pres. ch. 118,15; disc. 1,18; Troy, pres. ch. m. c. 3,40; s. s. 1,60; F. Parker, 15; 165 82

TENNESSEE.

Maryville, J. G. S. 5 00

KENTUCKY.

Louisville, J. M. McL. 1 00
Legacies. — Shelbyville, Rev. Andrew A. Shannon, by J. D. Allen, Ex'r, 200 00

201 00

TEXAS.

Fort Belknap, G. Loomis, U. S. A. 65 00

IN FOREIGN LANDS, &c.

Doaksville, m. c. 60,45; do. col'd, for African m. 7,90; Fort Towson, m. c. 14; a friend, 10; 92 35
Beirût, Syria, juv. miss. so. 40 00
Constantinople, Turkey, an assistant miss. 10 00
Madras, for schs. Rs. 2,226 15 3, 1,114 00
Milltown, St. Stephen, N. B. 109,33; 1st cong. ch. la. read. and sew. cir. for male sem. Persia, 25; 134 33
Montreal, C. E. AUSTIN ADAMS, wh. cons. him an H. M. 100; Zion ch. s. s. for sup. of a native teacher at Sandw. Isls. 20; 120 00
South Africa. Ifumi, m. c. 14,50; Itafamasi, Rev. S. D. Marsh, 25; m. c. for chapel, 26,60; S. Platt, for do. 10; Mr. R. for do. 50c.; 76 60

1,587 28

Donations received in March, $21,914 41
Legacies, 496 87

$22,411 28

☞ TOTAL from August 1st to March 31st, (of wh. for debt, $14,163 08,) $186,011 26

CHILDREN'S FUND FOR EDUCATING HEATHEN CHILDREN.

Amount received in March, $547 67

DONATIONS IN CLOTHING, &c.

Avon, O. Socks, 38
Grafton, O. Clothing fr juv. miss. so. 3 00
Huntington, O. Clothing fr. la. benev. so. 27 00
Liberty, O. A box, fr la. for Dakota m.
Wellington, O. Clothing, fr. la. benev. so. 20 32
Windsor Locks, Ct. A box, fr. la. sew. so. for Mr. Tyler, S. Africa.

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, stationery, slates, shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled-cloth, flannel, domestic cotton, etc.

THE

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VOL. XLVIII. JUNE, 1852. No. 6.

American Board of Commissioners for Foreign Missions.

Sandwich Islands.

LETTER FROM MR. LYONS, JANUARY 26, 1852.

Report from Waimea.

MR. LYONS, in submitting another of his annual reports, presents a cheerful and encouraging view of the district committed to his supervision. "Some of the churches in my field," he says, "have been revived, and converts have been multiplied. Eighty-two have been received into the church, and some forty stand propounded for admission at a future time. About fifty backsliders and apostates have been reclaimed." And the friends of the Hawaiian nation will be glad to learn that the year 1851 was remarkably healthy. "I have never known a year," Mr. Lyon says, "so free from sickness and death." "In Waimea the births have exceeded the deaths by about one half."

On another subject Mr. Lyons writes as follows: "When I closed my last report, there were two Mormon priests in my field, laboring to convert both natives and foreigners to their religion. One of them soon left for Salt Lake, regarding us all as in a hopeless state. The other remained, hoping that some might be saved. But alas! the few converts whom he had made, deserted him; and he was left alone. His character being not altogether spotless, his supporters cast him off; and he finally disappeared. Such is the end of our Mormonism."

Mr. Lyons speaks less favorably in regard to the temperance of the Hawaiians residing in his field. "Drunkenness," he says, "can no longer be said to be confined to foreigners; it has found its way to the natives, and even to men in office. But the number who have violated the pledge is small; and it is to be hoped that they will be reclaimed. The great wonder is, "that intemperance is not more prevalent." The fact that there is so little of this evil among the natives, he ascribes to the influence of the gospel. "The religious principle in almost any Hawaiian community is strong."

The following contrast, drawn by one who speaks of what he has seen, cannot fail to awaken the gratitude of all who love our Lord Jesus Christ in sincerity.

It is nearly twenty years since I came to Waimea, then a wilderness. The people were elevated but little above savages. There were schools; but knowledge was in its infancy. There was clothing; but it was nearly all of Hawaiian manufacture. Only here and there was a foreign article to be seen. The inhabitants, moreover, were half naked.

There was a code of laws; but it was contained in a pamphlet of fifteen pages. There were land holders; but they were chiefs or their favorites. Men there were; but they were not their own; for they were the property of the chiefs. The feudal system was in full force. Children were subject to taxation, and that even before their birth.

A church existed, consisting of but nineteen members; and these were scattered over Waimea, Hamakua and Kohala. No system of benevolence had been introduced. Such a thing as a

contribution for charitable purposes was unknown. Indeed, there was nothing that could be given, except kapa, vegetables, or manual labor, no money being in circulation. There was temperance, but no such thing as a temperance society.

How is it now, after the lapse of twenty years? The wilderness is become a fruitful field, budding and blossoming as the rose. The half savage inhabitants are moving about in the costume of civilization. Education has reached the stage of manhood. Schools are flourishing under the patronage of the native government. We have a code of laws, consisting of three volumes and several hundred pages. Feudalism has vanished, and the common people have become owners of land. They can call themselves their own masters; and they can choose their own representatives, and send them to the national legislature to advocate their rights. Children under fifteen years of age are freed from all taxation.

The church records show a catalogue of six thousand five hundred members, exclusive of two thousand belonging to Kohala, which was then a part of this field. Benevolence has assumed a somewhat systematic form. The missionary is maintained in part by the contributions of his churches; and the various societies for enlightening and saving the world share in the sympathies, prayers and charities of this once heathen but now Christian community. Temperance has stood up and summoned the whole population to form one consolidated temperance society; and the summons has been responded to. Such a society has been formed; and almost every person is enrolled among its members.

LETTERS FROM MR. COAN.

Two letters have been received from Mr. Coan, in which he brings down the history of his station to the 12th of February. Under date of January 30, he wrote as follows: "Since my last letter I have made two tours through Puna and two through Hilo. I found the church in a peaceful state; and in many places the members were active and spiritual. The faith of many is more firm, their love more constant, their judgment more enlightened and mature, and their consecration to the Lord more active. At almost every station some were found, who were seeking after God, or hoping in his mercy. Many old candidates were admitted to the church, and new ones were examined."

In November last Mr. Coan went through the district of Puna, accompanied by the superintendent of schools, preaching the gospel, administering the Lord's supper, attending school examinations and temperance celebrations, and doing whatever else seemed to be called for by the wants of the people. He went first to Kealakowo, a small village built on naked lava rocks, and resorted to for the purpose of taking fish and making salt. In going from Hilo to this place he gave the preference to "the mountain route," more than half of which lay through 'a dreary desert, without house or human being." "I was two days on the way," he says, "and during this time the rain fell almost incessantly. On the second day, from morning till night, we found no hut, no shelter, not even a dry log or stone on which to rest for a moment." "We pressed forward without a halt, our words being few and far between, and arrived at our destination at seven o'clock in the evening, having been on our feet for twelve hours, and having traveled thirty-five miles through bush, bog, mud and jungle."

Two busy days were spent at Kealakowo, after which Mr. Coan proceeded to Kalapana, distant fifteen miles, a part of the way being over black and naked lava, "burning and glowing in a tropical sun, without water, without tree or shrub, without so much as the 'shadow of a great rock,' to refresh the panting and weary traveler." The region about Kalapana, however, was more fertile and more populous than that which he had just left. Every hour, from Friday afternoon to Tuesday morning, was fully occupied; and "a wakeful interest continued till the last," the place of assembly being filled to overflowing. The two following days were spent at a place fifteen miles distant; and Mr. Coan then went ten miles further to a beautiful tropical region, adorned with breadfruit trees, cocoanut trees, &c., where he remained till the succeeding Monday. The last out-station visited was fifteen miles further on the way to Hilo; and the route lay through a rough and poor country, sparsely inhabited, and across the lava stream of 1840, near the ocean. Our missionary brother found the smoke still issuing from the jagged and blackened mass, from one to four miles in breadth; and the fissures were still so hot that the hand cannot be held over them. His return to Hilo was in "a great and flooding rain."

In concluding his narrative Mr. Coan says: "Our tour, though laborious, was interesting and profitable. Every where the people came out in throngs; and every where they seemed interested and joyful. The rain continued much of the time we were in Puna; and yet nearly all the people were in attendance; while the collections taken up amounted to ninety dollars." "All are poor; but most of them obtain a comfortable Hawaiian living." "They are kind, hospitable

and docile; and if there are any praying souls on earth, I am sure that some of them are in Puna."

In December Mr. Coan and Dr. Wetmore performed a similar tour in Hilo. "There was a good attendance at the different stations; and a lively interest was manifested in all the exercises. The Sabbath congregations were crowded, especially on the last Sabbath, when probably less than half of those who came together, were able to enter the meeting-house." At some of the out-stations all ate at tables, and had a good supply of pitchers, tumblers, bowls, plates, spoons, knives, forks, &c. In such things Hilo is in advance of Puna.

But few deaths comparatively have occurred in Mr. Coan's field during the past year. The attendance upon the means of grace has been good, and the Sabbath schools are prosperous. The collections at the monthly concerts vary from twenty to fifty dollars, "according to the state of the money market." "Our people," Mr. Coan says, "do not hoard wealth. If they have money, they use it." The number admitted to the ordinances of the gospel, during the eight months previous to the date of this letter, was one hundred and thirty-seven; and many remain as candidates for the same privilege.

Hawaiian Picnic.

Mr. Coan wrote again on the 12th of February, reporting a variety of incidents, some of which are valuable as illustrating the progress of the Sandwich Islanders. All the events described in this letter occurred at the station.

On the 30th of December fifty-six of the leading females of Hilo assembled for a picnic. The arrangements had been previously made, the rules of the feast having been prescribed by those who belonged to the association. These rules were two. 1. Every member was required to bring such articles of food as were convenient. 2. No one was allowed to contribute less than twenty-five cents, the money to be appropriated to the Micronesian mission. A long table was spread in the meeting-house, and loaded with a great variety of Hawaiian eatables, such as roast pig, turkey, fowls, fish, poi, potatoes, bananas, pudding, &c. &c. The ladies, in neat costumes, were arranged on each side of the table; while the pastor and his family, having been invited, were seated at the head. After thanks and a short address, all proceeded to the business in hand.

When the dinner was over, the roll was called; and each one answered to her name by coming forward and depositing her contribution in the hands of the pastor. The amount was twenty dollars and a half. Two similar collections had been previously taken up, the first amounting to eight dollars and the second to sixteen.

After the collection a discussion arose at the table, a motion having been made to reduce the minimum fee of admittance from twenty-five to twelve and a half cents. One aged matron, of "full habits" and ample mouth, argued strongly that the fee ought to be reduced; that many wished to unite in the pic-nic, but were deterred by the twenty-five cents; that it was impolitic and unjust to keep them out, &c. Another lady arose and opposed the motion for reduction, showing that its only effect would be to indulge a set of indolent and covetous females; that there was no one in health, who could not obtain twenty-five cents for this semi-annual feast; and that there were many who wished to put off God with twelve and a half cents, who could spend ten, twenty or thirty dollars on silks, satins, wreaths, jewels, &c., to adorn their dying bodies. "Extreme folly!" cried the speaker, with great emphasis. "We will never consent. Let us consecrate our gain to the Lord, with our bodies and souls and our all. Let us keep clear of temptation and sin, and then we shall not want an offering for our Savior." The speech was rational, pious, energetic and decided; and nearly every head nodded assent.

School Celebration.

The school festivals in Hawaii have been often described in the pages of the Herald; but the following account differs somewhat from those which have preceded it.

On the first of January, 1852, the schools near the station held their annual temperance festival. About five hundred scholars and a large concourse of adults were present. Each school was neatly dressed in its chosen uniform, and each one adopted its distinctive banner. After marching for an hour, with singing, &c., all returned to the meeting-house, and sat down to loaded tables, prepared by their parents; and they satisfied their sharpened appetites to the full, while their parents and friends acted as waiters. As all could not be accommodated at one time, the adults occupied the second table.

After dinner hymns and temperance odes were sung; and several of the schools rehearsed compositions, original and selected, in measured recitative,

plaintive or lively, accompanied by uniform gestures, such as bowing and swaying of the body, oblique, perpendicular and undulating motions of the hands and arms. The movements were easy, graceful, and exactly timed. This exercise is called "pualu." Sometimes the pualu is commenced by a single voice, low, plaintive and striking, which hushes at once every other sound, creeps along every nerve, and holds every ear of a great congregation. Then comes the full chorus of twenty, fifty or a hundred voices, sometimes drawling and monotonous, sometimes rapid and animated, and sometimes plaintive and melancholy. The pualu is perhaps peculiarly Hawaiian; and the performance must be seen to be understood. Its effect is electrical. It will start a whole Hawaiian assembly to their feet, throw many upon seats, tables, window-sills, &c., in order to get a view of the performers. The exercises are sometimes performed in a sitting posture, sometimes not. In some of the school-houses the pualu has been successfully employed in committing to memory texts of Scripture, hymns, the multiplication table, tables of weights, measures, currency, and other lessons; but it had never before been introduced into the meeting-house on an anniversary occasion. Some were highly pleased with the exercise, and others were as highly displeased.

Hawaiian Debates.

Mr. Coan has given an account of a very interesting discussion, which will show the workings of Hawaiian intellect.

Pursuant to a previous appointment, the schools, together with the parents of the pupils, friends and all interested, assembled on the 2d of January to discuss sundry topics, and to deliberate on subjects connected with education, morality, law, order and religion. The meeting was organized in due form as a deliberative assembly; and though the concourse was large, the most perfect order prevailed throughout.

The first question proposed for discussion was as follows: "Is the pualu a proper and profitable exercise in our schools?" One class of debaters arose, and denounced it as utterly silly, puerile, savoring of ancient heathenish customs, a waste of time, and calculated to dissipate the minds of children and divert them from severe and more important studies. A good old man by the name of Job, once a heathen and a murderer, arose and said, "I am opposed to the pualu. It is vapid and foolish. It is all nonsense. What wisdom, what good do we derive from it? What did we hear yesterday? Goats bleating and asses braying thus; (here the old patriarch bleated and brayed.) Do we come here to hear such things?" The old man sat down amidst a roar of laughter.

But another class of speakers maintained that the pualu was not only harmless but useful. A graduate of the seminary at Lahainaluna argued from his own experience. Previous to the introduction of this exercise, it had been almost impossible to collect or to keep his scholars, or to interest and improve them while together. But now every child in the district, of suitable age, attends school regularly. All are interested, and the progress of all in the branches taught is decidedly greater than formerly. He said that Hawaiian children needed a little diversion to stimulate and interest their minds, and that so far from its proving a hinderance to mental progress, it had, when properly applied, a directly opposite effect. He illustrated his position by the effect of music on an army in battle, and very pertinently quoted the case of Bonaparte. But his own success was his grand argument. He appeared with a large, well clad, well furnished and happy school, recruited in a great measure through the influence of the pualu.

But there was still another class of speakers, who might be called conservatives. They approved and they disapproved; they praised and they condemned; they saw good and evil, right and wrong, wisdom and folly in the pualu. They would not denounce and abandon it as having no good; nor would they adopt and recommend it without qualification. They would purge and prune it, casting off whatever was foolish, fictitious, or of evil tendency, reserving whatever was healthful and invigorating, and using it to assist and expedite in committing useful lessons to memory.

The readers of the Herald will be interested in knowing what other questions were subjected to Hawaiian logic. It will be seen that the range of topics was quite comprehensive.

The subject of taxation was discussed with no little shrewdness. The general principle being admitted, the discussion ran upon its application, explaining its uses, exposing its abuses, &c., &c. The

poll-tax, school-tax, land-tax, dog-tax, revenue, &c., all came under review.

Among other subjects proposed for discussion were the following: "Which has made the greater havoc among nations, rum or the sword?" "Has Hawaii been blessed by the introduction of foreigners?" "Has the discovery of the gold mines of California been a blessing or a curse to the world?" "Would the erection of forts on Hawaii be a security to the kingdom?" "Are the visits of foreign vessels to our ports a blessing or a curse to the Islands?" "Does the building of war-ships, the casting of guns, the manufacture of swords, &c. &c., tend to promote peace on earth?" A steady and increasing interest was kept up to the end; and all seemed to regret that the day was so short. Our Governor was present on both days; and he entered into the exercises with animation and great energy. He is quite a shrewd debater.

On the 8th and 9th of January an annual convention was held, composed of the teachers, school trustees, church officers, and leading men in Hilo and Puna. "It was conducted," Mr. Coan says, "after the manner of deliberative bodies. Perfect order was secured by the adoption of three simple rules. 1. No one shall leave the house without leave of the moderator. 2. There shall be no conversation and no speaking except to the chair. 3. No one shall return home during the sessions, without leave of the convention expressed by vote."

Sabbath Services—Seamen—Benevolence.

On the first Sabbath in January twenty-three persons were admitted to the church at Hilo. A contribution was taken up at the same time, amounting to about forty dollars, to aid in sending the gospel to the heathen.

My Sabbath labors at present are, 1. Sabbath school at 9 A. M.; 2. preaching at 10½ A. M.; 3. meeting of inquirers from 12 M. to 1 P. M.; 4. preaching at 1½ P. M.; 5. preaching to seamen at 3½ P. M. It is often the case that I am not able to leave the native church from the time I enter at 9 A. M. until the close of the fourth exercise at 3 P. M.

Mr. Coan's week-day labors are not less abundant. His efforts in behalf of seamen occupy a portion of his time; and in this department he is often cheered by instances of unexpected reformation.

Last evening a sailor came to my house, and spent several hours. He knelt at family worship, seemed much affected, and said, on rising from his knees, "This seems like home." I had no recollection of him; but he told us that he had visited Hilo in 1849, spoke of the sermon he then heard, his interview at our house, the resolution he then formed, his subsequent history, the constancy of his religious feelings, his visit to England, &c. &c. The crew of his ship have had no liberty on shore as yet; but he gained permission to call on us in the evening; and he improved the opportunity in a manner not often seen among seamen.

The Christians at Hilo appear to be making progress in cultivating the spirit of benevolence.

Our contributions are always taken up on the Sabbath previous to the first Monday of the month, and in the following manner. After the morning sermon, which is always on the subject of beneficence or some kindred topic, the schools are called in rotation; when school No. 1 comes forward with the teacher, and each child drops his mite into the hat. Thus the several schools are successively led up by their teachers; and the deposits of each are kept distinct for the time being. The parents come after the children in rotation, in the order of the districts, the contribution of each section being also kept distinct until counted. When the contributions have been collected the congregation is dismissed; the money is counted; and in the afternoon the sum given by each company is reported, as also the sum total. It is a most exhilarating and delightful spectacle, to see the contributions of the little children, as they come forward in single file, and deposit their gifts. None give with such apparent cheerfulness. Their footsteps are light, their spirits buoyant, and their faces radiant with joy.

Canton.

LETTER FROM MR. BONNY, DECEMBER 17, 1851.

Mr. Bonny is at present at Whampoa. The following extracts from his letter, though they do not relate to his appropriate work, will doubtless be read with interest.

Rhenish Mission in China.

I have just returned from a ten days' excursion to visit Messrs. Genaehr and

Krone, of the Rhenish Missionary Society, who have a station on the main land, about fifty miles below Whampoa. I went and returned in a Chinese passage boat, dressed in my foreign costume, without any difficulty.

Our German brethren reside in the village of Saiheong, which has about three thousand inhabitants, mostly traders. The mission premises are in a very healthy location, facing the sea, and have rooms for preaching, lectures and a boys' boarding-school. There are thirteen boys in the school, three of whom have been baptized. All the instruction is given in the Chinese language. The text books used are the Scriptures, Barth's Church History, translated by Mr. Gützlaff, universal history, natural history, natural philosophy, and arithmetic with the use of the Arabic characters. Music and gymnastics also form a part of the course of education. Three of the elder boys are very skillful and correct players on the violin. At family worship the school and all the household sing Chinese hymns to German music, while one of the brethren accompanies them on the seraphine. They have three out-stations within the distance of fifteen miles, which are under Mr. Krone's care. The school and the preaching service at the central station are assigned to Mr. Genaehr. Both prescribe for the sick and perform surgical operations, as occasion offers; and this aids them in gaining the good will of the villagers where they reside, and in removing any prejudices that might exist at the out-stations because they are foreigners. Both dress in the Chinese costume, and wear long Chinese cues.

They have admitted to the church sixty persons, male and female. For a week I had an opportunity to observe the deportment of those in their household who had been baptized; and I must say that I have never seen any Chinese who gave better evidence of an intelligent understanding of the Scriptures, and of sincere love to Christ.

One old lady aged sixty-four years, who has been baptized eighteen months, particularly awakened my interest. She can read and write Chinese well, which is a rare attainment for Chinese women. From eight to nine o'clock in the morning she hears the recitation of the boys in "dogmatic theology," which consists in repeating from memory Scripture proofs for the fundamental Christian doctrines. This old lady acts the part of a deaconess for the other Chinese females, who have been baptized.

My visit to this station has convinced me that it is practicable to open stations in the country, if they are managed prudently. Our German brethren appear to be much blessed in their labors. Their household and their school have the appearance of a Christian establishment. Order, harmony, the fear of God, a high regard for the Bible and spiritual worship, pervade it, as can be seen by any visitor. It was truly cheering to find a place with such a healthy moral atmosphere, amid the corrupting idolatry of China.

Chinese Emigration to California.

It is already known to the friends of missions that many of the Chinese are turning their faces toward our western shores. The fact is one that deserves to be carefully watched and thoughtfully pondered.

Last week a company of two hundred and eighty Chinese, who had chartered a vessel at Whampoa to take them to San Francisco, became involved in a difficulty with the captain; and they could not come to an understanding with him. They had suffered by a great fire in Hongkong, which destroyed four hundred buildings. Much of their clothing and necessaries for the passage, with their written contract in Chinese, was burnt. One of the overseers of the company had been a teacher of our deceased brother J. G. Bridgman; and another of the emigrants, who has been baptized, was formerly my pupil in the Morrison school.

They sent up one of their number to me with an earnest request that I would come down to their aid, if possible, and relieve them from their distress. As they offered to pay my passage to and from Hongkong I went down, and accomplished their business in one day. I also supplied them with three hundred tracts and books for the passage. Although this was done to afford them temporal aid, a good opportunity was offered to advise and direct them in regard to their removal to American soil. I gave them letters of introduction to Rev. Messrs. Buel, Hunt, &c.

The reaction on the Chinese empire of the emigration which is setting toward the western coast of America, will undoubtedly do much to enlighten the people, and prepare the way for the gospel of peace and truth.

It is very evident, that immense numbers of the Chinese are soon to be poured upon our shores; and the effect of this unexpected occurrence no one can foretell. But in the arrangements of Him who is wonderful in counsel and excellent in working, it may have a most salutary bearing upon the missionary work in China.

Madura.

ANNUAL REPORT.

Location of the Missionaries.

THE Madura brethren, in submitting their report for 1851, begin with a grateful acknowledgment of the goodness of God to them and to their families. "Although death has continued its ravages around us," they say, "it has not been permitted to molest us. Of the one hundred and nineteen persons connected with our mission, including native helpers, not one has been cut down during the past year." The following table will show the present distribution of the mission force.

Stations.	Missionaries.	Native helpers.	
		Catechists.	Readers.
Madura Fort,	C. F. Muzzy,	7	1
	J. Rendall,	4	
Madura East,	Dr. Shelton,		
Dindigul East,	E. Webb,	2	3
Dindigul West,	G. W. McMillan, C. Little,	7	5
Tirumungalum,	G. Ford,	3	2
Periacoolum,	In charge of Mr. Ford,	6	2
Pasumalie,	J. Herrick,		
Tirupoovanum,	In charge of Mr. Rendall,	1	
Sivagunga,	J. E. Chandler,	4	2
Mandapasalie,	H. S. Taylor,	5	13

People under Instruction.

The village congregations present an interesting and important field of labor to our Madura brethren. The subjoined table embraces the leading facts pertaining to this branch of their efforts.

Stations,	Madura East.	Madura Fort.	Dindigul East.	Dindigul West.	Periacoolum.	Tirumungalum.	Pasumalie.	Mandapasalie.	Tirupoovanum.	Sivaguuga.	Total.
Men,	34	104	22	128	121	45		272	5	53	784
Women,	34	103	33	126	0	44		276	5	52	803
Children,	44	136	32	213	159	47		443	8	106	1188
Total,	112	343	87	467	410	136		991	18	211	2775
Church members,	3	11	10	40	13	9		16	2	7	111
Adults able to read,	11	33	9	64	9	11		77	1	19	234
Average Sabbath attendance,	84	260	60	312	203	94		453	10	80	1456
Added. Men,	17	13	1	70		3		72		22	198
Added. Women,	15	9	10	59		3		78		24	198
Added. Children,	18	11	2	99		5		7		41	313
Added. Total,	50	33	13	228		11		287		87	709
Left. Men,		39		21	11	2		23		9	105
Left. Women,		13		19	16			23		8	79
Left. Children,		28		49	15			41		7	140
Left. Total,		80		89	42	2		87		24	324
Deaths,	2	8		2	12	1		14			39
Gain,	48		13	137		8		186		63	455
Loss,		55			54						109

In connection with the foregoing table the report speaks as follows:

There have been, as the tables will show, considerable changes in our village congregations. Many have left us, and rather more have joined us. The causes that have led to this defection, are not of recent occurrence; nor, indeed, is the defection itself. We require the people to learn Scripture lessons, and attend church regularly on the Sabbath, which to them, especially at first, are somewhat burdensome. Many have been with us from the beginning only in name, their great object having been to secure some temporal good. Finding themselves disappointed in this, they at first refused to perform their duties, and finally forsook us.

But our labor is not lost. Although these backsliders are not nominally with us, they are often friendly, and after a time return. Besides, the exhibition of the truth, as it is made known in this way, is often felt by others; and it sometimes happens that congregations of a few years standing are flourishing, although none of the original members belong to them. Others have been in-

duced to come in, and in some cases they have more than made good the former number. In one instance a congregation which had left us, returned and brought with them all the families in their village, with one exception.

Church Statistics.

The changes which have taken place in the churches under the care of the mission, are indicated in the following table.

Stations,	Madura East.	Madura Fort.	Dindigul East.	Dindigul West.	Periacoolum.	Tirumungalum.	Pasumalie.	Mandapsalie.	Tirupoovanum.	Sivagunga.	Total.
Dismissed to other churches,	2		9		1	5	1			1	19
Suspended,				1			2			1	4
Restored,		1		1	1			1		1	5
Remain suspended,				1			2			17	20
Died,	1			1	1		1			5	9
In good standing,	18	32	30	47	27	25	32	44	2	19	276
Absent,			2			9	6	3		2	22
Received by profession,	4	4	4	12	1	4	2	12			43
Received by certificate,		4	5	3		4	2	5		1	24
Received by profession from the first,	29	23	88	19	12	33	36	42		85	367
Died since 1850,	1			1	1		1				6
Excommunicated since 1850,										2	2
Children baptized,		3	3	16		2	3	20		1	48
Marriages,	3			3	7	1	1	4			19

The number of church members reported as in good standing at the close of 1850 was 235. Hence there has been an increase of 41. Many are seeking admission to the fold of the Savior, some of whom, it is hoped, will be received into Christian fellowship hereafter.

Education.

In describing the educational efforts of the year, our brethren speak of the different classes of schools under their care in order.

The seminary is feeling the influence of the change in its rules and plan of study, which, though partly matured and adopted in other years, has been brought more fully into operation during the past twelvemonth. An important feature in the present plan is, that it separates the students into two divisions, one of which will pursue a course somewhat shorter than that which was formerly prescribed, the studies being confined mostly to the Tamil; while the other will receive a more thorough training, and attend to English studies as well as Tamil. Although five students left soon after the introduction of this system, the change appears to work well.

The state of religious feeling, though less interesting than it was last year, is such as to encourage us. The church members appear to have been regular in their duties, and progressive in the divine life; and others have at times manifested some solicitude for the salvation of their souls. The students have labored in the neighboring villages, distributing tracts and Scriptures, and talking to the people, as usual. Arrangements have been made to enable them to do this more thoroughly and systematically.

Of the whole number of students from the beginning, forty-eight have been members of the church; and eighteen are known to be engaged in the missionary work. The number now in the seminary is twenty-seven.

The boarding schools present no new feature. They are four in number and contain eighty-two scholars. The course of study is chiefly in the Tamil language; and it seems to answer the purpose for which it was introduced. Though the principal object of the boys' schools is to prepare pupils for the seminary, a number simply qualify themselves to act as teachers or readers. The English school has fewer pupils than there were last year, the average having been fifty; but the attendance has been more regular. In the female department there are six East Indian girls under Mrs. Muzzy's care. The school is supported by the liberality of English residents.

The girls' day schools are still reported as prosperous. They are five in number, and contain in all one hundred and thirty-six scholars. Instances of the good accomplished by these schools are becoming more and more frequent. Many who have been taught in them, are exerting a salutary influence as wives and mothers.

The free schools have been reduced in number, partly because of the increase of schools for Christians. Indeed, the former have in a measure answered the purpose for which they were established, and are fast giving place to the latter, which are taught by nominally Christian teachers,

and are located in the village congregations. Morning and evening prayers, and in most cases meetings upon the Sabbath are held in these schools. The following table contains the statistics of these schools.

			Madura East.	Madura Fort.	Dindigul East.	Dindigul West.	Periacoolum.	Tirumungalum.	Pasumalie.	Mandapasalie.	Tirupuvanum.	Sivaganga.
Free Sch. for Chr.	Pupils.	Chr. | Hea.	Boys.	18	124	8	50	6	48	»	45		7
			Girls	8	7		3						
			Boys	27	72	12	47	36	13		174		13
			Girls	6	14	10	5	6	4		55		7
			Total	59	217	30	105	48	65		275		27
Free Sch. for Hea.	Pup. | Tea.		Heathen,		5				4				
			Christian,	1	1	3			1				
			Boys,	45	320	45			120				
			Girls,		2								
			Total,	45	322	45			120				

The preparandi classes are pursuing a regular course of instruction, and are duly examined by a committee of the mission. The advantages of this plan are more and more apparent. The number at all the stations is twenty.

Dindigul—Madura.

The report next glances at the condition and prospects of the different stations.

The good work at Dindigul West seems to have made even more than usual progress. The village congregations, which year before last were stationary as to numbers, and last year experienced a loss of 180 adults, have this year received an addition of 228 souls, mostly Romanists, who live in the vicinity of the station, and near other congregations which have remained firm from the beginning. And this increase is the more noticeable, from the fact that the Jesuits are making special efforts to prevent defections and extend their influence. They live among the people, to a considerable extent, and are thus able to watch them and take measures to check at once any movement unfavorable to their interests. They have a seminary at Dindigul, in which numbers of young men, both European and East Indian, are preparing to become laborers in the field. They have violently opposed their people in attending our schools, reading the Scriptures, and listening to the gospel; but this course has in some instances produced results just the opposite of those intended. In consequence of these harsh measures, many have left them and joined our congregations.

The schools in the congregations connected with this station are quite successful. They have entirely superseded the heathen schools, and have furnished a number of helpers for the missionary work. Passing to Dindigul East the brethren say:

Although a congregation which was commenced last year in Dindigul, has left us in consequence of the opposition of the Romanists, the seed sown in the hearts of its members has not been all lost. One of them has given evidence of piety, and been received into the church. The conduct of another affords reason to believe that a work of grace is begun in his heart; and he is now a candidate for admission to the church. A hopeful change appears to be commencing in a village which is some three or four miles from the station; and numbers have put themselves under instruction. But so violent has been the opposition, that it has been brought to the notice of the magistrates, and the authors of it prevented for the present from carrying out their evil designs.

The free schools continue small, chiefly in consequence of the opposition of the Jesuits. One school, indeed, has been twice broken up by them. So important has it appeared to them to prevent the children of Romanists from learning the Scriptures in these schools, that they have actually commenced a school themselves, a very unusual thing for them.

The additions to the people under instruction at Madura East have been larger this year, than at any previous time since it became a separate station. Ten or twelve desire to be admitted to the church. Dr. Shelton's hospital is still exerting a happy influence. A new and convenient edifice has been erected for the better accommodation of the sick.

There has been a slight decrease in the congregations connected with Madura Fort; but they do not, the brethren think, afford any ground for discouragement. Others are taking the places of those who have left; and the condition of the whole is becoming much better than it was before. More caution than formerly is now exercised in receiving these congregations; and far less fluctuation is expected in future.

Other Stations.

The work appears to be making progress at Sivagunga, although beset with many difficulties. Besides the distance of the congregations from the station, and the unfavorable state of the roads, the people are of a different caste from most of those in the other congregations, and think much of this difference. They

were also mostly from the Romanists, and do not seem to suppose that there is so wide a separation between us and themselves, as there is between us and the heathen. Hence they do not realize so much the necessity of a change in their conduct, when becoming members of our congregations; and the influence of their former friends and their old religion renders their progress in learning the Scriptures and practicing their injunctions exceedingly slow; while at the same time they are liable to be drawn away from us by worldly motives, which they have but little strength or inclination to resist.

Periacoolum continues to flourish, notwithstanding the unfavorable circumstances in which the work is carried forward. The missionary in charge is still obliged to reside at the distance of forty miles, and his supervision cannot be expected to meet the wants of the case. We are not surprised to hear of the heathen oppressing and beating the Christians, of their throwing down the walls of school-houses while building and burning them down when built, of their arraigning our people before the authorities on false charges, taking them to a distance of seventy miles from their homes, and keeping them for weeks; and we have been prepared to hear of large numbers leaving us and returning to idolatry, to avoid such persecutions; but we have been most happily disappointed.

Our cause appears to be advancing at Tirumungalum, as it has done in other years. The attempt to introduce a nominally Christian teacher into one of the free schools has not succeeded; but the schools in the congregations appear to be prosperous, the number of pupils having increased. The congregations, though showing an addition of only eleven members, seem to be improving in firmness and stability and in the knowledge of the gospel. Nine of the members are also members of the church, four having been admitted from one congregation this year; and others are hoping to be received at a future time.

At Mandapasalie there are signs of a vigorous growth. There appears to have been quite a movement in that part of the field which lies near the station; and the increase in the congregations is such that there are now about one hundred families within four miles of the mission premises. And many who are not yet connected with us, are inquiring about "this way," and are wishing to join the Christians. Nor has the work here been unattended with opposition.

Some account of this opposition was given in a previous number of the Herald. The conclusion of the report is as follows:

Thus have we endeavored to present the main features of the work in which we are permitted to labor. That there are hinderances and difficulties will be manifest from the foregoing statements. But that the work is of the Lord, and will be carried forward to a glorious consummation, we see increasing evidence. Already has he more than fulfilled the promise that "the little one shall become a thousand." He has caused multitudes from among the heathen to subscribe with their hands unto the Lord, and surname themselves by the name of Israel.

But while we acknowledge with thankfulness that the harvest is plenteous, we are compelled with grief to say, "The laborers are few." May we have the sincere prayers of all who love our Lord Jesus Christ, and are the real friends of their fellow-men, that the Lord of the harvest will send forth more laborers into his harvest.

LETTER FROM MR. M'MILLAN, JANUARY 1, 1852.

Romanism—Baptisms—Encouragement.

MR. M'MILLAN states some interesting facts in regard to the field committed to his charge, a part of which must of necessity be omitted. The following extract will illustrate the character of Romanism in the neighborhood of Dindigul.

In Carselputty, a Romanist village, I put up a small chapel for the accommodation of our people, that they might assemble in it morning and evening, as also on the Sabbath, to read God's word and pray. When we commenced building, the Romanists became alarmed, and sent some of their number to consult a heathen soothsayer. He told them that as we were erecting a chapel nearly opposite and close to theirs, their chapel would soon crumble to ruins. Still farther alarmed by this prediction, and in order to avert the threatened catastrophe if possible, they came to the sage conclusion that they would pull down their chapel, and build in a more propitious place. And this they have done.

Close by this chapel which they have recently built, they have erected a small house for the French Jesuit priest, when

he visits them. About two months ago I spent a Sabbath in that village, for the purpose of opening our little chapel and of preaching to my people. Very early Sabbath morning they began to work on the priest's house. I went and asked the leading man if they did not profess to be Christians. He said they were Christians. I then read to them the fourth commandment, and asked them why they broke it. They said they were doing charity work. The Romanists here do not pretend to keep the Sabbath holy; but they do all manner of work on this day. In fact, the fourth commandment, as translated in their Tamil daily service, does not call the day the Sabbath, but "good day" or "holy day." These are to be remembered; while the second commandment is left out entirely.

Still Mr. M'Millan is able to report additions to the congregation in that village. And he adds in this connection: "I find that the best conquests which we make, are from those who have been the most devoted to Romanism. When the truth fairly reaches their minds, and they come under its influence, they take a more firm and decided stand on the side of Christ."

I administered the Lord's supper at Anundriancotta a few Sabbaths ago, and had a very pleasant season. Our little church, though in the midst of opposition, was much revived. I had the pleasure of adding six persons to their number by baptism, some of whom had been waiting a long time. Four are young men in the bloom of life; and several of them were taught in the mission schools in the time of Mr. Lawrence. One of them has learned to read within the last ten months; and he still lives with his father, a man of wealth, who at first opposed his coming to us, but visited me a short time since, while I was there, and said he would make no more opposition. All these persons promise to stand firm and to be useful members of Christ's church.

"The whole number added this year to my little church by baptism," Mr M'Millan says, "is twelve; and all are from the ranks of Romanism."

Last Sabbath I preached in this church, and was much pleased and encouraged by what I saw. When they began to assemble, they brought with them baskets of grain, sheaves of corn, and oil, as offerings to the Lord; and they also took up a collection in money, as they do every Sabbath. They commenced their contributions about two months ago; and they have raised more than five rupees. The sum which they collect, instead of diminishing, is increasing. Some of the females who have stood aloof, were there for the first time; and all bid fair to be more regular in future. These things are very encouraging. One young man from Vericul intended to come to our meeting for the first time; but he was forbidden by his father. He started to come, however; when his father picked up a large stone and knocked him down.

LETTER FROM MR. HERRICK, JANUARY 12, 1852.

Baptisms—Appeal.

THE following extract is commended to the readers of the Herald, as bearing directly upon a very important question now pending before the churches in this country: which is, "Shall the missionary work be carried forward with a vigor and determination which the providence of God clearly demands, or shall it be prosecuted with an irresolute purpose and divided heart?" When will American Christians wake up to their amazing responsibilities?

A few weeks since I spent a Sabbath with Mr. Little at Vizuthaputty, when four members of the congregation received the ordinance of baptism. More than once during the day my thoughts turned back to the first Sabbath which I spent in that village. I tried to give thanks to God for the evidence before me that some of the seed sown there had taken root. Seven members of that congregation, exclusive of the catechist and his wife, now belong to the church.

My thoughts also turned to the future. The anxious inquiry rose in my mind, Who is to care for this flock in time to come? Who is to visit them, with others in the neighborhood who have nominally cast away their idols, and train them up for the service of God and for heaven? Who is to go among the heathen, many of whom have heard enough of the truth to make them at least willing to hear more, and deepen the impressions already made? Is the springing grain to perish for want of culture? Is the light that has begun to shine to be extinguished? Is the labor hitherto expended to be lost? Must the wheels that have been put in motion by a great amount of labor and expense, come to a stand? Above all, must they roll backward?

To us in the field it seems a little strange that it should be necessary, at this day, to urge upon the churches in America the importance of progress in the missionary work. As well might a farmer hire a laborer, and send him into the field without tools, or withhold the expense necessary to gather his crops in the time of harvest; as well might a rail-road company complete a piece of road, and then refuse to furnish a sufficient number of cars and locomotives to accommodate the public, as for a society to establish a mission with the expectation of giving to it only the men and money needed at first. When the churches send forth missionaries to plant the gospel standard on a heathen shore, is it not with the desire that they may accomplish the object for which they are sent? Do they not follow them with the prayer that "a great door and effectual" may be opened to them? Do they not pray that the seed sown may spring up and yield fruit? And when they see that in answer to their prayers "the harvest truly is plenteous," while "the laborers are few," do they not, in obedience to Christ's injunction, "pray the Lord of the harvest to send forth laborers into his harvest?" Dare they neglect thus to pray, even though the proof of their sincerity should oblige them to send their own sons and daughters into the field, and to cast their substance far more abundantly than ever into the treasury of the Lord? To say nothing of the duty which the church owes to God, or of the condition of the world as demanding an increase of missionary labor, there is no course that commends itself to economy even, but such an one as shall enable each mission to take advantage of every backward movement of the enemy, and to hold every post gained.

Erzrum.

LETTER FROM MR. PEABODY, FEBRUARY 13, 1852.

IN the following letter Mr. Peabody has described an occurrence which recently came under his notice at Erzrûm. This narrative is worthy of a place in the Herald, not only because it illustrates the duplicity and dishonesty of the opposition which is made to the truth in that part of the world, but because it shows that Russian Armenians, upon their obtaining Turkish *teskeries*, will be duly protected.

A Plot Discovered.

A few months since Mr. Dwight informed me that an enlightened young man, who wished to enter the Bebek seminary, but was prevented by the Patriarch, had been sent to this city by that dignitary as a teacher. He was put on board of a steamer at Constantinople, under the authority of a cavass, having received from the Patriarch two letters, one for Gregorius Vartabed, and the other for the head of the Russian Armenians of this place. Having arrived at Trebizond, and knowing that these letters could contain nothing favorable to him, he took the liberty of opening them; when the gross deception practiced upon him by the Patriarch became evident, as both contained a command that he should forthwith be banished into Russia. He destroyed the letters and came to Erzrûm, hoping that he might be instrumental in diffusing some light in this dark place, and trusting that his Turkish teskeri would save him from banishment.

Having a letter for the Erzrûm Vartabed from a friend of his at Constantinople, who was ignorant of the Patriarch's treachery, and supposing that he was about to send the young man here with the expectation of his becoming a teacher, he was received into the school in that capacity. Perceiving, however, that the ecclesiastics and the people of this city were in all things much given to superstition and idolatry, he felt constrained to declare to them that they ought not to think the Godhead like unto gold, or silver, or stone graven by art or man's device; or that the Lord of heaven and earth could be worshiped with men's hands, as though he needed any thing.

The utterance of such sentiments quickly set the clergy and laity by the ears. By order of Gregorius Vartabed one of his monks, a man notorious for his intemperance, was dispatched to ransack the teacher's room, for the purpose of finding heretical books. He fulfilled his commission by breaking the lock of a small closet. After he had taken the fourteen execrated volumes to his master, his Reverence threatened to commit them to the flames; but for some reason he failed to carry his threat into execution. Soon the teacher was summoned to appear before his "holy father," who had assembled quite a number of his faithful children to witness his readiness to fight even for the divine images and holy ornaments, which had recently

been increased in the church by his indefatigable efforts, and against which this presumptuous babbler had dared to speak.

A part of the conversation which ensued was as follows: "I sometimes see you at church; why do you not prostrate yourself before the inspired images, and worship God?" "The Holy Scriptures teach me that God is not to be worshiped with our bodies, but in Spirit and in truth." "But pictures of the saints are there; do you not believe in the intercession of the saints?" "No; how can I? Should I receive such a doctrine, I should have lords many and gods many; for if they can hear and answer the prayers addressed to them at the same time in all parts of the world, they must possess divine attributes. Do you believe they are omniscient?" "Yes." "Omnipresent," &c. &c.? "Yes, yes, yes; and whoever does not possess such a belief, is guilty of damnable heresy." "This then I confess, that after the manner you call heresy, so worship I the one only living and true God."

From hard words the holy father proceeded to blows; and after receiving a pretty sound drubbing, the poor teacher made his escape, though his connection with the school was immediately dissolved. The Vartabed sent for him next morning, treated him very kindly, sweetly ordering his baggage to be brought to his house, and inviting him to take up his abode with him for the present, being careful at the same time, however, that he should be watched with the greatest vigilance. The man was in fact a prisoner, though the Vartabed and the primates were very bountiful in dealing out to him the most fulsome adulations.

An unexpected Deliverance.

The continuation of this narrative shows how easily the Lord can bring to nought the counsels of his enemies.

After keeping quiet for several days, till the fears of his enemies had somewhat subsided, and ascertaining that it was their intention to banish him into Russia, the teacher succeeded in getting access to me. I advised him to return to Constantinople as quickly as possible. But how should he get away? How should he get his teskeri ready? He was then under strict surveillance. He had also the greatest apprehension that the man to whom he must apply for this purpose had been bribed to seize and destroy it. But should he succeed in this matter, and leave for Constantinople, he had great reason to fear that he would be apprehended on the road, and sent into exile.

With the hope of lessening his difficulties, I proposed to go immediately and advise with the British Consul in regard to his case; and he very kindly offered to get the teskeri prepared, and to send him under his protection to the capital. After this step was taken, his enemies were much disappointed. He had escaped as "a bird out of the snare of the fowler." They said but little to him. They told him, however, that he was a Russian subject; this he denied. They also told him that if he had become a Turkish subject, he must pay the taxes of seven years; to which he replied that that was a matter to be settled with the constituted authorities; it did not at all concern them. Our native brethren afforded him every assistance in their power in making his preparations for his journey. They went with him to the Vartabed's to get his trunk; and they accompanied him out of the city. He intends to go directly to the Bebek seminary, where he hopes to prepare himself to be more useful to his ignorant and bigoted people.

Mr. Peabody regards this young man's deliverance as a very important event. "For the Turkish Armenians," he says, "the battle has been fought, and the victory won. But with respect to the Russian Armenians, it has been exultingly said, 'Their bonds cannot be broken!' In this region, as you well know, the plot has been thickening. This case came up as the first trial of their strength; and it resulted in their total defeat! Had they succeeded, as they confidently expected, what exultation would they have felt! How would it have been trumpeted about the city, to the terror of all that class of Armenians who are panting for spiritual freedom! But now we see the perfect consternation of the Bishop and his primates!" Still they endeavored to cover their defeat. Their first movement was to dissemble the matter. "We must say that we have sent him to Russia;" and hence the Vartabed sends his compliments to this and that man in Russia, whom the teacher is expected to meet! But he does not succeed in deceiving the people. Our young friend quietly says, "I am not going to Russia; I am going to Constantinople." The Protestant Armenians are at the episcopal residence, and assist him off, and conduct him out of the city! The case is too palpable to receive the Vartabed's cloak.

Constantinople.

JOURNAL OF MR. VAN LENNEP.

IN addition to the facts communicated by the brethren at Constantinople in their successive letters, Mr. Van Lennep is accustomed to group together various incidents of a general character, and report them from time to time, as throwing additional light upon the great and blessed work which is going forward in Western Asia. The subjoined extracts are from a recent communication of this description.

A Preacher silenced—A Greek licensed.

1851. *December* 25. I have learned some particulars respecting the command addressed to Mr. Boghos Physica not to preach the gospel. He was summoned to the patriarchate, and a meeting of the Council was convened at the same time. He first had a long interview with the Patriarch, who could not induce him to change his mind. When he appeared before the Council, they accused him of teaching Protestantism. He denied it, and said he only taught the gospel. They said, "You have no permission to teach the gospel." "What then shall I teach?" They replied, "Teach the prayer-book; that is your business, and your only business." "Ah!" he exclaimed, "how has the Armenian church fallen! The Protestants alone rightly estimate the word of God. The Armenian church does not value it more than four paras!" He went away; and the same day, in the presence of some of his pupils and of several friends, he called a Protestant brother, and offered to sell him his Armenian New Testament for four paras, or about half a cent. This brother paid the money and took the Testament.

Every friend of Zion must rejoice in the event described in the following extract.

29. To day Mr. Panayotis Z. Constantinides was examined and licensed to preach the gospel. This is the first Greek to whom the missionaries of the Board, or any evangelical ministers in these countries, have committed the preaching of the gospel; and it is a mark of progress, and should be a source of encouragement to the friends of the Redeemer.

Mr. Constantinides has long been connected with us. He was one of the fruits of the excellent and pious Mr. Hartley's labors, twenty years ago. Since that time he has been a translator at this station; and the results of his studies are to be found in the Armeno-Turkish version of the Bible, besides many other good books. He was once driven away by persecution, and resided in Athens for a time. Nearly two years ago he was requested by the missionaries to commence a service for the Greeks, who were thirsting for the truth. He began with four hearers. These have gradually increased to more than thirty, besides a dozen or more who attend at the other end of the city, and the thirteen who receive instruction on the Sabbath in Bebek. He was engaged in this work until my return from the United States, about six months later. And now, as the field is widening, and the cry is coming to us from Greeks in Demir Desh, Broosa, Philadelphia and Macedonia, "Come over and help us," he has been set apart more particularly to the work of preaching; and he may one day become the first pastor of the first evangelical Greek church in the East.

Armenian Subtlety.

Mr. Van Lennep states that certain reports were in circulation at Constantinople, which were likely to deprive the Patriarch of his place. The material facts in this extraordinary affair are presented below.

1852. *January* 5. An Armenian girl became interested sometime since in a Turk, who was employed as one of the overseers of the water-courses of the buildings belonging to the Sultan. It seems that the attachment was reciprocated; for she left her father's house, became a Mohammedan, and they were married. Her mother was very angry; but she dissembled her feelings, and continued to treat her daughter with kindness. It happened one day that the latter was requested to accompany the former to her home, without the knowledge of the husband; and when there it was proposed that they should call together at a certain place, where some purchase was to be made. They went accordingly; but no sooner were they there, than four men laid their hands on the daughter, gagged her, and conveyed her away. The husband soon missed his wife; and when he applied to her parents they expressed their entire ignorance of what had become of her, as also their sorrow that she should not be

found. For a time the disconsolate man searched for her in vain.

Just outside of the city walls, and in the near neighborhood of the famous castle of the Seven Towers, where the sighs of so many mighty Sultans, Grand Viziers and European Ambassadors have been stifled by the bow-string and the mutes, there is an Armenian convent, containing a church, a hospital, a school, and many a dark dungeon; and within its encircling walls not even a Mussulman is allowed to enter without the leave of the Armenian Patriarch, according to the command of no less a personage than Sultan Mahmood, whose firman to that effect is kept in the convent. Our Turk, having learned that the watercourses of the place were being repaired, disguised himself as a poor laborer, went to the inspector of the works, and offered to relinquish one fourth of his wages to him, if he would employ him. The bargain was struck; and after several days' labor, during which he was often employed in searching for his lost wife, he succeeded in finding her, obtained from her an account of the manner in which she had been conveyed thither, and of the treatment she had received while there; and, carrying off a piece of her girdle, he hastened to place it at the feet of the Sultan's mother, and to ask for redress.

The next day the Sultan had the convent surrounded by about one hundred and fifty police officers, and sent to the Patriarch to demand the woman. But this dignitary denied that such a person was there. The Sultan then commanded the Pasha of the police to force his way into the convent, and search for the woman; and if he could not find her alive, he was directed to tear down every wall, if it should be necessary, to discover her body. The director of the convent remonstrated, and presented the firman; but it was all in vain. The police went in, and were beginning to demolish the building, after searching for some time in vain, when one of the Armenian primates interfered, and ordered the director to produce the woman. She was brought out of an old empty cistern, the mouth of which had been covered over with rubbish. The Pasha asked her what religion she adhered to; for the Armenians pretended that she had wished to return to their church, and that they had concealed her to save her from the imaginary anger of the Turks; whereas it is very well known that a man may profess the religion he pleases. She replied that she was a Mohammedan, and had been confined in the convent against her will. She was then delivered to her husband.

This affair has produced, as might be expected, great excitement. The Armenians have "lost their honor," in the language current at Constantinople. The Patriarch has clearly been guilty of falsehood in his answer to the Sultan; and we may hope that divine Providence will use this event for the furtherance of the gospel. If it should end only in the loss of the firman above alluded to, Mr. Van Lennep thinks it would destroy a power to exercise personal vengeance, and carry out the purposes of the church by cruel and unlawful means, which has been frequently and greatly abused.

A Bishop Disappointed—Protestant Honesty.

10. One of the Greek Protestants of Demir Desh has recently been excommunicated. His wife induced him some years ago, with much difficulty, to promise their daughter to an inhabitant of the village, but without the daughter's consent and against her will. The man has since become a dissolute and worthless fellow. Still he applied lately to the parents for the girl. They replied that he did not deserve to have her; and they also stated that she would not have him, and had been betrothed against her will. The disappointed suitor went to the Bishop who resides in Broosa, and offered him one thousand piastres (forty-two dollars) if he would enable him to get possession of the girl.

The Bishop expressed his joy on hearing of the affair, and said, "There is some profitable business to be done in this case." He sent for the Protestant, therefore, and insisted on his giving his daughter to her suitor. He refused, and went to the chief men, and induced them to espouse his cause, and agreed to offer three hundred piastres for the settlement of the affair. But the Bishop stated that the other party had offered one thousand; and he must have two thousand from him, in order to decide in his favor. A few days after the Bishop sent again for the Protestant, and offered to settle the matter for fifteen hundred. But he refused; and, as he would not go near the Bishop again when he sent for him, he has been most solemnly excommunicated, according to the rules and ordinances of the "orthodox and catholic eastern church!" Still the Protestant is in no way molested; and the Bishop has the

mortification to reflect that his edicts are laughed at, and also that by intriguing to get a very large and handsome fee he lost even the smallest, and thus threw away a first rate chance for doing a "profitable business."

Several incidents were recorded by Mr. Van Lennep during the month which follows the date of the foregoing extract, some of them interesting and suggestive; but they are omitted for want of room.

February 11. The inhabitants of one of the Prince's Islands, all of them being Armenians, though some are old Armenians, some Armeno-Catholics, and some Protestants, have a law-suit with the Greeks, who are endeavoring to dispossess them of their estates by means of false deeds, which go to show that the whole island formerly belonged to the claimants. It is a curious and significant fact, that when all the deeds of the present proprietors were to be brought together for examination, the old Armenians and Armeno-Catholics would not trust any of their own number with the documents; but the whole, about six hundred in number, were without hesitation put into the hands of a Protestant church member, who has had them several weeks in his possession, and is likely to retain them for some time to come! This is another fact to show that the people in general, Mussulmans, Greeks, Armenians, Catholics and Jews, think that our religion makes men honest.

A Burial obstructed.

The days of violent and reckless opposition to Protestantism have not altogether passed away from Constantinople. This will be painfully evident from the subjoined narrative.

March 30. The Protestants in that part of the city which is called Balad, are few in number; and, on the other hand, the "rowdies" are many and far famed. The wife of one of our friends having died, an hour was appointed for her burial. It was necessary to carry the body through several streets to the harbor, across the water through Galata and Pera, to the Protestant burying-ground, a distance of several miles.

About the time fixed upon for the burial, a crowd collected before the door of the house, and began to vociferate and curse, endeavoring at the same time to force open the entrance door, having been instigated by the Patriarch and his emissaries. But the door sustained the repeated shocks, as it was supported by strong beams placed against it from within; but a number of men ran up to the house, and struck the lower windows with their fists, and broke them to atoms.

But finally the body, with the native pastor in front and the deacons and brethren around and behind it, was allowed to pass out and go into the street. Then the crowd began to press around it from all quarters. It is estimated that there were one thousand persons assembled, shouting, cursing, and pelting the brethren with the street mud; and one of the latter was thrown down and rolled into the mud. Several were struck with clubs and stones; and one of them received a severe wound in the head, causing the blood to flow abundantly. Every window in the houses on both sides of the street was crowded with females to its utmost capacity, all of them hurling down anathemas on the passing procession, and those in the lower windows leaning forward and bending downward to strike the objects of their hatred, or to pull off their red caps. As there were no soldiers at hand, the mob had its own way for a time. They broke up the procession, the greater number of the brethren falling back and scattering; while the pall-bearers, the pastor, and one or two possessed of firmer nerves than the rest, pushed through every obstacle, reached the sea-shore, and carried the body safely to the grave.

Meantime, however, the police had been informed of the passing events. A body of soldiers suddenly appeared, and began to strike to the right and left with the butt-end of their muskets. The crowd immediately dispersed; and even the "lions" took to their heels as fast as they could. But several were caught, the officer crying out to the mob, "Be Armenians, Turks, Protestants, or whatever you please; but keep the peace." He also said, "A dead body has no religion; let it be carried off in peace." One of those who were caught, went very unconcernedly to the police office, confident, as he said to a friend, that the mere assertion of his dignity would at once procure him his liberty. He stood up and said, "I am lamp-lighter in the Armenian church; I have nothing to do here." The officer replied, "Are you lamp-lighter in the Armenian church? I am very happy to hear it. Please step into the prison." Another cried out, "I am pay-master to the director of the

powder manufactory," (an old and inveterate enemy of the Protestants.) "Yes," said the officer, "I have long known you as a rogue of the first water. You have already lodged here. Please to walk in." The next day the Armenian Patriarch sent to request that the prisoners should be released, saying that they had done nothing improper. The request was refused.

Smyrna.

LETTER FROM MR. BENJAMIN, MARCH 6, 1852.

THIS communication presents a more cheering view of the missionary work in Smyrna than has been hitherto received. It may be hoped that the night is far spent, and that the day will soon dawn upon the peculiarly unimpressible people of hat city.

Persecution at Smyrna — The Prospect.

The chief men of the Armenian community in Smyrna have boasted, that the religious reformation which has gained such a foot-hold in many other places, could not make any progress among them. Their confidence has doubtless been founded upon a knowledge of the prevailing infidelity and the fickle and deceitful character of their people. Nevertheless there was thought to be a sufficient number of Protestants, about a year since, to require their enrollment as a separate community; and this was consequently effected.

This event excited the wrath of the Armenians, and resulted in the mobbing of two houses occupied by Protestants, the destruction of their property, and some slight injuries to their persons. The Turkish authorities were at that time in evident collusion with the persecuting party; and they ordered our brethren not to return to their dwellings. And they were also told not to take other houses, either in the Armenian or Greek quarters of the city, though Jews and Turks were permitted to live in both without obstruction or annoyance. The injustice of this order was very gross, inasmuch as one of the houses in question was the property of a Protestant.

An appeal was made to the central government; in answer to which positive orders were repeatedly sent hither enjoining the protection of Protestant rayahs in their full rights, as also the punishment of offenders against them. But the local Governor put aside these orders; and our brethren continued unredressed several months.

A short time since a new Governor was sent to supplant the man who had shown himself so inimical to our friends. On the first representation of the case to him by the English Consul, he gave assurance that justice should be done, saying that he had before had occasion to become acquainted with the troublesome disposition of the Armenians, and the inoffensive character of the Protestant rayahs. He has since restored our brethren to the occupancy of one of their hired houses, from which they had been violently expelled by the mob, the lease of the other having already expired. He has also encouraged them to institute proceedings for obtaining an indemnity for their losses.

These events have had a favorable influence on those who have desired to receive and profess evangelical doctrines, but have hitherto been deterred by fear; and it is said that there is a very considerable number who will join the Protestant cause, and attend the regular ministrations of the Word, as soon as there is a certainty of their being protected in the possession of their property and the enjoyment of other rights. There is evidence, indeed, that the truth has made more impression in this city than has yet been fully brought to light.

In the mean time our audiences on the Sabbath have been greater and more regular for the last six months than at any previous time. And it is an important fact, that a large portion of the attendants are residents from the interior, many of whom understand only Turkish; and on this account a request has been made that Mr. Johnston will preach every Sabbath; which he has done for several weeks past, Mr. Riggs also preaching in Armenian at a different hour.

Mr. Benjamin also says: "We see increasing evidence that a work of grace has commenced at Magnesia and Ak Hissar (Thyatira), at both of which places there are Protestants recognized as such by the authorities, and, we trust, recorded above as followers of Jesus."

Greece.

LETTERS FROM MR. KING.

AN account of Mr. King's trial before the Criminal Court of Athens was published in the last number of the Herald, as also the sentence pronounced

against him. The judgment of the court has since been received; and the friends of missions may wish to know what is alleged to have been proved against our respected brother, that he should be condemned to imprisonment and exile. An abstract of this document will now be given.

Judgment of the Criminal Court.

After mentioning the charges preferred by the King's Attorney, and after reviewing the history of the prosecution from its commencement to the day of trial, the court describes the proceedings of March 5. As the result of the investigation the facts are claimed to be, "that particularly in the years 1850 and 1851, the accused regularly, every Sunday and at specified appointed hours, (at 11 A. M.,) received publicly into his house every one who came, and in their hearing, taking as a theme a passage of the holy Gospel of that day, explained it; but that in his public teaching, called by him preaching, he did not confine himself to the explanation of his text, according to his religion, but, going out designedly from his circle, used malevolent expressions against our holy canons and the traditions of the Eastern church, not admitting as mysteries baptism and transubstantiation, and naming baptism that it is indifferent whether it be by immersion or by sprinkling, (which he considers as more correct,) because the baptized is not purified by it from sins, and that those who think the contrary are foolish; that the communion is only bread and wine, and cannot be any other than a simple type for remembrance; that the mother of God is the mother of Christ, and simply a woman, and did not remain a virgin after the birth [of Christ], but bare also other children, and that we ought not to worship her; that the worship of the holy images is idolatry; as also that we ought not to worship the saints, because they are simply men, and that neither they nor the mother of God can mediate for us with God, and that those who profess this are foolish; that the fasts and the celibacy of the monks and high priests are contrary to the divine commands; and that besides the first council the others were the invention of the autocrats for political purposes, and for this reason their acts have not authority; that in this teaching, as has already been set forth, always on the same day and hour, he had no other hearers but the children of the orthodox Eastern church, and did not confine himself in his preaching to the exposition of the Gospel according to his opinion, but designedly entered into opposition against the dogmas and canons of the Eastern orthodox church, attacking them; that from his teaching arose scandal among his hearers, and on certain Sundays some one of his hearers undertook to refute him, but he was not willing to undergo the contest, and in order to compel them to go away, he hoisted in his house an American flag; that besides the teaching on the Lord's day at 11 o'clock, he received also in the evening every Sunday, at a specified hour, some of his chosen ones, to whom he spoke concerning religion; and finally that, not seeing for some Sundays the witness, G. Meledon, he sent to him to know why he did not continue to come to hear him, and incited him to go, and also he incited to this another witness for the defence, and in general he was pleased when he saw many hearers." Hence the court is "persuaded" that Mr. King has "attacked by malevolent expressions the dogmas and the ordinances and the customs of the Eastern church, and expressed such principles and opinions and sentiments as are contrary to the bases of religion, and are injurious to religion and morals." And as to Article 18, pronounced by the Areopagus inapplicable to the case, this tribunal affirms that it is applicable, inasmuch as facts within its purview were brought to light in the judgment hall. Whereupon the court "declares Jonas King, born in Hawley, of America, residing in Athens, aged fifty-nine, evangelical, guilty of having attacked, in the years 1850 and 1851, in this place, in public discourse and teaching, by malevolent expressions, the dogmas, the ordinances, and the customs of the Eastern orthodox church, and of expressing principles, opinions and sentiments which are contrary in general to the bases of religion and are prejudicial to it."

The King's Attorney next contended that, in addition to the ordinary sentence, a decree of banishment should be made against our missionary brother, because his "bearing down, as has been before set forth, so scandalously against the orthodox Eastern religion, its canons, its traditions, and its customs, is as to his manner and conduct pre-eminently dangerous to morals, which are the basis of the gospel and of this Eastern religion;" and the court accordingly condemned "the proclaimed guilty Jonas King to fifteen days' imprisonment, to the expense of the trial, the duty of the stamped paper, to be collected even by the detention of his person," and ordered "his exile from the Greek country after the execution of the penalty."

Mr. King in Prison.

On the 9th of March Mr King gave an account of his incarceration in the following language:

I have just entered the prison of Athens, called Medrese, where there are one hundred and twenty-five prisoners beside myself, who occupy eleven small rooms, eight of which are ten or eleven feet square, with from eight to twelve prisoners each, the other three being

larger. A few days since there were one hundred and eighty prisoners in the building. From these facts you can easily imagine what kind of accommodations we have.

Two of the prisoners are in chains, and are condemned to death for the murder of seventeen men. Decent looking men, and the vilest malefactors, men not yet tried, and who may be innocent, and those who have already been condemned for murder, rape and piracy, the young and the old, the youth who has committed perhaps his first crime, or no crime at all, and the veteran in wickedness, are here crowded together in one common mass, the sight of which is enough to move to pity the heart of any one who has the least degree of kind feeling towards his fellow men. Looking at these prisoners, my own troubles and trials seem small.

The first thing to be done, after entering the Medrese, was to have my name inscribed in a book as a prisoner, together with a description of my person, and the crime of which I have been guilty. This being done, the overseer of the prison gave me a certificate that I was in prison, suffering the penalty imposed upon me by the Criminal Court; which certificate must be deposited at that court before I can make my appeal to the Areopagus.

This prison is called, as I have said, Medrese; and this means "school" in Turkish. It is so called because it was formerly used by the Turks as a school. In this school I have now been matriculated. And it was in such a school that many who "had trial of cruel mockings and scourgings, yea, moreover, of bonds and imprisonment," were prepared for higher honors than any earthly institution can confer.

My heart is not sorrowful, but full of joy. I consider this as one of the brightest days of my life. With my whole heart I thank the Lord Jesus Christ that I am counted worthy to suffer shame for his name and for the truths which he has taught. The morning before I came to the prison, I read with great interest, yea, I may say with tears of joy, Hebrews xi., xii. and xiii.; and I felt constrained to render to the Most High ascriptions of praise for mercies, rather than to seek freedom from trial. My principal petition to God, during all these days of excitement and triumph of the enemy, has been that the name of the Lord may be glorified in me, and that the cause of truth may finally prevail.

On the 10th of March, having appealed to the Areopagus, Mr. King was removed from the Medrese to the police office, where he was treated kindly, his friends being at liberty to call upon him freely. Three days later he became ill of a fever; and the Director of the police sent him to his house, where he remained under a guard provided for the purpose, till the decision of the Areopagus was announced. His illness continued till the 21st of March, when he was able to sit up during a part of the day.

Judgment of the Areopagus.

The next day the hearing of his appeal came on before the Areopagus. His counsel acquitted themselves with great ability; but on the 25th of March a decision was made adversely to him, the sentence of the Criminal Court having been confirmed, except that the term of imprisonment was reduced to fourteen days. And yet, Mr. King states, it was decided that Article 18 did not apply to the case! Two of his counsel, Mr. Pellicas and Mr. Triantaphylles, the former being the President of the University, called and expressed their surprise at the result; and they condemned the judgment of the court in the strongest language. And the opinion of the greater part of the legal profession, and of the more intelligent portion of the community, as also of all the English and American residents, seems to differ from that of the judges.

Mr. Benjamin has received letters from Athens, which show that many in that city believe the courts of Greece to have been guilty of great injustice in their treatment of Mr. King. Two young men, one of them being a native of Macedonia, while the other was formerly a pupil of Messrs. Houston and Leyburn, and both now giving evidence of piety, have written to this effect. But there is reason to hope that the severity of the sentence may produce a reaction in favor of the truth. One of these young men says: "You have doubtless learned all the details of the trial of the Rev. Mr. King; but you have not learned our grief, on the one hand, at seeing in our countrymen so great blindness to the truth in the very midst of noonday, or, on the other hand, our joy that this event has poured, and is still pouring, great light upon those minds in which, without their wishing it, the persecutors of the truth have awakened many doubts concerning the verity of those things, which others are contending for with indescribable fanaticism. If we suffer, therefore, (and we more than all others are exposed to a thousand reproaches, and revilings and threats,) not only do we refrain from complaints, but we even rejoice, having assurance in our own personal experience of the truth of the Holy Scriptures. For your joy I would inform you, that the most intelligent among

the Greeks here have looked upon the sentence of Mr. King as unjust." Mr. Benjamin earnestly commends these young men to the sympathy and prayers of Christians in the United States; "for they are now, as they have been before, imminently exposed to violence; and it would be no strange thing, if they should become martyrs for the truth."

Voice of the Press.

It should be stated, to the honor of the press of Athens, that several of its ablest journals have strongly condemned the proceedings against Mr. King. On the 9th of March the Athena used the following language: "A fever for banishing strangers, it seems, has lately attacked our Ministry, which, after having expelled the unfortunate Poles, is already preparing to drive out of Greece the Italians also, without distinguishing the good from the bad." "And, according to the example of the Ministry, the Criminal Court drives away also Mr. Jonas King."

Four days later the Hope spoke as follows:—"Mr. Jonas King has been tried before the Criminal Court for reviling our holy religion, and condemned to fifteen days' imprisonment and expulsion from the commonwealth. Tartuffism wished to beget scandal; and for this purpose placards were posted up, and notices were sent to various mob-leaders, inviting them to be present at the trial."

"Mr. King, as a clergyman, teaching in his own house every Sunday, according to the doctrine of the sect to which he belongs, is prosecuted and condemned to exile. Don Constantine, the parish priest of the Catholics, preaching, not in his house, but from the pulpit of the church of the Catholics, doctrines contrary to our holy religion, ought equally to be prosecuted, if the King's Attorney would be consistent. Consequently, we ought to destroy the article of the constitution concerning religious toleration, and proclaim that every religion is, indeed, tolerated, and its rites are exercised without hinderance, but that the priests of a foreign religion will be prosecuted penally, if they do not believe the doctrines of the orthodox church."

The Newspaper of the People says, March 15: "The Areopagus, indeed, rejected the decision of the Criminal Court, but drew up another similar, more crooked than the first." And it concludes by saying, "It is to be observed that America aided Greece in her sacred struggle; it is to be observed that in Greece exists religious liberty; it is to be observed—; it is to be observed—; it is to be observed—; but what first, and what last may one observe? Our sense is wanting; our sense is wanting; our common sense is wanting."

On the 17th of March the Courier d' Athènes expressed similar sentiments, adopting the following language: "No one will suspect us of professing indifference in a matter of religion, or of contesting the least in the world the competence of the tribunals for the suppression of crimes committed against the dominant religion. We know very well the regulations of our constitution. We ourselves assisted in drawing up the two articles, which establish the predominance of the orthodox religion over every other worship. But at the side of this principle is another, which we respect also; it is that which permits the existence of other kinds of worship, and secures the exercise of them. In our view there are here two principles equally imperious and indestructible, which ought to live together; a dominant religion on the one hand, and a plurality of modes of worship on the other; and above, the constitution which protects them, prohibiting at the same time the propagation of them to the prejudice of the orthodox religion. Has Mr. King, in expounding the Gospels in his house, and in deriving from them, according to the sense of the texts, a doctrine which is not that of the orthodox religion, exceeded the limits of the legal exercise of his worship? In conscience we think not. My God! In what is Mr. King more culpable than the Catholic preachers, who practice every day, publicly, the same thing in the churches of this worship?"

On another topic the same paper, of the same date, speaks in a way that is highly honorable. "We cannot help stamping with reprobation all that took place within the precincts of the tribunal. The day preceding the trial of Mr. King, there were some pious persons, who distributed a profusion of printed invitations. The day of trial a host of lovers of scandal went to the rendezvous, decided to exercise a pressure on the tribunal. The lawyers were every moment interrupted by vociferations, while the words of accusation were covered with applauses. Would not a little more, we will not say of severity, but of impartiality, have repressed such manifestations, so contrary to our manners, to the dignity of justice, and to the spirit of tolerance, which characterize and honor the Greek people? It grieves us to state that the liberty of defence, and the gravity which ought to preside over our deliberations of justice, have been greatly compromised. But, above all, are we afflicted in thinking of the long echo which this trial cannot fail to produce in the United States, that country so great in its present, so immense in its future, which has shown itself so sympathetic and enthusiastic even for the cause of our independence."

No letter has been received from Mr. King of a later date than March 31. It is supposed that he left Athens for Smyrna some time in April. Still his plans were not made definitively when he last wrote.

Miscellanies.

HOISINGTON'S ADDRESS ON INDIA.

On the 1st of September, 1851, Rev. Henry R. Hoisington, of the Ceylon mission, delivered an address before the Society of Inquiry at Andover, which presents an admirable sketch of the origin and development of the existing system of religious belief in India. The entire address is published in the Bibliotheca Sacra for April, 1852. From the following extracts, however, the reader will form some idea of the view which Mr. Hoisington takes of this interesting and perplexing subject.

Different Races.

The Hindûs were not the first inhabitants of India. Remnants of the aborigines of the country are still to be traced in various tribes inhabiting the fastnesses of the hills and forests. They are known under different names. Their several dialects, in most cases allied to each other, have no affinity to the Sanskrit. Never incorporated with their victors, they have maintained their simplicity of manners, and a rude religious creed which bears no resemblance to Hindûism. As successive conquerors poured into the country, these aborigines betook themselves to the protection of the less accessible regions, where they still exist.

Though the Hindûs were evidently not the first inhabitants of India, yet they are to be sought among the earliest conquerors. In process of time they embodied successive hordes of emigrants, among whom the Brâhmans, as a tribe, are to be included. According to the uniform testimony of Hindû records and tradition, all came in from lands west of the Indus.

There are some reasons to believe that the aboriginal inhabitants of India were of the family of Shem; and that they came into India by two routes; one at the northwest, across the Indus; the other by sea, into southwestern India. But the successive tribes of conquerors were more probably of the family of Cush, and mostly entered India by the northwest passage. They first inhabited the Panjaub; and they were long confined to the countries between the Himâlaya and Vindya ranges of mountains.

The Brâhmans, in alliance with other tribes, fought their way into power and eminence. They were early identified, in many respects, with the *Solar line* of kings. The *Lunar line* was a branch from the Solar. In it arose the great civil war which forms the subject of one of the Hindû epics, the Mahâbhârata. This division among the earlier Hindûs existed, and the Lunar line had even become powerful, before the Brâhmans had obtained any extensive footing in India. The Buddhists rallied under the banners of the Lunar line. Between these two rival powers there were frequent wars, recurring through a long period of years. The Brâhmans were at length triumphant. The Buddhist power was completely broken. The priests and other determined adherents of the Buddhist faith, being expelled from the country, took refuge in Ceylon and in countries farther east.

Buddhism was undoubtedly a prominent branch or school of primitive Hindûism; at least it grew out of such a school. The leaders in this school obstinately resisted the encroachments of the Brâhmans, rejecting their claims to pre-eminence and their proposed additions to the simpler and purer faith held by them. Hence the long and bloody contests referred to above, which resulted in the ultimate expulsion of the Buddhist branch of the early Hindû family.

The Brâhmans, aided by their royal allies of the Solar line, having thus either subdued or expelled all the opposing tribes of northern India, naturally turned their attention to religious matters. They now set themselves to carry out their peculiar notions into a system of their own. Here commences what I call Brâhmanism, or Brâhmanical Hindûism.

Whether the Brâhmans were originally a section of the Hindû family, has been doubted. But it is certain that at this stage they professed the Hindû faith, as they explained it. But they evidently did not hold it in its pristine simplicity. They gradually engrafted upon the existing doctrines the marvelous system of Hindû idolatry, which has shaped and controlled the mind of millions for many ages. To their system belong almost the whole genealogy of incarnate deities, both male and female, with their thousands of temples and multiplied rites and ceremonies; and also the distinction of caste, which makes the Brâhmans the head, and gives to others respectively a relative pre-eminence over the more docile and dependent classes.

Origin of Caste.

The origin of Hindû castes can be satisfactorily explained by a reference to the history of India in these earlier times, and, I believe, in no other way. One ruling purpose or aim, on the part of the Brâhmans, is everywhere prominent in their doings, viz., to *establish themselves as the hierarchy*, supreme in church and state. For this they planned, for this they fought. And when their victories were complete, they disposed of their acquisitions in accordance with their ruling passion.

The existence of but one caste in the age of purity, the Krêta Yuga, or Golden Age, is abundantly admitted in the Purânas. The meaning of this is, that in the first age

of Hindûism the distinctions of caste were not known. This, of course, is incompatible with the legend which represents the four castes as springing from parts of Brâhma's body. But this legend belongs to the age of caste, and has its explanation in the extravagant and baseless pretensions of the Brâhmans, which underlie all their marvels. Besides, in the same Brâhmanical authorities, which present the inconsistency above mentioned, we also find the separation of men into castes to be ascribed to different individuals, at different periods, and for various reasons. All this goes plainly to show that the distinction was at first of a social or political character. Let us then glance at some of the facts which bear on the origin of caste as a Brâhmanical institution.

Prominent among the tribes, with whom the Brâhmans contended for supreme domination, were the Kshatriyas. They seem to have been of Scythian origin, and to have obtained strong footing in northwestern India. The struggle for supremacy between them and the Brâhmans continued for a long series of years. They were eventually subdued by Parasurâma, the most distinguished defender of the Brâhmanical pretensions in that eventful period. In the Mahâbhârata, one of the two great epics above mentioned, it is stated of this Râma, that "thrice seven times did he clear the earth of the Kshatriya race." Again the earth is represented as saying: "The fathers and grandfathers of these Kshatriyas (i. e. successive generations) have been killed by the remorseless Râma in warfare on my account."

The Kshatriyas being thus humbled, many of them became Brâhmans. But in the final adjustment of affairs between the contending parties, as the condition of peaceful alliance, the mass of Kshatriyas seem to have been constituted a privileged class or caste, bearing the name of their tribe, being made second only to their victors, the sacerdotal or Brâhmanical caste.

This view of the Kshatriyas, or military caste, harmonizes with what is said of them in the Brâhmanical writings, with the exception of course of the mythological legend, which, in accordance with the whole tenor of Brâhmanism, gives to all parts of the system a divine origin.

The Vâisyas constitute the caste next below the Kshatriyas. This term is also found in the Purânas, as designating a tribe or nation who inhabited the south-eastern part of the Panjaub. They seem to have been one of the Sacae, or Scythian tribes. They were allied to the Lunar line, and consequently opposed to the Solar interests.

This people, after a long and severe struggle, were at length subdued by Sagara, the sea-king of India. Of them it is stated in one of the Purânas, that they were "separated from affinity to the regenerate tribes [i. e. the two higher castes] and from the duties of their castes."

Here is sufficiently clear indication of the way in which the castes were originally formed. They were evidently the result of conspiring circumstances, which singularly favored the ambitious designs of those aspiring warrior-priests, the Brâhmans. But it was a result gradually attained, as one point after another was gained by the Brâhmans, and their schemes became matured into a complete system. It is certainly a device well adapted to consolidate and establish in one expansive system the various and hitherto conflicting tribes of northern India.

The origin of the Sûdras, the fourth and lowest caste, can be traced with an equal degree of certainty. Hindû authors speak of a tribe or nation, by the appellation of Sûdras, as inhabiting the western extremity of northern India, near the Indus. They have been supposed, with great probability, to be the Oxydrâcæ who formed the limit of Alexander's eastern conquest. The same people are called by Strabo Sûdrâkai, which is almost exactly the Sanskrit term. One of the Purânas states that "Sûdras (or Sûdrâkas), outcasts and barbarians, will be masters of the Indus," etc., which at once indicates the existence and position of the tribe, and also their more servile character, classing them with "outcasts and barbarians." Here then we have at once the name and the nucleus of the Sûdra or servant caste.

It is not to be supposed that the tribes which bore these three distinctive appellations, were the only persons arranged in their respective castes; but that from their prominence, in one respect or another, they furnished the occasion for those particular designations. The Kshatriyas were a powerful race, or, more probably, a combination of the earlier warlike tribes, allied in their leading interests, and in opposition to Brâhmanical rule. Being a more civilized and a superior class of men, compared with other tribes, they would naturally have, next to their victors, the superior position in the new system. The idea of bringing other tribes into subordination and servitude, was not new to them; and they were probably not second to the Brâhmans in the original arrangements which ultimately resulted in the institution of caste. Yet we must ascribe to the Brâhmans the religious moulding of that system.

The Vâisyas were less aspiring, and more mild and docile; and yet they were a very respectable tribe. There are indications that they belonged to the purer classes of the earlier Hindû religionists, and were chiefly devoted to agriculture. They are represented as "diligent in their occupations and submissive." All, therefore, of similar occupation and like condition, of whatever tribe, might in the ultimate adjustment of the system well be arranged in the very respectable caste of Vâisyas.

With the Sûdras, who were originally a ruder race of men, and who are represented as having been more completely subdued

and humbled, all the less pretending in the several tribes, the more humble classes of laborers, etc., would naturally be associated, forming the Sûdra or servile caste.

The combination of such heterogeneous and hostile tribes into one politico-religious organization, might well be expected to be attended with mutual interference and contentions. That such was the case is but too manifest from the Brâhmanical writings. In the Vâyu Purâna, Brâhma is represented as assigning to "these castes their several occupations, to prevent their *interference* with one another, which had occurred *as long as they recognized* no duties peculiar to castes."

This implies, what is elsewhere clearly taught in the Purânas, that the distinctions of caste, or rather the division into four great classes, existed before any distinctive duties and privileges for the several castes had been laid down. The Vishnu Purâna, in full accordance with other authorities, states that "the beings who were created by Brâhma, of these four castes, were at first endowed with righteousness and perfect faith;" that "they abode wherever they pleased, unchecked by any impediment;" that "their hearts were free from guile;" that "they were pure, made free from soil, by observance of sacred institutes. In their sanctified minds Hari dwelt; and they were filled with perfect wisdom, by which they contemplated the glory of Vishnu." Observe, all this is stated respecting the four castes. How different from what they now are, or are even allowed to be!

Sacred Writings.

The original form of Hindûism was probably that of the Vêdas. These works are the oldest of the Sanskrit writings; with them the Sanskrit seems to have been first introduced into India. Whether the Vêdas were written in India, or whether they were written in some earlier seat of the Hindûs, west of the Indus, is a problem yet to be solved. I am, however, inclined to think that they had their origin where the Hindûs first arose, and where the Sanskrit was a spoken language, as it continued to be for some time after its introduction into India, and that they were brought into India by some of those conquering hordes which constituted the early Hindû race.

The Sanskrit of the Vêdas is so unlike the more modern and the more polished language of the Râmâyana and the Mahâbhârata, the two great Hindû epics, that those who can read the more modern, cannot understand the more ancient style of that language which is found in the Vêdas. It is the more modern form of the Sanskrit that bears the strongest affinity to the existing languages of northern India, a fact which evinces that the Sanskrit may not have been the earliest language of the country.

Whatever may have been the origin of the Vêdas, it seems quite certain that the worship inculcated in them was the earliest form of the Hindû religion in India. It was a worship offered to fire, air, the sun, the moon, etc. It was a branch of Sabianism, if not the earliest complete form of that system of worship; and at once connects the Hindû with the patriarchs of the Bible.

Another ritual has taken the place of that more ancient form of worship, a ritual found in those more modern works, the Purânas, which has so antiquated that ancient creed, that one who should follow the precepts of the Vêdas, would be regarded as an infidel. And yet the Hindû glories in his attachment to the Vêdas, the forgotten oracles of his fathers.

The earliest seat of the Hindûs, within the borders of Hindûstan, was the Panjaub. There the two great epics were doubtless composed, as also the Institutes of Manu, and probably some of the Purânas. The Epics and the Institutes furnish the principal materials for the mythological form of Hindûism in all ages. These works were doubtless composed, in most particulars, of legends of an earlier date, which were imported into India, and now for the first time collected and written. The two epics were probably written about three centuries B. C. They are the chief sources from which the Brâhmans of later ages have drawn their materials, especially the authors of the eighteen great Purânas. Hence in these comparatively modern works we find materials which belong to a high antiquity, intermixed with modern ingredients. In these works the imposing mind of antiquity is distorted into unison with puerile modern inventions, and in such a way as evinces a long period of successive innovations upon the ancient system of faith.

In these Brâhmanical writings we find unequivocal evidence of the previous existence of a system of philosophical religion. This was different from the religion of the Vêdas, being more metaphysical and argumentative. Yet both seem to have been embraced by all the leading schools of primitive Hindûism. The early Brâhmans, like others of their time, ostensibly held the Vêdas as their sacred scriptures; yet they practically denied them; and, taking their stand on their mystic philosophy, they made it the basis of a marvelous system of incarnations, etc. This was the point of divergence between them and the priests of the Lunar dynasty.

Successive Eras.

1. *The Patriarchal Period.* This embraces the time when the earlier legends and dogmas of the Hindûs were but partially systematized, and probably unwritten. It was the period when the notions of those aspiring men, portions of a dispersed race, held still some resemblance to the doctrines taught by the patriarchal "preacher of righteousness," doctrines known also to the family of Abraham. This was the period

of the unwritten Vêdas, or of that original Vêda from which, according to the general sentiment of the Hindûs, all the four written Vêdas were formed. The distinctive features of this period are to be sought in the Bible, in the history of the great Iranian empire, and in the Vêdas.

2. *The Philosophical Period.* This was the period during which the principles and facts of the patriarchal age were still further removed from their primitive purity and simplicity; and when, in connection with other materials, they were moulded into a more recondite and philosophical form, and were ultimately wrought into a vast system of metaphysical religion. The mystic number "five," the five divine operations, the division of the universe into classes of fives, etc., all which are essential principles in modern Hindûism, were also among the fundamentals of that earlier system. Then, too, was conceived the idea of man as a miniature universe, in whom these mysterious "fives," with all their powers, divisions, relations, operations, etc., are fully developed. The mystic number "three," as in the triad, etc., seems to have had a later origin, as also the device of the four castes. Both these seem to belong to Brâhmanism, or the next period. The chronological lines of this period cannot be so easily drawn. It must lie back of the epoch B. C. 300, when the next period began to dawn. That there was then existent such a system of philosophical religion, is abundantly manifest from the earlier Brâhmanical works above mentioned. I had often looked into Manu's Institutes and the Bhâgavat Gêeta; but I never understood them satisfactorily until I had become acquainted with some of the standard metaphysical works of the Hindûs; which are in fact the best commentaries we have on those ancient works, as well as on the whole system of Brâhmanical Hindûism.

3. The *third Period* is the *Purânic*, or *Mythological*. This is the period of Brâhmanical domination; when the existing notions were developed in a more imposing and popular form, a form monstrously hieroglyphical and fabulous. It is here that we find the whole genealogy of Hindû gods and goddesses, with all their mystic dress and accompaniments. To this period belong all the popular forms of temple-worship.

Proceedings of other Societies.

Foreign.

GOSSNER'S MISSIONARY SOCIETY.

GERMANY has one organization for the conversion of the heathen which is unlike all others. It is generally called Gossner's Missionary Society. This warm-hearted but eccentric servant of Christ, extensively known as Prediger Gossner, formerly belonged to the committee of the Berlin Missionary Society. But as he could not assent to all the principles of his associates in regard to the training of missionaries, he resigned his office in 1836. Soon afterwards he took charge of a number of young men, mostly mechanics, who were anxious to engage in the missionary work as Christian artisans, catechists and teachers. They were to earn their livelihood by manual labor; and such instruction as they needed, was to be given to them gratuitously by pious students.

Gossner had scarcely entered upon this new enterprise, when Dr. Lange, of the Scotch Presbyterian church in Australia, invited these humble but zealous candidates for missionary employment to make known the gospel to the natives of Australia, near Moreton Bay; and accordingly, on the 10th of July, 1837, eleven men, one of them having been ordained, and seven married, proceeded to Scotland, whence they sailed at a subsequent date for their destination. A few months later the Rev. Mr. Start, of the Church of England, anxious to establish a mission in Bengal, went to Berlin, and selected twelve persons for this purpose, who proceeded to England, July 1, 1838. One of them was a "candidate," and three were married. In 1840 a reinforcement of five was sent to this mission. During the same year also six laborers set out for Middle India, upon the invitation of several Englishmen. In the following year another company left Germany for the Chatham Islands. In 1843 an attempt was made to establish a mission in New Caledonia; but those who were destined to this field, on arriving at Sidney, concluded to join their brethren at Moreton Bay. A similar fate attended an effort to commence operations at Mergui, in 1844, the company sent forth for this purpose having concluded to establish themselves in Chuta Nagpoor, some three hundred miles west of Calcutta. In 1846 a man and his wife went to Madras to take charge of an orphan school; of them nothing particular is known. During the same year Gossner was persuaded to send "a dismissed Basle missionary" and three others to West Africa, near Cape Coast. Quite recently three brethren have been sent to Java; and a like number have gone to the Tubuai Islands.

It has been seen that Gossner prepared his

young friends for their future labors with little or no expense to himself. He also endeavored to make the missions undertaken by them as light a burden upon his treasury as possible. Indeed, the support of some of these missions was assumed by others. For the large company sent to Australia in 1837, he provided merely an outfit and the cost of the journey to Scotland. The expense of the passage to Australia was paid by the Irish Presbyterian Church; and Dr. Lange agreed that the wants of the mission, after its arrival, should be supplied by the Scotch Presbyterian church of Australia, it being understood that the missionaries should connect themselves with that body. The two who went to Madras in 1846, were supported by others. How far the Bengal mission, commenced at the instance of Rev. Mr. Start, was to be a charge upon Gossner, does not appear; and the same is true of the Middle India mission; though it is presumed that both were expected to receive important assistance, if not all which they should require, from other sources. The Java mission is to be supported, in part at least, by the Dutch.

The remaining missions looked originally to Berlin for all the aid which they should need; but it was a part of Gossner's plan that, as far as possible, they should be cheap and self-supporting. This was one argument, indeed, for sending forth such a number of mechanics, though their qualifications in some respects must have been of a very ordinary character.

It is to be regretted that we have no full and accurate history of Gossner's experiments; for the facts elicited thereby would doubtless throw much light upon the expediency of attempting to conduct missions upon plans different from those which are generally adopted. Certain points, however, appear to have been pretty well settled. 1. It is not always safe to rely upon the promises of individuals for a support. This has been proved, according to the author of Das Missionswesen der Evangelischen Kirche, by the history of the missions to Australia, Bengal and Middle India; inasmuch as they were soon left unprovided for, and were obliged to rely upon their own labor, or look to Gossner for help; and they had, for this reason, but a sickly existence, even if they escaped annihilation. The last of the three, indeed, lived only a short time. 2. The attempt to carry out the self-supporting plan, as far as possible, has occasioned the loss of many lives, particularly in India. 3. A number have abandoned the missions with which they were at first connected, and gone into the service of other societies. 4. And it is even claimed by the author of the Missionswesen, that the greater economy of Gossner's missions, as compared with other German missions, is rather apparent than real.

If definite information is asked in regard to the present state of the missions, the commencement of which has been already described, it is not easy to give it. Gossner publishes no annual reports; and his Biene auf dem Missionsfelde is deficient in statistics. The effort in West Africa proved a failure, mainly through the misconduct of the "dismissed Basle missionary." The missions to Australia and Chatham Islands, it is believed, have accomplished nothing for the heathen. The former has done something for the colonists; but the latter has probably been abandoned; at any rate Gossner expected this result in 1850.

The Missionswesen assigns three stations to the Bengal mission, namely, Chupra, Muzufferpoor and Darjeeling, the last being at the foot of the Bengal Himalayas. There are several schools at Chupra; and a number of persons have received baptism. The schools at Muzufferpoor contain two hundred and eighty-five pupils; and prior to January, 1850, baptism was administered to ten families and eighteen orphan girls. Thus far there appears to have been but little success at Darjeeling.

The labors of the mission in Chuta Nagpoor are directed mainly to the races which preceded the Hindoos, though other classes receive some attention. There are three stations in this field, namely, Bethesda, Lahardugga, and Covinpore. Earnest and persevering efforts have been made to interest the people in education; but the result at first was not satisfactory. The latest accounts from this field, however, are of a very encouraging character. The Coles, it is said, manifest great readiness to receive the gospel.

The number of laborers connected with these missions at the present time does not appear. In reply to one of the Secretaries of the Board in October, 1850, Gossner gave the statistics of his missions as follows:

Missions.	*Missionaries.*	*Laymen.*	*Females.*
Australia,		16	16
Bengal,	3	8	7
Chuta Nagpoor,	2	10	5
Chatham Islands,		5	3

Prior to 1842 Gossner had the sole management of his various operations. In that year it was deemed expedient that a society should be organized; and on the 19th of September the "Evangelical Union for the Spread of Christianity among the Natives of Heathen Lands" obtained a legal existence. There has been but little change, however, in the mode of conducting the business. Gossner may be regarded as the embodiment of the society. In a humble dwelling outside of the walls of Berlin, far back in a garden, where no one would think of looking for him without a special direction, he receives those who are candidates for the missionary work; and there he transacts the business of his society. Though quite aged, he is exceedingly active, full of vivacity, simple, benevolent, a Lutheran, yet

very catholic; and a transient visitor will have no difficulty in believing that he may have a strong hold upon the confidence and affections of a portion of the good people of Germany.

He has never sought to establish auxiliaries, or other subordinate organizations. His treasury receives the free will offerings (amounting to not quite $5,000 a year) of all such persons as see fit to make use of this channel to send the gospel to the heathen; and that is the whole story. To those who go forth from under his care he makes no pledges. They must trust in God. "I promise you nothing," he says; "you must go in faith. And if you cannot go in faith, you had better not go at all." Those whom he accounts suitable persons to preach the gospel, he ordains prior to their departure. He was once asked if he had the right to ordain. His reply was, "Not for Germany, but I have for the heathen." None of his missionaries have received any other ordination.

Domestic.

AMERICAN LUTHERAN MISSIONS.

ON the 21st of April a Missionary Convention, composed of ministers and laymen connected with the Lutheran Church in the United States, was held at Baltimore; and to this body the Executive Committee of the Evangelical Lutheran Missionary Society submitted a report. From this document it appears that the stations and laborers of the society among the Teloogoos are as follows:

Guntoor.—Rev. Charles W. Gröning, Rev. William E. Snyder; Mrs. Gunn, Mrs. Gröning, Mrs. Snyder.

Gurjal.—Rev. F. W. Heyer.

Ellore.—Vacant.

Rajahmundry.—Rev. F. A. Heise, Rev. William J. Cutter; Mrs. Cutter.

The mission has been strengthened by a reinforcement from this country; and it has also lost two missionaries, one having died, and another having left for America. The schools are represented as prosperous. At Guntoor there were one hundred and ten pupils in four schools at the close of 1851, Mrs. Gunn being engaged in teaching thirty girls. At Rajahmundry there were one hundred and thirty-four boys in three schools. In December last forty pupils were receiving instruction at Ellore. Additions were made to the churches, from time to time; but the statistics are not given in the report.

American Board of Commissioners for Foreign Missions.

Recent Intelligence.

CHOCTAWS.—In speaking of the churches in the western part of the Choctaw nation, Mr. Copeland says, "There is a sad state of things in the Chickasaw church," about two-thirds of whom are blacks; "but the declension would never have occurred, had the people received the care and attention which they needed; and yet it seems as if we have done what we could." Of other churches, however, Mr. Copeland gives a more favorable account. "In the Six Town church the prospect is brightening. Several have been restored; other backsliders appear penitent; and there are a few cases of anxiety among the unconverted. There is hope for that people." "At Post Oak Prairie, near the mouth of the Blue, I found an interesting state of things at the time of my last visit; and I received two persons into the church. The people are talking of having a missionary." "Bennington church is steadily increasing in numbers, but more from its branches than from its immediate neighborhood. It is probably as promising a place for a missionary station as any that we can occupy." Mr. Copeland speaks of White Sand, and says, "Every thing serves to indicate a genuine work in that place." He represents the people at Tomahushi "as in a prosperous state." "At every visit," he says, "we see new faces; and the gospel is even taking hold of the Chickasaws who are settled among the Choctaws."

In a subsequent letter, dated April 12, Mr. Copeland says, "I went last Friday over the Blue, and found the people on the ground prepared for a regular 'camp meeting.' During the two days and nights which I spent there, I preached six times. The state of things is very pleasant at present. Six were restored to Christian fellowship, and two were admitted on profession."

Mr. Hotchkin states that six persons were admitted to the church at Good Land on the second Sabbath in April.

CHEROKEES.—Under date of March 29, Dr. Butler states that the second year of the national female seminary has commenced with fifty pupils. He also says that there is immediate and urgent need of additional laborers; and that, for want of these, important interests are suffering. Mr. Worcester reports the admission of two per-

sons to his church, both connected with the female seminary.

Dakotas.—Dr. Williamson makes the following statement, in a letter dated April 13: "Our legislature, at its recent session, passed an act similar to the Maine liquor law, to take effect, if it should be approved by a majority of the voters, at the April election. It is now known that there is a handsome majority in favor of the law." If the act can be strictly enforced, it will prove a great blessing to the Dakotas.

Sandwich Islands.—Mr. Clarke wrote as follows from Honolulu, February 16: "Unusual interest has been manifested in the subject of religion of late. Protracted meetings have been held in different parts of my field, and in other parts of this island, conducted in great part by native helpers. Meetings are well attended still. Many backsliders, Catholics, Mormons and others, have professed to return to the right ways of the Lord; how stable they will prove, remains to be seen. More than fifty were restored to the fellowship of my church in January; and one hundred and thirty-three were proposed for admission to its privileges."

Fuh-chau.—A letter from Mr. Doolittle, dated December 31, brings the report of this mission for the last half of 1851. The labors of Messrs. Johnson and Baldwin have been less abundant than heretofore, on account of their impaired health. They hope, however, that this hinderance will not exist to the same extent hereafter.

Four schools are sustained by the mission. Mr. Johnson has had about fourteen pupils under his care, and Mr. Peet about twenty-five. In Mr. Baldwin's school there are fifteen boys and eight girls, a smaller number than he had a few months ago. Mr. Cummings has twenty-five girls, whose attendance is reported as "pretty regular." A considerable amount of religious truth has been communicated in these schools.

Mr. Baldwin's chapel was given up in November, the place being regarded as undesirable. Mr. Cummings has not been able to secure a building, though he once appeared to be on the point of obtaining one in a very eligible position, the money having been paid and the writings drawn. Messrs. Johnson and Peet have occupied their chapels, as heretofore. All the brethren have sustained religious services on the Sabbath, when their health permitted. The number in attendance has varied according to circumstances. Mr. Cummings has had as many as one hundred and fifty hearers at the same exercise, though all were not present at the same time. Mr. Peet has continued his meeting for native females; the number present, however, has seldom exceeded twenty.

Last spring Messrs. Baldwin and Cummings formed a plan for visiting the villages in the neighborhood of Fuh-chau once a week, for the purpose of making known to them the gospel of Christ. This was done during the last six months of 1851, as far as circumstances allowed. These brethren regard the prospect for this kind of labor as promising.

Ceylon.—In a letter dated March 6, Mr. Mills says: "The last term of the Batticotta seminary closed January 15. During the term E. T. Miller received a certificate of dismission, and Jacob Bailey has been since dismissed. Both were church members. Gilbert Mollison and J. Edson Rockwell left in the vacation, because their parents refused to pay the sum required for their board. In November, Joel Fitch and David Seabury were received into the church; and on the last Sabbath, the first of the present term, David Ball and Joseph H. Bailey were admitted to the same privilege. A few others have appeared to be serious, and a very few have given evidence of being born again."

Mr. and Mrs. Sanders arrived at Madras on the 21st of February. They were expecting to proceed to Jaffna as soon as a favorable opportunity should occur.

Nestorians.—His Royal Highness, Hamza Meerza, the Prince Governor of Azerbijan, has made a donation of fifty tomans (more than one hundred dollars) to the Nestorian mission, and has ordered a like sum to be given hereafter annually. When we remember that this distinguished Mussulman is uncle to the present King, and is the third in power in all Persia, it may well excite our surprise that he has become a contributor to the treasury of the Board. Mr. Perkins, in communicating the fact, very naturally remarks that such an occurrence cannot be lost "on the thousands of our American Israel, who, with ample means, have infinitely higher hopes."

The autograph note, announcing the donation, was addressed to the British Consul at Tabreez, R. W. Stevens, Esq., whose kindness to the mission has been frequently mentioned. It is as follows:

"Let the high in rank, exalted in dignity, the companion of intelligence and sagacity, the possessor of solidity and ingenuity, the pillar of Christian chiefs, the most exalted of the nobles of Christ, the Consul of the august British government, be assured of the gracious interest of our love-disclosing mind.

"When that well-wisher brought to our view details respecting the beauty of conduct and labors of the high in rank, the American clergymen residing in Oroomiah, who are occupied in the instruction of youth, the perfection of regard for them took possession of our mind, and we deemed it incumbent to make an exhibition of our favor toward them. Wherefore the sum of

fifty tomans we establish in the form of an allowance to the above named high in rank; and we have ordered the noble servant of His Majesty, Jan Mohammed Khan, Governor of Oroomiah, to pay that amount to them yearly, and take their receipt. As it is proper that that well-wisher should be informed on this subject, this statement is made."

HASBEIYA.—Mr. Thomson says, writing from Sidon, February 3,—"I have recently returned from a month's tour through our large field. The work is making very decided progress in Hasbeiya, through the blessing of God on the labors of John Wortabet. I spent a considerable part of my time at Ibel, in visiting the villages around Hasbeiya. In almost all there are some avowed Protestants; and Ibel requires about as much labor as Hasbeiya itself. We have, therefore, transferred Elias Yacobe to that place. He enters upon the work of preaching with a fair promise of making a valuable helper. I heard him preach an excellent sermon; and the people after a full trial are much pleased with him."

SMYRNA.—A letter from Mr. Benjamin, dated April 6, states some interesting facts in regard to a field which has not been yet occupied by missionaries.

In a fertile district of Thessaly there are twenty-four villages, inhabited exclusively by Greeks; and from their comparative seclusion they are said to possess a very simple and unsophisticated character. One of the first men of that district was in Smyrna two years since; and during our frequent interviews I was struck with his freedom from superstition, and his ready reception of the truth. At his request I furnished him, on his return, with a small supply of books; and he has since written to me several times, asking a further supply, assuring me of the cordial reception of the books, and urging me to visit that region for the purpose of preaching the Word. In one of his letters he says, "Do not think that we here are like the Greeks in other parts. There are far more simplicity and desire to learn; and you would be cordially received. Since learning that an evangelical sect has been established in the Ottoman empire, I feel a greater desire that you, or some other one of the missionaries, should come over and preach the truth to our people."

Another individual whom I have never seen, a relative of the former, the style of whose letters indicates a person of education, has also written me several times in the same spirit; and the following extract is from a letter received a few days since. "I have just received a letter from our friend, [a Greek gentleman residing in the United States,] who informs me that he has desired you to visit our parts for the distribution of books, and to convince yourself by personal observation of the good morals of this population, and their readiness to receive joyfully the preaching of the divine word. In my answer I express to him that the desire of the people is so much the greater, as at this our new settlement permission has been obtained of the Turks to build a place of worship, according to the doctrine of the Greek church. Now I judge it more consonant with our views that a church be built for worship according to the Protestant doctrine; and to this intent I have made many recommendations to our friend, and I beg you to exert yourself diligently that this end may be accomplished." The writer afterwards expresses his own fixed purpose to surrender himself to the instructions of the will of God. I cannot but hope that the divine seed has found some good soil in that beautiful vale of Thessaly.

ADA BAZAR.—The pastor of the church at Ada Bazar has left his people, and set out upon a long preaching tour. After visiting Cilicia, he is expected to proceed easterly to Mûsh and Van, proclaiming the gospel in the intermediate places. His church have not only relinquished his services for six or eight months, but they have made a small contribution, out of their deep poverty, toward defraying his expenses.

NICOMEDIA.—The brethren at this outstation are actively engaged in imparting the blessings of the gospel to those who have not hitherto received them. Priest Harûtun acts as colporter in Nicomedia; and he is every where treated with respect. Another member of the church is laboring in the adjacent villages; and he also is generally well received, so that he is greatly encouraged in his work. Still another has gone to Cesarea.

CONSTANTINOPLE.—On the 15th of February a church was organized at Haskeuy, called the Third Evangelical Armenian Church of Constantinople, and composed of the Protestant communicants residing in Haskeuy and Balad. Mr. Dwight represents the occasion as having been one of "solemn interest." The Pera church has twenty members at the present time; the second church sixty-two, and the new church thirty, making the whole number one hundred and twelve. Under date of March 13, Mr. Dwight says: "A portion of the families attached to the third church and congregation reside in the quarter of Constantinople which is called Balad, and which is directly opposite to Haskeuy, on the other side of the harbor. Hitherto there has been no crossing the harbor in that place, except by the light, frail boats of the country, making it particularly difficult for women and children. Now a fine bridge connects the two places, over which our people can pass with great comfort in all weathers. Truly the Lord reigns!"

A letter of Mr. Everett, dated March 31, contains a gratifying account of the labors of the colporters, eleven in all, employed by the Constantinople brethren. Two traveling book-sellers have also been sent forth during the past year, and two men have been connected with the book-store. Four of the colporters direct their time to the capital, and seven to other places. "In Constantinople Baron Vertanness stands first. He is a most active man, full of faith and the Holy Ghost, every where attending meetings,

catechisms, &c., and having at the same time an eye on the whole evangelical work in the land. He has written more than one hundred letters to Marsovan within the past five or six years."

A brother of Nicomedia, formerly impressed into the Turkish naval service by persecution, has been the means of awakening quite an interest in a village opposite to Nicomedia. Mr. Everett has sent to the Missionary House some extracts from his journal, which show him to be a faithful and laborious servant of Christ. The brother at Adabazar is described as "an excellent and able assistant." The colporter at Rodosto has rendered important aid to Baron Muggurdich; and it is hoped that a church will soon be formed in that place. A member of the Nicomedia church was sent to Cesarea last January, and he has found much to encourage him.

On the 14th of April Mr. Everett wrote again as follows: "We have removed our book depot from Galata to the heart of Constantinople. This is an important step in advance." "The new location is a most admirable one. Our room is large enough for our books, those of Mr. Schauffler, and those also of the British and Foreign Bible Society; and it gives us a central place for the committee meetings."

SALONICA.—Mr. Parsons says, under date of March 6, "The attendance on our Saturday Jewish service is such as to give us great encouragement. Those who come to us, are mostly young men." "But we cannot expect that the interest will continue and increase, as it has done for the last three months, without opposition."

DONATIONS,

RECEIVED IN APRIL.

MAINE.

Franklin co. Aux. So. Rev. I. Rogers, Tr.
Weld, m. c. 5 00
Kennebec co. Conf. of chs. B. Nason, Tr.
Augusta, Rev. Dr. Tappan, for debt, 25 00
Penobscot co. Aux. So. E. F. Duren, Tr.
Bangor, 1st cong. ch. and so. 29 37
Brewer, 3d do. 38 20
Brownville, m. c. 15 51
Passadumkeag, m. c. 5 00
Patten, E. F. 3 00—91 08
York co. Conf. of chs. Rev. G. W. Cressey, Tr.
Kennebunk, Union cong. ch. m. c. 15 00
Kennebunkport, 1st cong. ch. and so. 25; South do. 50; 75 00
Lebanon, Cong. so. 26,07; J. Loring, 20; 46 07
S. Sanford, E. L. H. 3 00—139 07
260 15
South Paris, S. Morse, 10 00
270 15

NEW HAMPSHIRE.

Cheshire co. Aux. So. W. Lamson, Tr.
Dublin, Trin. cong. so. 2 30
Grafton co. Aux. So. W. W. Russell, Tr.
Bethlehem, m. c. 5 77
Bristol, Cong. ch. and so. 3 77
Hill, m. c. 6 45—15 99
Hillsboro' co. Aux. So. J. A. Wheat, Tr.
Antrim, La. (of wh. for *Abby M. Whiton*, Ceylon, 20;) 29 50
Greenfield, Cong. ch. and so. 4 75
Hillsboro' Bridge, do. 13 43
New Boston, Pres. ch. and so. 41 00—88 68
Merrimack co. Aux. So. G. Hutchins, Tr.
Concord, 1st cong ch. and so. 100; E. cong. ch. and so. m. c. 8,87; 108 87
Pittsfield, Cong. ch. and so. 67 70—176 57
Strafford Conf. of chs. E. J. Lane, Tr.
Durham, Ch. and so. 50,99; O. E. Lane's class, 65c.; 51 64
Farmington, Ch. and so. 10 80
Salmon Falls, Cong. ch. 4 00—66 44
349 93
Legacies.—Orford, Rev. Daniel Campbell, by Rev. G. W. Campbell, Lucy Campbell, S. Willard, and Rev. E. Tenney, Ex'rs, (prev. rec'd, 1,100;) 500 00
849 93

VERMONT.

Caledonia co. Conf. of chs. E. Jewett, Tr.
Danville, Cong. ch. and so. 35 14
Hardwick, L. H Delano, wh. cons. Mrs. CHARLOTTE E. DELANO an H. M. 100 00
Kirby, L. Wood, 10; E. T. W. 1; 11 00
St. Johnsbury, 2d cong. ch. 23 11—169 25
Chittenden co. Aux. so. M. A. Seymour, Tr.
Burlington, m. c. 2,78; s. s. 17; 19 78
Essex, S. D. 1 00—20 78
Orange co. Aux. So. L. Bacon, Tr.
Thetford, M. E. D. for fem. sem. at Beirût, 3 00
Orleans co. Aux. So. H. Hastings, Tr.
Irasburg, m. c. 7 75
Westfield, Cong. ch. 20 30—28 05
Rutland co. Aux. So. J. Barrett, Tr.
Castleton, Cong. ch. and so. 210,75; WILLIAM DENISON, wh. cons. him and Mrs. MERCY DENISON H. M. 200; 410 75
E. Poultney, Cong. ch. and so. 62,06; m. c. 10,53; 72 59
Rutland, E. par. m. c. 10,47; Mrs. Wheelock, 25; Miss J. P.'s s. s. class, 12,24; 47 71—531 05
Washington co. Aux. So. G. W. Scott, Tr.
Berlin, Cong. ch. and so. 17 00
Windham co. Aux. So. F. Tyler, Tr.
Brattleboro', Cong. ch. and so. 34,67; E. C. C. 25c.; 34 92
Fayetteville, Miss Foster's inf. class, 30
Putney, Cong. ch. and so. 8 70—43 92
Windsor co. Aux. So. J. Steele and E. P. Nevins, Trs.
Woodstock, Cong. ch. and so. 11; C. T. 5; 16 00
829 05
Vermont, av. of jew. for fem. miss. sch. at Beirût, 11 00
840 05
Legacies.—Essex, Nathan Lathrop, by M. A. Seymour, (prev. rec'd, 38,66,) 42; St. Johnsbury, Mrs. Lucy B. Howes, by A. B. Hutchinson, Ex'r, (prev. rec'd, 35;) 15; 57 00
897 05

MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr.
Chatham, Cong. ch. 48 90
Harwich, m. c. 14 00—62 90
Berkshire co. Aux. So. Rev. J. J. Dana, Tr.
Pittsfield, Mrs. P. B. Chapin, dec'd, 20; young la. institute m. c. 10; 30 00
Sandisfield, Cong. ch. and so. 10 00
Williamstown, E. S. R. 10c.; A. S. R. 10c.; 20—40 20
Boston, S. A. Danforth, Agent.
(Of wh. fr a friend for debt, 1,000; T. S. 12; Miss S. Tuttle, for schs in Ceylon, 10; Bowdoin-st. juv. miss. so. for Cattaraugus, 20; for Mr. Stoddard's sch. Persia, 20; Old South s. s. 19,79; M. E. and S. E. H. for Madras m. 80c.;) 2,124 01

Essex co. North, Aux. So. J. Caldwell, Tr.
Amesbury and Salisbury, Cong. so. 25 00
Groveland, Cong. ch and so. 42 50
Newburyport, Whitefield cong. ch. m. c. to cons. WILLIAM FORBES an H M. 100 00—167 50
Essex co. South, Aux. So. C. M. Richardson, Tr.
Danvers, 1st ch. gent. 74; la. 86,10; chil. miss. so. for sup. of a girl in Mrs. Bridgman's sch. China, 25; 3d cong ch. and so. 58,60; 243 70
Gloucester, J. P. Trask, 12; a friend, 2; 14 00
Lynnfield Centre, Cong. so. m. c. 10 00
Marblehead, m. c. 30 00—297 70
Hampden co. Aux. So. C. O. Chapin, Tr.
Chester Village, Cong. so. 44; m. c. 12,56; 56 56
Chicopee, 3d cong. ch. to cons. Rev. LORENZO R. THAYER an H. M 50 00
Springfield, 1st ch. m. c. 385,14; South ch. 336,92; m. c. 65,47; 4th cong. ch. 57,77; North ch. 10; G. M. 4,04; 859 34—965 90
Hampshire co. Aux. So. J. D. Whitney, Tr.
Amherst, 2d cong. ch. 50 00
Chesterfield, Indiv. 32 00
Hadley, Russell ch. and so. m. c. 25 00
South Hadley, 50 00—157 00
Middlesex South Conf. of chs.
Framingham, Hollis evan. ch. and so. to cons. Mrs. LUCINDA RUGG an H. M. 100; m. c. 38; 138 00
Grantville, Cong. ch. and so. 62,71; a friend, 4; 66 71
Natick, m. c. 13 00
W. Needham, Cong. ch. and so. 20 00—237 71
Missionary Union of the Salem Asso. R. P. Waters, Tr.
Salem, Tab. ch. 569,36; m. c. 23,48; s. s. class, 2; 594 84
Norfolk co. Aux. So. Rev. T. T. Richmond, Tr.
Medway, Village, J. C. and Rebekah A. Hurd, to cons. S. J. SAWYER an H. M. 100 00
Roxbury, Eliot ch. and so. gent. 834,50; la. 64,75; a young lady, for debt, 309; m. c. 30,20; 1,238 45
Sharon, Cong. so. m. c. 20,23; a lady, 5; 25 23
W. Roxbury, Spring-st. ch. m. c. 5 50—1,369 18
Old Colony Aux. So. H. Coggeshall, Tr.
Middleboro', Central cong. ch. and so. 92,57; m. c. 45; wh. cons. R. KENDRICK HARLOW an H. M. 137 57
Rochester Centre, La. miss. asso. 36,75; m. c. 18,25; wh. and prev. dona. cons. GEORGE KING an H. M. 55 00
West Middleboro', Cong. ch. and so. 64 55—257 12
Palestine Miss. So. E. Alden, Tr.
N. Bridgewater, Porter evan. so. m. c. 17 73
Pilgrim Aux. So. J. Robbins, Tr.
Kingston, 2d cong. ch. 28 00
North Carver, Cong. so. 12 00
Plympton, do. 31 26—71 26
Taunton and vic. Aux. So.
Norton, Cong. ch. and so. 17 18
Pawtucket, m. c. 131,20; la. asso. (of wh. for *Constantine* and *Hannah M. Blodgett*, Ceylon, 40,) 79,08; 210 28
W. Attleboro, Cong. ch. and so. m. c. 2 49—229 95
Worcester co. Central Asso. A. D. Foster, Tr.
Worcester, C. Washburn, for debt, 100 00

6,693 00

Andover, Chapel cong. 114,75; Auburn Dale, cong ch. a bal. 5; Billerica, cong. so. m. c. 15; Rev. J. G. D. Stearns, 15; s. s. 5; Cambridge, S. Greenleaf, 20; Prof. Guyot, 15; Chelsea, Winnisimmet ch. m. c. 43.10; Broadway ch. m. c. 24,14; E. Cambridge, evan. cong. ch. m. c. 13; Lowell, 1st cong. ch. and so. m. c. 58 30; Newton Centre, cong. ch and so m. c. 22,55; Reading, Bethesda ch and so. wh and prev. dona. cons. STILLMAN E. PARKER an H. M. 15,75; Waltham, Trin. cong. ch. and so. (of wh. to cons. GILLUM BARNES an H. M. 100,) 157; W. Boxford, m. c. 14,50; s. s. class for Bochek sem. 5; Miss Day's s. s. class, 50c.; 543 59

7,236 59

Legacies.—Abington, Edward Cobb, by Ziba Torrey, Ex'r, (prev. rec'd, 3,300,) 200; Acton, Miss Nancy Keyes, by Walter Keyes, Ex'r, 100; Danvers, Miss Mary Poor, by J. Poor, 150; 450 00

7,686 59

CONNECTICUT.

Hartford co. Aux. So. A. W. Butler, Tr.
E Hartford, Gent. 128,75; la. 109,53; m c. 27,67; 265 95
Farmington, Young la. in Miss Porter's sch for hea. chil. 5 36
Suffield, Mrs. M. K. dec'd, 2 00
Windsorville, for Rev. R. Porter, Gaboon m. 5 00—278 31
Hartford co. South, Aux. So. H. S. Ward, Tr.
New Britain, South ch. and cong. a bal. (prev. rec'd fr. s. s. for a pupil in Oroomiah, 20,) 25 00
Middlesex Asso. S. Silliman, Tr.
Killingworth, m. c. 90
New Haven City Aux. So., A. H. Maltby, Ag.
New Haven, North ch. s. s. for *Samuel Dutton*, Ceylon, 33; 3d ch. 12; union m. c. 23,74; college and com. sch. for *Talcott H. Russell*, Ceylon, 12; Yale coll. m. c. 7; Court-st. ch. a s. s. class, 5; 92 74
New Haven co. East, Aux. So. A. H. Maltby, Ag.
Branford, m. c. 11 67
Northfield, Gent. 25 00—36 67
Norwich and vic. and New London and vic. F. A. Perkins and C. Butler, Tis.
Groton, S. H. 3 00
Tolland co. Aux. So. J. R. Flynt, Tr.
N. Coventry, Gent. 16 50
Rockville, Juv. miss. so. in 1st cong. ch. for Rev. H. M. Scudder, Madras, 20 00
Somers, A fem. friend, by Rev. Dr. Vaill, 500; m. c. 26,60; 526 60
Tolland, Gent. 20,59; la. 20,94; 41 53—604 63
Windham co. Aux. So. J. B. Gay, Tr.
Westford, Cong. ch. 8,81; m. c. 13,33; 22 14
Willimantic, Cong. s. s. to ed. hea. chil. 5 00—27 14

1,068 39

Legacies.—Durham, Miss Mary Ann Bowers, by M. Merwin, Jr. Ex'r, 10 00

1,078 39

RHODE ISLAND.

Little Compton, Fem. benev. so. 18; Woonsocket, cong. ch. m. c. 80; 98 00

NEW YORK.

Board of For. Miss. in Ref. Dutch ch. C. S. Little, New York, Tr.
A little daughter's penny savings, 50
Athens, R. D. ch. 3 00
Bloomingdale, do. 20 30
Brooklyn, do. 73 19
Geneva, do. 75 75
Greenport, do. 5 00
Kinderhook, do. 142; a mem. of do. 10; 152 00
Kingston, 1st do. 106 85
Long Island, A father, 5; a daughter, 1; 6 00
New York, R. S. D. ch. 28,10; S. T. S. 10; Mrs. S. V. A. 5; 43 10
Nyack, R. D. ch. 8 00
Tompkinsville, do. 20 00
Utica, do. s. s. 25 00
West Hempstead, Mrs. L P. 1 50—540 19
Buffalo and vic. J. Crocker, Agent.
Buffalo, L B. Parsons, for debt, wh. cons. CHARLES PARSONS, of Keokuk, Iowa, an H. M. 100 00
Clarence, Prea. ch. 18 00—118 00
Geneva and vic. C. A. Cook, Agent.
Geneva, R. S. 5; juv. sew. so. 1; 6 00

Oswego, 1st pres. ch. 120,07; m. c. 189,53; Dr. and Mrs. Condit, for *Gilbert Mollison*, Ceylon, 24; D. Lake, for *Anne D. Lake*, do. 20; s. s. 40; chil. savings bank, 64c.; juv. sew. so. in Dis. No. 5, 1; 2d pres. ch. 32,11; 427 35
Phenix, Pres. ch. 10 00
Starkey, Mrs. E. Ayres, 12 50

455 85
Ded. disc. 23—455 62

Greene co. Aux. So. J. Doane, Tr
Catskill, Pres. ch. m. c. 22,54; a friend, 30; 52 54

Monroe co. and vic. E. Ely, Agent.
Chili, Pres. ch. 10 00
Parma Centre, do. 11 46
Rochester, E. J. Armstrong, dec'd, 11,21; Washington-st. ch. m. c. 39,72; s. s. for *George W. Parsons* and *Maria T. Hickok*, Ceylon, 20; Brick pres. ch. 70,79; Mrs. Sarah Ray, 20; 161 72
W. Bloomfield, Ortho. cong. ch. 8 00—191 18

New York City & Brooklyn Aux. So. J. W. Tracy, Tr.
(Of wh. fr. J. P. Robinson, 100; A. S. Barnes, 50; Edw. Crary, 50; W. G. Bull, wh. cons. Miss HETTY BULL an H. M. 100; Brooklyn, Clinton-av. cong. s. s. for Miss Fisk's sch. Oroomiah, 25; Armstrong juv. miss. so. for do. 10; A. H. for Mr. Rigge's sch. Dukota m. 1; S. pres. ch. 58,05;) 1,119 58

Oneida co. Aux. So. J. Dana, Tr.
Utica, 1st pres. ch. and so. 121,66; m. c. 13,02; Mrs. C. H. Williams, to cons. ROBERT S. WILLIAMS an H. M. 100; J. Dana, for debt, 50; 284 68

Otsego co. Aux. So. D. H. Little, Tr.
Cooperstown, Pres. ch. 46,35; m. c. 22,13; fem. miss. so. 69,62; s. s. for *A. E. Campbell*, Ceylon, 25; (of wh. to cons. Mrs. ABBE A. COOK an H. M. 100;) 163 10

St. Lawrence co. Aux. So. H. D. Smith, Tr.
Heuvelton, Cong. s. s. 3 00

2,927 89

Albany, 4th pres. ch. 100; Auburn, La. union miss. so. for sup. of a pupil in Mrs. Bridgman's school, China, 25; Barre Centre, Rev. B. Fancher, 2,67; Bell Port, cong. ch. m. c. 12; Champlain, 1st pres. cong. ch. 97,72; Chestertown, pres. ch. m. c. 10; Circleville, pres. ch. m. c. 24; Clinton, Mrs. A. Dibble, for *Morton S. Dibble*, Ceylon, 20; Constantia, a friend, 2; Flushing, 1st cong. ch. m. c. 25; Glen's Falls, pres. ch. 86; Hannibal, cong. ch. 12,92; A. W. 5; Jamaica, pres. ch. m. c. 7; Jefferson, 1st pres. ch. 25,70; Kingsboro', Dr. Yale's ch. and so. S. G. Hildreth, to cons. Miss JERUSHA C. TARR an H. M. 100; D. C. Mills, 50; S. S. Mills, 50; E. L. 10; E. L. B. 10; A. H. 10; Mrs. M. A. H. 10; N. B. 5; E. L. 8,50; a helper, 1,50; Mrs. C. L. 2; Miss J. V. A. 3; Little Falls, pres. ch. m. c. 38,70; Long Island, W. P. B. 15; Mastic J. G. F. 10; Meredith, cong. ch. m. c. 8,19; Middletown, Mrs. S. 25; Patchogue, cong. ch. 11; Plainfield, J. H. 1; Saratoga Springs, R. H. Walworth, wh. and prev. dona. cons. E. D. MANSFIELD of Cincinnati and JOHN C. BACKUS of Schenectady H. M. 150; Smyrna, 1st cong. so. and ch. 14; juv. s. s. miss. so. 6; Southold, pres. ch. m. c. 12; Spring Brook, ch. 3; Tomhannoc, Miss C. D. 4; 1,012 90

3,940 79

Legacies.—Rome, John W. Bloomfield, by B. I. Beach, Ex'r, (prev. rec'd, 120,) 1,030,52; Watertown, Mrs. Susan Clark, by Charles Clark, Ex'r, 100; White Creek, James Richardson, by F. A. Fuller, Ex'r, 505,83; 1,636 35

5,577 14

NEW JERSEY.

Morristown, P. A. Johnson, wh. cons. Rev. J. H. TOWNLEY an H. M. 200; Newark, 1st Ger. pres. ch. m. c. 7,31; Rahway, 1st pres. ch. wh. cons. Rev. SAMUEL S. SHEDD an H. M. 50; Rockaway, pres. ch. wh. and prev. dona. cons. SAMUEL B. HALSEY an H. M. 63,88; 321 19

Legacies.—Newark, David Tichenor, by David A. Hayes, Ex'r, 1,000 00

1,321 19

PENNSYLVANIA.

Board of For. Miss in Ref. Dutch ch. C. S. Little, New York, Tr.
Philadelphia, 1st R. C. ch. 50 00
Allentown, 1st pres. ch. 11,60; Carbondale, pres. ch. 43,85; Catasauqua, pres ch. 14,25; Danville, Welsh cong. ch. 20; Easton, J. H. C. and chil. 4; Harrisburgh, 1st pres. ch. J. W. Wier, 30; I. S. Tod, 25; F. W. 10; Mrs. McC. 10; J. W. 10; Mrs. W. K. 8; indiv. 101; m. c. 40; E. T. M. 2; A. B. M. 2; A. C. W. 1; A. G. DeA. 1; J. W. W. Jr. 50c.; A. W. G. 75c.; E. G. W. 36c.; C. H. 25c. J. H. 25c.; S. McP. 5c.; J. McP. 5c.; Norristown, pres. ch. 19,62; Philadelphia, Clinton-st. ch. 50,75; 1st pres. ch. W. P. 20; I. M. A. 20; Western pres ch. W. R. 10; 3d do. W. Clark, 50; Hamiltonville, 1st pres. ch. s. s. for ed. hea. chil. 10; inf. sch. 10; Pittsfield, 1st pres. ch. 2; Shirleysburg, J. Brewster, 100; Wattsburg, pres. ch. m. c. 5; West Chester, pupils in acad. 10; West Nantmeal, 1st pres. ch. 10,50; 653 78

703 78

Legacies.—Union co. Andrew McClenahan, by J. F. Linn, (prev. rec'd, 1,616,) 185 33

889 11

MARYLAND.

Baltimore, 5th pres. ch. s. s. con. 15 44

VIRGINIA.

Alexandria, 2d pres. ch. a s. s. teacher, 5 00

SOUTH CAROLINA.

Charleston, J. Adger, 50; Circular ch. int. on legacy of Mrs. E. L. Simmons, by Rev. Dr. Post, 167,33; m. c. 8,47; Mr. L. 10; Mr. Y. 10; Mrs Y. 5; a mem. 3; 3d pres. ch. m. c. 5,61; Miss S. D. 1; Edisto, pres. ch. 25; Johns Island, pres. ch. (of wh. for Armenian m. 10; fr. negroes, for m. to Africa, 8,50;) 39; disc. 22c.; 324 19

GEORGIA.

Decatur, L. Willard, 10 00

OHIO.

Western For. Miss. So. G. L. Weed, Tr.
Cincinnati, 3d pres ch. s. s. for Mrs. Shelton, Madura, 25; College Hill, fem. col. m. c. 5,36; Columbus, 2d pres. ch. s. s. for Korning, sch. Gaboon, 34,14; Ironton, pres. ch. m. c. 4; 68 50

Brunswick, by Rev. T. Williston, 3; Streetsboro' Corner, s. s. for ed. hea. chil. 6; 9 00

77 50

INDIANA.

By G. L. Weed, Tr.
Attica, 3,50; Bainbridge, 8,75; Columbus, 14,75; m. c. 12; Covington and Cove Creek, 24,30; Green Castle, m. c. 4,15; by J. D. S. 4,25; Newport, 14,30; Perrysville, 3,30; Putnamville, 13,30; Rush Creek, Mr. R.'s fam. 1,55; Williamsport, 15; 119 15

ILLINOIS.

By Rev. I. M. Weed.
Batavia, Cong. ch. 16,47; Belvidere, pres. ch. 13,27; Miss M. H. 5; Chicago, 1st pres. ch. 26,85; Dundee, cong. ch. 55c.; Granville, pres. ch. 6,15; Miss H. W. 10; Joliet, cong. ch. 19,37; Lacon, pres. ch. m. c. 27,25; Milburn, cong. ch. and so. for

Mr. Walker, W. Africa, 5; Morris, Little Howard, 5c.; Oswego, cong. ch. and so. 8,25; Rockford, fem miss. asso. to ed. a child in Mrs. Bridgman's sch. China, 25; S. Ottawa, pres. ch. m. c. 9,25; Waukegan, cong. ch. and so. 20,44, m. c. 2,46; s. s. to ed a boy at Gaboon m. 8,77; disc. 1; 209 13

Alton, pres. ch. 36,71, Miss J. W. 5; Augusta, pres. ch. m. c. 10; Clayton, a s. s. class, 1; pres. ch. m. c. wh. cons. Rev. GEORGE F. DAVIS an H. M. 50; Chicago, E. B. 2; Decker's Prairie, Wabash ch. for Jewish miss. 2; m. c. 1; Galena, Rev. A. Kent and fam. for debt, wh. and prev. dona. cons. HARLAN PAGE of Beloit, Wis. an H. M. 108; Jacksonville, 1st pres. ch. 221; m. c. 19; s. s. 60, Lacon, WILLIAM FISHER, wh. cons. him an H. M. 100; La Fayette, cong. ch. 6; a friend, 5; Mendon, juv. sew. so 6; Newbury, m. c. 5; O'Harra, W. B. M. 2; Sycamore, cong. ch. m. c. 2; 641 71

850 84

MICHIGAN.

By Rev. O. P. Hoyt.

Albion, 1,25; Ann Arbor, cong. ch. 1,15; Miss A. C. 15c.; Birmingham, Mr. D. 4; s. s. 3,50; wh and prev. dona. cons. Rev. JAMES MCLAURIN an H. M.; Commerce, 4,02, Detroit, 2d pres. ch. 20,25, Edwardsburg, 7; a child, 17c.; Fentonville, 1,36; Flint, 23,26; Grand Blanc, 16; Grand Rapids, 6; Grass Lake, 8,50; Hudson Corners, B. Smith, 30,67; Jackson, 36,82; Kalamazoo, pres. ch. 29,08; A. K. 1; M. E. 1; E B 50c; Lapeer, 50c.; Litchfield, 34; Livonia and Nankin, 5,20; Rev. R. A. 5; Lodi, 13,08; Manchester, 8; Milford, 14,81; L. F. 10; s. s. 2,50; Northville, Rev. S. C. 5; Paw Paw, pres. ch. 10; Pontiac, 21,56; Royal Oak, 2,65; Saganaw, 3; Sharon, 5,06; Rev. A B. C. 5; Vernon, 2,46; White Lake, 31,47; ded. disc. 88c.; 375 29

Adrian, 1st cong. ch. 40; Benton, N. S. L. 3; Blissfield, pres. ch. 20; Charlotte, B. L. 2; Jonesville, s. s. con. for ed. of a boy in Madura, 2; 67 00

442 29

WISCONSIN.

By Rev. I. M. Weed.

Beloit, Cong. ch. 59; m. c. 26; Dea. H. and wife, 20; Mr and Mrs. Merrill, 15; s. s. 20; 1st pres. ch. 10; Racine, 1st pres. ch. 35; ded. disc. 75c.; 184 25

Brookfield, Rev. A. Clark, 5; Genesee, cong. ch. m. c. 3; 8 00

192 25

IOWA.

Garnarillo, Cong. ch. 5,22; s. s. 1,65; 6 87

MISSOURI.

Rock Hill, C. A. 10; St. Louis, 1st pres. ch. mater. asso. for *Artemas Bullard*, Ceylon, 20; 30 00

TENNESSEE.

Winchester, Cumb. pres. ch. to cons. Rev. H. B. HILL of Stewartsborough, an H. M. 50 00

KENTUCKY.

Covington, Mr. Preston, 15; Louisville, a friend, 50; Miss S. 6; Paris, L. D. T. 4; 75 00

ALABAMA.

Mobile, H. 20 00

IN FOREIGN LANDS, &c.

Amoy, China, Messrs. Tait and Co. 50; Rev. W. C. Burns, 10; 60 00

Ceylon, Mr. Dyke, 144; Mr. Hastings, 24; Mr. Burnell, 14,40; Mr. Howland, 9,60; Mr. Brodie, 9,60; Rev. Mr. Smith, for *E. T. Smith*, Ceylon, 24; 225 60

Choctaw miss. Bennington ch. 9,05; Mayhew, C. F. S. 10; Mt. Pleasant ch. 15,50; Tomahushi, 5,37; Six Town ch 9,87; 49 79

Lower Alleghany, N. Y. Rev. W. Hall and Mrs. Hall, to cons. S. W. HALL of Randolph, N. Y. an H. M. 100; Little Valley, W. D. B. 10; 110 00

Madura, A thank off'g, Rs. 50; by Rev. Mr. Ford, 20; by Rev. Mr. Herrick, 50; by Mr. Webb, 10; a friend, 50; Mrs. Clarke, 9; Sivagunga, benev. so. 25; coll. 9 7 10; R. D. Parker, 200; F. Anderson, 100; W. Knox, 18; 270 00

Sandwich Islands, Hawaiian aux. miss. so. for life memberships, 210; contrib. &c. 90; Ewa, m. c. 25; Honolulu, m. c. 129,49; 1st ch. m. c. 58,35; 2d ch. 417,25; Honolulu and Punahou juv. miss. so. 6; Hilo, ch. and m. c. wh. and prev. dona. cons. Mrs. LUCY S. WETMORE, TITUS M. COAN, HARRIET F. COAN, of Hilo, Mrs MARIA L. KINNEY of Waiohinu, Kau, and Mrs. MARIA C. ROBINSON of Medina, N. Y., H. M. 400; boarding sch. to cons. SALMON JOINER of Royalton, Vt. an H. M. 100; Mrs. Wetmore's sch. for ed. hea. chil. 7,65; Kailua, ch. 137,46; Kanapali, ch. 84; Kau, Mr. Kinney's ch. 315,16; Keaiakekua, ch. 214,17; Lahaina, Mr. Baldwin's cong. to cons. Mrs. CHARLOTTE BALDWIN an H. M. 100; Molokai, ch. to cons. Mrs. MARY A. T. CASTLE and Mrs. E. H. ROGERS of Honolulu, Mrs. MARIA W. POGUE, of Lahainaluna, E. G. HITCHCOCK and H. R. HITCHCOCK, Jr. Molokai, H. M. 508,33; Punahou, m. c. 41,25; Waialua, m. c. 17,69; Waianae, ch. 34,62; Waimea, Mr. Lyons's ch. to cons. JERRE LYONS of Montrose, Pa. an H. M. 100; m. c. 355,59; ded. exps. 2,25; 3,349 76

Tabreez, Persia, His Royal Highness, HAMZAH MEERZA, wh. cons. him an H. M. 100 00

4,165 15

Donations received in April, 21.212 60
Legacies, 3,838 68

$25,051 28

☞ TOTAL from August 1st to April 30th, (of wh. for debt, $15,855 08,) $211,062 54

CHILDREN'S FUND FOR EDUCATING HEATHEN CHILDREN.

Amount received in April, $617 35

DONATIONS IN CLOTHING, &c.

Albany, N. Y. A box, fr. union miss. so. for Mr. Parsons, Salonica.

Brooklyn, N. Y. A. box, fr. Armstrong juv. miss so. for Mr. Wilson, Gaboon; do. fr. do. for Miss Fisk, Oroomiah.

Dummerston, Vt A quilt, fr. fem. benev. so. for Mr. Herrick, Madura.

Ellicottville, N. Y. A box, for boarding sch. at Alleghany.

Gettysburgh, Pa. A box, fr. fem. sem. for Mr. Wheeler, Ojibwa. 38 77

New York city. A box of books fr. la. of 14th-st. pres. ch. for Mrs. Dana's sch. Choc. m.

Norwalk, Ct. A bundle. fr. Mrs. Olmstead, for Rev. A. Wright, Wheelock.

Philadelphia, Pa. Two boxes, fr. Dr. Jayne, for Mr. Lyons, Waimea, 90 00

Providence, R. I. A box, fr. U. L. S. Bailey, for do. 15 00

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, stationery, slates, shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled-cloth, flannel, domestic cotton, etc.

THE

MISSIONARY HERALD.

VOL. XLVIII. JULY, 1852. No. 7.

American Board of Commissioners for Foreign Missions.

Armenians.

ANNUAL MEETING.

THE mission to the Armenians held its annual meeting at Smyrna, commencing on the 26th of April, and closing on the 6th of May. All the stations were represented except Erzrûm, which is at present occupied by only one missionary. As in previous years, much time was spent in devotional exercises; and the effect of this arrangement upon the deliberations of the meeting was very happy. Questions of great importance were discussed and settled; but the brethren seem to have had wisdom given them from above.

The missionaries have felt much embarrassed in distributing their force during the coming year. At their last annual meeting they requested a reinforcement of twelve ordained laborers. Only one has been sent, however; and he has been stationed at a place which was not mentioned in the appeal that came to us one year ago. And not only so; Mr. E. E. Bliss has been transferred from Trebizond to the same important post. This fact affords a striking illustration of the rapidity with which changes are taking place in Asia Minor.

In regard to the other places which were regarded last year as desirable openings for missionary labor, our brethren are oppressed by the magnitude of the interests at stake. "We must reiterate," they say, "that the urgent claims of all these posts continue to press themselves upon our attention; and we feel sad in view of the time which must elapse before the necessary men can be obtained, and can acquire the language which they must employ in proclaiming the everlasting gospel." Eight missionaries, they say, should be stationed at Sivas, Cesarea, Arabkir and Tocat with the least possible delay; and Marash, regarded last year simply as an out-station, is now thought to present claims as strong as any of those just named. At Erzrûm and Aintab, moreover, there is a loud call for a reinforcement. Twelve missionaries, therefore, are needed at once.

And there are special reasons for the earnestness of the mission. "At some of these places unbelief is coming in like a flood, and counting its disciples by hundreds. The minds of men, excited by religious discussion, and impressed mainly with the falsehood and absurdity of their old notions, are in great danger, unless seasonably guided, instructed and warned, of falling into skepticism or utter infidelity." And our brethren say, as the result of their anxious deliberations and inquiries, "The more intimately we become acquainted with the circumstances and claims of these opening fields, the more we feel that they must not be neglected."

Several changes have been made in the location of the missionary force. Messrs. Riggs and Benjamin are to remove from Smyrna to Constantinople, in the belief that the operations of the mission press can be carried forward to the greatest advantage in the latter city. Mr. E. E. Bliss is transferred to Marsovan for the present; and Mr. Sutphen is to be associated with him. Such are the exigencies of Aintab, in the opinion of the mission, that Mr. Ladd has been requested to repair thither, and remain for at least one year.

STATION REPORTS.

Reports from the different stations were submitted to the annual meeting, exhibiting the

history of missionary operations in the great Armenian field during the past year. The main facts embodied in these documents are already known to the readers of the Herald; but a few gleanings may be acceptable and useful.

Constantinople.

This station has a large and important field committed to its care. In addition to the capital of the empire, it has the oversight of a territory which embraces Philipoli and Gallipoli, in European Turkey, and the region of Cesarea in the opposite direction; so that its greatest length is seven hundred and fifty miles. The efforts of the missionaries to spread abroad the saving knowledge of Christ, in this vast district, have been of the same general character as in former years.

The two seminaries have enjoyed their usual prosperity. The number of scholars under the care of Mr. Hamlin is thirty-nine, twenty-five of whom are Armenians, and fourteen Greeks. "In steadiness and sobriety of character, interest in religious truth, and uniform attention to study, the latter are by no means behind the former." This is a very gratifying fact, and contrary to the general expectation. The Armenian praying circle has nine members, while that among the Greeks has five. "They agree to watch over one another, and faithfully reprove whatever they see in each other contrary to the Christian life." The graduates of this institution are doing much for their people. Those who have engaged in teaching, are introducing a new era into Armenian schools; and those who have labored as colporters and pastors, are generally proving themselves most valuable assistants to the mission. The return of the young men who are now in America, is anticipated with pleasure; and it is hoped that their future course will be advantageous to their nation in various ways. One has already gone back to die. He finished his course with a firm trust in the Lord Jesus Christ. "He was deeply affected by the great kindness shown him by friends in Boston and its vicinity."

The report from the female seminary is not less cheering. Of its twenty-four pupils, four are Greeks. The interest taken in all the biblical and religious exercises has been gratifying to the teachers; and two or three have professedly passed from death unto life. About forty dollars have been raised for benevolent purposes. The influence of the institution upon the Armenian community is increasing; and there is a loud call for its enlargement. Twenty-seven have already left the seminary with the hope that they had been born again, sixteen of whom are the wives of pious young men, pastors, teachers, &c. The reports which their former instructors receive of their consistent lives and useful labors, are highly animating.

With the three churches at Constantinople, under the pastoral care of Messrs. Simon and Avedis, (with whom Mr. Dwight is associated,) the readers of the Herald are already well acquainted. Though the one hundred and twelve members of these churches are poor, and obliged to struggle hard to gain their livelihood, they not only pay their tax for the secular department, but they have contributed about three hundred and fifty dollars for their pastors, &c. Our brethren regard this as an important step towards self-support. The Holy Spirit has given special tokens of his presence; and some, it is believed, have found the pearl of great price. Various facts show, moreover, that the truth has made "very great progress" in the Armenian nation, during the past year. And our brethren make this important statement: "We believe that the peculiar tenets and modes of action of popery, especially of Jesuitism, with which the Armenian church was fast being deluged, have taken a decided step backward; and we also believe that the victory has been gained by the doctrines of Protestantism."

The tidings from the different out-stations are encouraging. The church at Broosa, consisting of nineteen members, is "enjoying peace and prosperity under the care of its acceptable native pastor." From Nicomedia the report is even more cheering. Fifty were enrolled as church members at the beginning of the year; and there is much activity and zeal among them. Their contributions amount to nearly ninety dollars, besides the aid which they afford in supporting a colporter. The school has gradually increased; and the present number of pupils is probably one hundred; such is its popularity with Armenian parents. The opposition to the truth at Adabazar has greatly subsided. Though the church has but eighteen members, it exhibits an excellent spirit; and its contributions have exceeded forty dollars. The school is prosperous, the number of scholars being forty. A Protestant community has been organized at Rodosto; and a church may be formed during the year. Five families in the Greek village of Demir Desh have enrolled themselves as Protestants; and they are "very anxious to obtain a living preacher, as well as a school-teacher."

The report next gives a long list of places, which have been visited occasionally, and into which the leaven of the gospel has been introduced. Among them is Hartal, between Constantinople and Nicomedia, a short time since "the only jewel in the possession of the Armenian church, which had not been spoiled by the touch of heresy;" but now five of its inhabitants have rejected their past errors. Nice has eight enlightened men; another place has fifteen; another has

six; but this must suffice for the present. Our brethren are confident that the gospel is going into all parts of their field. "Everywhere," they say, "God is raising up witnesses for himself. And the Word not only elicits inquiry; it is felt to be 'the power of God unto salvation to every one that believeth.'"

Smyrna.

The brethren at this station are much encouraged by the aspect of their field. The progress of spiritual religion may be slow, indeed, inasmuch as the Armenians in that city have added the vices of the Turks, Greeks and Jews to those of their own people; still they confidently anticipate "an abundant harvest unto the Lord."

In describing the routine of missionary labor, the report says: "There has been an increased amount of preaching, and with more encouragement than usual. For several months past the attendance at the Armenian and Turkish services has averaged about twenty; and as many of those who desired to avail themselves of this privilege, were familiar only with the Turkish language, a request was made that Mr. Johnston would preach every Sabbath; which he has done. Mr. Riggs has a second service in Armenian. The English service in the Dutch chapel has been more fully attended than in previous years."

The friendly disposition of the new Governor of Smyrna was mentioned in the last Herald. His tolerant and impartial administration is regarded as an important and hopeful event. The report says: "It is thought that much has been gained in the way of *general impression*, favorable to the cause of truth. The Armenians of Smyrna have seen a Protestant community, not only organized, but living and growing through the first shock of opposition; and they must be convinced at last that Protestants can live and enjoy rights among them."

Mr. Johnston has made two short tours to Magnesia and Akhissar; and one of the native brethren, at his own request, and without salary, went last summer, and spent several weeks at Magnesia, Akhissar, Kirkagatch, Aidin and Nazlee. "We have reason to believe," our brethren say, "that he proved a faithful witness to the truth, and that his labors were not without a blessing. At Akhissar, especially, the gospel seems to have taken root; and a Protestant community has been organized, composed of six Greeks and two Armenians, some of whom give evidence of sincere piety. The hostility of the Greek Bishop and primates has been, in some instances, successfully resisted; and we hope by the blessing of God soon to see a church in Thyatira, eminent once for 'works of charity and service and faith.' The hopes we formerly had of Magnesia have not been realized; and later developments have shown that the early doubts which we entertained in regard to the moral qualifications of the young man sent there for evangelical labors, were too well founded. Our faithful brother in that place and his wife have continued to be firm and consistent in their Christian walk. They are expecting soon to remove to Smyrna, and will prove a valuable addition to our Protestant society."

Trebizond.

The report from this station has its lights and its shades. There have been serious difficulties in the church for some time; and though the ecclesiastical council, held in September last, seems to have succeeded in restoring peace, the native brethren have not that confidence in each other, and that freedom in bearing their testimony for the Lord Jesus Christ, which are so desirable in their circumstances. And it is a lamentable fact, that "there are no conquests among those who are without."

On the other hand, the different meetings sustained at this station have been better attended by the Protestants than ever before. Their contributions have also increased; and they are establishing a "mutual benefit fund." The school is likewise reported as prosperous. And there are indications that the influences of the Holy Spirit are not altogether withheld. "There are instances of more than ordinary prayerfulness," the report says; "and some persons out of the church have been unusually impressed with a sense of their sinfulness and perilous condition. And we hear of individuals out of our community who are ill at ease with themselves, are fully convinced of the truth, and are vainly waiting for an opportunity to come out openly on the Lord's side, when they can do it without pecuniary sacrifice."

And the following extract from the report will be read with pleasure: "Very recently there has been a case of hopeful conversion, which seems more striking, more clearly marked and interesting, than any that has ever occurred among us. The person referred to is the wife of a member of the church. Her seriousness and convictions increased from day to day for about two weeks, till, on a certain night, she could neither sleep, nor let her husband sleep. The whole time was spent in reading, prayer and conversation. The next evening, while her husband was absent at our weekly prayer meeting, and she was engaged on her knees in pleading for mercy, light was shed down upon her heart; a new song was put into her mouth; and she rose from prayer, as we hope, a converted woman. That night also she could not sleep; but it was for joy; and she repeatedly waked her husband to give thanks for the unspeakable mercy of God. Her views of

herself, of her duties and relations, seem remarkably clear; and she evidently learned more in a few hours, under the teaching of the Spirit, than she had ever known before."

Erzrum.

Since the return of Mr. I. G. Bliss to this country, on account of ill health, Mr. Peabody has had the sole charge of this station. As he looks out upon the wide and promising field which is attached to Erzrûm, he is deeply impressed with the danger of postponing its occupancy by a suitable missionary force. Will no one go to his relief?

Three services on the Sabbath for the Armenians have been regularly maintained by Mr. Peabody; and the average attendance has been larger than in any previous year. The number of hearers who have listened to the preaching of the gospel once or more during the year, is estimated at about two hundred. The weekly and monthly prayer meetings have been well attended. A few have manifested a spirit of earnest inquiry, and have been brought, it is hoped, into the kingdom of Christ. "A most lovely and interesting youth," Mr. Peabody says, "a subject of Russia, has been severely persecuted by the members of his family. But though he is constantly expecting banishment into Russia, he has united with our church." Others are wishing to be admitted to the same privilege; and our brother hopes to receive them at a future time.

The evangelical Vartabed is represented as still most assiduously devoted to his work. "He is exceedingly useful, self-denying and faithful in the discharge of his various duties; and he is much respected and beloved by all who have any regard for the gospel. During the year he has had ten pupils more or less under his instruction, the average number having been five. He has taught them arithmetic, grammar, astronomy, moral philosophy, and some system of religious truth, either theological or historical." A common school has been recently established at Erzrûm; but the number of pupils is small.

According to the report of the native helper at Geghi, the truth has made decided progress in that district, especially in his large village of one hundred and fifty houses. "When he was here last autumn," Mr. Peabody says, "he expressed the hope that seven or eight persons had become spiritually acquainted with the gospel during the six months previous. And in letters recently received from him, he states that for four months after his return he enjoyed a time of quiet, which he endeavored to improve in making known the unsearchable riches of Christ to large numbers, who assembled at his house, not only on the Sabbath, but also on other days, and who often remained till midnight. Then a severe persecution broke out; which was raging when he wrote. It is deeply to be regretted that this very promising field, as well as Rhanûs and Arabkir, is so much neglected; but such must be the case, until more laborers can be obtained."

Aintab.

The Herald has contained so full a history of this station during the past year, that a brief abstract of the report presented to the annual meeting will suffice. Twenty-one persons have been admitted to the church, making the present number of communicants sixty-two. Others give evidence of piety, and will doubtless be received into Christian fellowship at some future day. Sudden and striking conversions, accompanied by pungent convictions of sin, are becoming more and more common. And it is a hopeful circumstance, that the Protestants love to hear plain and simple discourses on faith, repentance, regeneration, and the atonement of Christ, rather than discussions upon controverted topics; though they admit and feel the importance of giving the latter their proper place. It is no unusual event to see the greater part of the large Sabbath congregation moved by the doctrine of the cross. The liberality of the church, in its straitened circumstances, is already known.

Education is exciting an increasing interest at Aintab. The primary schools had an average of one hundred and fifteen pupils at the close of 1851; and of these only forty-eight were the children of Protestants. Of the fourteen pupils in the high school, nine were Protestants. Quite recently there has been an addition of thirty scholars, principally from Armenian families, to the primary schools. Such facts show the success of the educational efforts made by our brethren, and also that many parents who are nominally Armenians, are really Protestants. In truth, there is no reason to doubt that a large number of persons have made up their minds to join the new movement, and are only waiting for a favorable opportunity.

At other points in the field committed to the care of this station there has been very great prosperity. Thirteen different individuals went forth from Aintab in 1851 to make known the gospel of Christ. In many places the way is prepared for the preaching of the Word; while Kessab, Killis, Oorfa and Marash have become regular out-stations; and some of these may be converted into stations within a short time, if the Spirit of the Lord shall incline our young men to give themselves to the missionary work. At Kessab there is already an organized Protestant community, with a respectable congregation; and Mr. Ford, who has twice visited this place, thinks there are materials for a church. The

leading men of the city favor the reformation. It is supposed that a church might be formed at Killis; and there would probably have been a pleasing work developed by this time, if there had been suitable laborers. New inquirers are discovered constantly at Oorfa; and many who attend the services of our Aintab brother, are said to listen to his words with tears. Marash has a small band of inquirers, in the midst of an Armenian population of ten thousand souls; "and, humanly speaking, should the means be used there which have been employed at Aintab, similar results might be expected."

Trebizond.

LETTERS FROM MR. E. E. BLISS.

Persecution at Marsovan.

GOD appears to be opening an effectual door at Marsovan; but the adversaries are many. Their craft and violence, moreover, will hardly yield the palm to anything recorded in the New Testament. But these things must needs be; and our brother who is spending the winter at Marsovan, is cheered by the thought that the Lord will protect his own blessed cause. Under date of March 16, he wrote as follows:

I wrote to you in January respecting the persecution under which the Protestants of this place had been suffering, and of the check which it apparently had received from the arrival of an official copy of the Sultan's late firman. That check, however, proved but partial and temporary. The firman was presented to the Governor of the province at Amasia; but upon the mere denial of the Armenians of our city that anything had been done to the injury of the Protestants, the complaints of the latter were summarily dismissed. In like manner a special governmental order obtained from the capital not long after, for the reduction of an exorbitant tax, utterly failed of its object.

The trials of our friends, instead of being diminished, became more severe. On the one hand were the Armenian ecclesiastics, seeking in every possible way to exclude them from all means of gaining a livelihood, and on the other the local Turkish authorities, in complete subservience to Armenian influence, first imposing upon them a most oppressive tax, and then demanding its immediate payment. What were the Protestants to do? They were poor men. Their earnings had never more than sufficed for a bare subsistence. Now those earnings were reduced to the fifth or tenth part of what they once were. Some even, though they bore their trials in this respect with a most uncomplaining spirit, could not and did not earn four cents from the beginning of the week to its end. No one would give them employment; no one would buy their goods; no one would lend them money, even at the highest interest.

At length, in default of payment of the tax, their head man was imprisoned in a stable; and the place was so filthy that when I visited him it was almost impossible to breathe, for the stifling odors, and so dark that for some time we could not find the object of our search. Unwilling that their leader should suffer on their account, the Protestants went to the collector, and begged that they themselves might be imprisoned, and that he might be set at liberty, pleading that the tax was due from them, and not from him. Their prayers, however, were disregarded. And when, presuming upon our past friendly intercourse, I called upon the same officer in behalf of the prisoner, it was only to meet with a rude repulse. Within an hour of my visit, however, the brother was set at liberty; nor has the payment of the tax been since pressed with anything like the former zeal. We cannot account for the change, except by referring to the agency of Him who restrains "the remainder of wrath."

Mr. Bliss next gives a painfully interesting account of the annoyances to which he has been personally exposed. The Armenians, it seems, formed a deliberate plan to drive him out of Marsovan. And when it was ascertained that the Turkish authorities, however willing to oblige them, would not venture upon a direct infringement of his rights, a blow was aimed at him through his landlord, himself a Protestant. Property to which this individual has as good a title as there is in Turkey, was taken from him; the door of his own dwelling was walled up; he and his family were placed at the mercy of their bitterest enemies; and in every possible way he has been insulted and wronged, till he has been obliged to flee to Constantinople.

But all has turned out to the furtherance of the gospel. Those who had committed themselves to the Protestant cause, have remained steadfast; and the attendance upon our services has increased. Acts of violence which were designed to strike terror into the hearts of such as were favorably inclined to the Protestant cause, though hesitating to

join it, has had rather the effect to give them an impetus towards the truth. This present reign of terror cannot last always. And when it has passed away, results may appear of which our enemies now little dream. God is our hope.

The winter has been one of many perplexities and trials; and in our isolated position they have borne heavily upon us. But we desire to bear witness that no good thing has failed us of all that the Lord our God hath promised. Though unworthy of his presence, he has been with us. In all our trials he has comforted us; and under all our burdens he has strengthened us. Blessed be his holy name forever and ever!

Seed cast upon the Waters.

Mr. Bliss describes the religious history of his landlord, who has suffered so much for his attachment to the gospel of Christ; and the sketch will doubtless be read with interest.

Our landlord may be called an "old disciple," as he carries back his first acquaintance with evangelical doctrines more than twenty years. At that time he was in Syria, "going up to Jerusalem" with thousands of other pilgrims. In the providence of God he fell in with Yakob Agha, one of the first fruits of missionary labor in that land. From him he learned the better way; and on his return from his pilgrimage, instead of the customary presents, crosses, beads and pretended relics, he brought to his friends evangelical tracts and portions of the word of God. At that time he knew but little of the truth; but, being a diligent student of the Bible, he slowly and painfully worked his way out of the tangled thicket and dark shadows of superstition to the broad fields and healthful sunlight of the gospel.

Not till quite recently did he find any one in Marsovan to sympathize with him in his desire to learn the truth. The face of a missionary he never saw, till Mr. Powers came here last spring. For years he has been subjected to continual persecution. Once he was a man of wealth, but he has been despoiled in so many ways that but little of it remains. He bears all his losses and trials, however, with much meekness and cheerfulness.

Wants of other Places.

Three days later Mr. Bliss wrote again, giving some account of the work of the Lord in other places.

I have just received letters from the native brethren in Sivas. Though they have no one to preach to them the word of life, still they do not forsake the assembling of themselves together. The first Monday of the month they observed as a day of fasting and prayer, being "all with one accord in one place." The previous Sabbath "seventeen souls," as they say, met for prayer; "three were from without." In Divrik, also, the work of God is onward. "The praying souls there are six."

But these little flocks, multiplying as they are over all Asia Minor, need shepherds. Grievous wolves are entering in. In Sivas "many in these days avow and defend infidel sentiments." In Tocat the infidel party claim to be "two hundred strong." Some of these were once "readers of the gospel;" but they have now closed the blessed book, and are striving to content themselves with a barren skepticism.

Aintab.

JOURNAL OF MR. SCHNEIDER.

THE reformation at Aintab, one of the most remarkable in the history of the church, continues to advance with unabated interest. What a change has taken place, since Mr. Johnston was stoned out of the city! And why may not this good work go forward, till the entire population shall have received the truth as it is in Jesus? And why may not other places, far and near, become partakers of the blessings of that gospel which is "the power of God unto salvation?" Let the words of our Savior be pondered: "Said I not unto thee that if thou wouldst believe, thou shouldst see the glory of God?"

Discussion—Important Admissions.

January 14, 1852. One of our church members went to a private house to converse with several of its inmates. Among them was a bitter opposer; who ordered him to leave the house, and even took hold of his neck clothes, and shook him violently, his heart boiling over with rage. By kind words, however, the storm abated somewhat.

As soon as the subject of religion was introduced, this man proposed that the Vartabed should be sent for, to silence our brother by arguments. But the Vartabed was unwilling to come; and he finally sent them word to come to him. They did so; and our brother sent for another of our church members to aid him in the discussion.

Having arrived at the Vartabed's residence, they found about thirty spectators assembled, mostly Armenians, some of them his particular friends. The discussion turned mainly on the use of images and the holy oil, with occasional allusions to other topics. On all the points considered, plain and positive proofs were brought from the Scriptures; and the Vartabed and his adherents were silenced. He became very much excited several times, however, leaping from his seat towards them, with great vehemence. But they were calm and collected; and they often endeavored to quiet his agitated feelings. They were thus engaged till after midnight, it being two o'clock before they separated.

But as they left him, he uttered a bitter and heavy curse against them, in the hearing of all present. This gave many a very unfavorable impression as to his character, and did more than all which had been said to prove that he was wrong. Our brother and some eight others went to a neighboring house; and there another hour was spent in exhortation and prayer. The man who was so much enraged at first, became as quiet as a lamb, and was apparently convinced that the truth was on the side of the Protestants; and the impression made by the whole affair seems to have been very favorable. Discussions of this nature are constantly going on in different parts of the city, attended with results more or less happy.

The following extract shows the dangers which threaten the old Armenians of Aintab, according to their own admissions.

17. The Armenian priests were recently heard to complain in such terms as these: "When we invite our people to confession, many of them answer, 'We have confessed already.' If we say, 'To whom?' they reply, 'To God.' Others, when we confess them, say to us, 'True, it is said in the New Testament, "Confess your faults one to another;" but where is your authority for binding on us such burdens us you impose by your penances?'"

As two priests have recently died, their flocks have been apportioned to other priests. But many say, after being thus assigned, "We do not wish this priest, but such an one;" not because they really have such a preference; but by this language they express their dislike to all priestly services.

As many have recently joined the Protestants, some of the old Armenians, in conferring together on the subject, have come to this conclusion: "Hereafter let us not try to dissuade or molest any of our people who are inclined to Protestantism; for we shall only make the matter worse."

A gallery having been erected in the rude church now occupied by the Protestants, it was found that seven hundred persons at least could be accomodated, as people sit at Aintab. The congregation on the third Sabbath in January was very large, containing more than six hundred.

Kessab—Inquirers.

21. The accounts from Kessab, received to-day, are quite encouraging. As many as fifty meet together for worship on the Sabbath; and a meeting is held every morning, to read the Scriptures and pray, which closes by sunrise. The time of our native brother is spent, till towards evening, in teaching the children and in answering inquiries, when there is another meeting, similar to the one in the morning. Next comes supper; but before this is wholly disposed of, inquirers begin to assemble again; and they do not separate till late at night, going away even then with reluctance. On the Sabbath our brother has no rest, his time being literally occupied from morning till late in the night. So much is there to do that he asks for another man to aid him.

On the succeeding Sabbath not less than seven hundred persons assembled to hear the message of salvation at Aintab. The congregation exhibited a deep interest in the truths which were proclaimed.

29. Last evening several of our brethren had a conversation with a laboring Armenian. They did not separate till between eleven and twelve o'clock. One of them, as he returned to his house, met a young man who has not been a regular attendant on our services, and took him home to spend the night. But, instead of retiring, they were engaged till after four o'clock in conversation, reading and prayer. Our brother found his friend so serious, his conscience so tender, and his heart so much impressed, that he could not find it in his heart to leave him till morning. The young man mourned and sighed over his condition, and apparently longed for deliverance from his spiritual bondage.

Last Sabbath evening, after the services, a young man came to Mr. Crane

to converse with him, his mind having been deeply impressed by what he had heard; and while my associate talked with him, he manifested the greatest tenderness. To-day I have had an interview with the same individual, and prayed with him. He says that since last Sabbath he has had no rest, and that, though he has engaged in work, his mind has been constantly uneasy on account of his sins.

Our native brethren are so active, that probably there is not an evening in which there is not some discussion going on with the people; and some evenings there is quite a number of these interviews, such is the readiness of the old Armenians to listen.

Monthly Concert—Oorfa.

February 2. Our monthly concert this evening has been very well attended. Though it is rainy, and the weather is quite uncomfortable, probably four hundred were present. Intelligence from several places in the vicinity, where our brethren are laboring, was listened to with the liveliest interest. Afterwards an address was made by one of our church members, in which he alluded particularly to the mournful condition of the Armenian nation, destitute, as they are, of proper religious instruction. He then offered a prayer, in which he interceded particularly for the Armenians, and especially for their spiritual guides. The address was so earnest, and the prayer was so fervent, and there seemed withal to be so much sympathy felt for the destitute condition of these brethren after the flesh, that deep feeling was awakened.

Under date of February 16, Mr. Schneider describes a recent visit made by a Protestant family to an Armenian family, which was expecting to spend the night in watching. The whole time, till the day began to dawn, was devoted to an examination of the doctrines of the gospel. One error after another was exposed; and one truth after another was established. The tears frequently came into the eyes of one person who was present; and he occasionally broke out in the language of wonder and surprise.

March 6. Letters from Oorfa report an increasing spirit of inquiry. On the Sabbath more than thirty-five persons came to our native brother for religious instruction; and many assembled in the evening, who remained till a late hour. So much of his time is occupied with these inquirers, sometimes continuing from morning till night, that he feels exhausted, and calls again for help. Some of the hearers listen to the truth with tears. There is not a little persecution, however; but we trust the Lord will overrule it for his own glory.

Twelve persons were admitted to the church at Aintab on the first Sabbath in March. Mr. Schneider supposes that seven hundred and fifty persons were present on the occasion.

Kessab—Malatia—A Parting.

8. Our accounts from Kessab are still interesting. The spirit of inquiry is spreading; and the attendants on the services are increasing. Such has been the advance, that our friends have been obliged to enlarge their place of worship. Some are beginning to come from the surrounding villages to inquire into these new doctrines; and there is a call for laborers in the vicinity. It is evident, moreover, that the spiritual element in this movement is becoming prominent, there being considerable thoughtfulness and seriousness manifested by many. Indeed, we have much reason to believe that a genuine work of grace has begun in Kessab.

13. The brother sent to Malatia met with little encouragement at first; but his recent letters are more encouraging. Quite a commotion has arisen among the Armenians, growing out of the question of the reading of the Scriptures in the church in the spoken language, some advocating it, and many opposing. The reading was actually commenced; but the hostile party abruptly put a stop to it. Not a little discussion has been awakened; and there is reason to hope that the seed of divine truth has begun to take root.

Three days later Mr. Schneider set out for Smyrna, to attend the annual meeting of the mission; and it had been arranged that Mrs. Schneider should accompany him, with a part of their children, in the expectation that she would proceed to America.

16. For several days persons have been coming to our house, to say their last words, and to bring their farewell presents. These gifts of figs, raisins, oranges, walnuts, and other articles, are so numerous as to be burdensome; and we have been obliged to leave a large quantity behind. Yesterday large companies of females came to bid Mrs. Schneider farewell; and this morning our house and yard have been crowded

with multitudes of both sexes. Many tears were shed, when we finally broke away from them.

More than one hundred accompanied us a short distance out of the city. There we halted, and a prayer was offered. During the prayer and final adieu, many were bathed in tears. Between thirty and forty escorted us two hours further, on horses and donkeys, singing several hymns as we went on our way. Then another prayer was offered, and, with solemn and saddened countenances, amid many tears, they finally broke away from us. It really seemed as though they could not turn back.

About four years ago Mr. Johnston was stoned out of the city, near the place where the first prayer was offered; but now more friends took leave of us than there were enemies at that time. Verily, what hath God wrought!

Beîrut.

LETTER FROM DR. DE FOREST, MAY 4, 1852.

THE intelligence contained in this letter will be received with profound sorrow. But He who knows the necessities of the missionary work far better than we do, has laid this burden upon us. And let us not forget to praise him for the grace which was given to our departed friend. Such an end becomes the servant of Christ, whenever he falls.

Death of Miss Whittlesey.

God has afflicted us again. An unusually active and vigorous intellect, which we had associated with zealous, self-forgetting benevolence and warmth of heart, has been removed from labors here to more abundant labors in heaven. Miss Whittlesey died last Saturday morning, May 1, at half past seven, it being the three hundred and sixty-fifth day of her residence in Syria. Her disease was a malignant erysipelas of the face. She suffered much pain at first; but sensation was somewhat overpowered at last by the violence of the disease, and she sunk quietly to her rest. Dr. Kalley, so well known in connection with the reformation at Madeira, saw her with me. The pupils of our school, except the two who reside permanently with us, had gone home for vacation; so that we were at leisure to nurse and watch her with undivided care.

When I communicated to her distinctly the dangerous character of her disease, and the great doubt we had of her recovery, the only mark of emotion which she exhibited, was a slight pressure of my hand as she said that she was already aware of the danger of the case. After a little time she remarked, "I do not know that I have any choice, so far as I am personally concerned; but as the Lord has permitted me to learn something of the language, and to become acquainted with the people and the children, I have hoped that I should be allowed to labor for their good; but He knows best." After a pause, rendered necessary by the difficulty of enunciation, she alluded to some remarks of Dr. Kalley, in regard to the sufficiency of the Savior for any emergency; and she continued to speak of his character and promises for some two hours. This evidence of her love for him and faith in him so delighted me, that I asked her but few questions, preferring to let her heart speak from its apparent fullness.

The next morning she was more easy for a time, and she asked one of the pupils, residing with us permanently, to read Psalms xxxvii. and li., and Matthew vii. Subsequently articulation became exceedingly difficult and indistinct, and she sank rapidly to the grave. Her funeral services were attended by a number of American travelers, English residents, and native friends. It is our prayer that the event may be blessed to all, especially to her pupils and associates.

Miss Whittlesey's short missionary life has been active and effective. She evidently came with the purpose to be contented, and with the wish to be useful; and she was both happy and successful. She made unusually good progress in the language, and that progress was all gain. She began to hear a class in Arabic in the spring, and was intending to teach geography in that language in the summer. Her old teacher, a near relative of Asaad Esh Shidiak, had a high respect for her, and wept to-day while speaking of her. She had acquired great influence over her pupils, particularly the older ones, whom, from their knowledge of English, she had been accustomed to instruct. Little knowing for what she was ripening, Mrs. De Forest and myself had noticed her progress with great satisfaction, especially during the last six months, as also her growing influence over the pupils, her higher views of duty, her broader

charity, her industrious habits, her generous forgetfulness of self, her growth in grace and knowledge. When we saw what promise there was in her, we supposed, as she did, that the Lord had a work for her to do in Syria; and we were rejoicing at the prospect of gradually surrendering the little school which we had gathered and fostered into so much better hands. But she has been taken, and we are sorely bereaved.

Gawar.

LETTER FROM MR. COAN, FEBRUARY 11, 1852.

THE following extracts will show that the new station in Gawar is as prosperous as can be expected in existing circumstances. Our brethren are evidently making a very favorable impression upon the people of Memikan; and from this central point light will go out in due time to the surrounding villages. The mere commencement of missionary operations in that wild region is an important event; and the Lord, it may be hoped, will not fail to add his blessing.

Some difficulty was experienced at first in obtaining the necessary food, owing partly to the extreme poverty of the people, and partly to their fear of the Bishop; but this inconvenience has become much less. "We have frequent and affecting proofs," Mr. Coan says, "of the kindness and hospitality of the villagers, affording pleasing evidence that we have gained a hold upon their confidence and affection." It is certainly desirable, in the severe winter climate of Gawar, that our missionary friends should have every needed comfort. The thermometer had been, at the date of this letter, 28° below zero; and the snow had been four or five feet deep. The natives, however, pronounced the season remarkably mild. In oriental style they were accustomed to say, "We have had no snow yet."

The labors of Messrs. Coan and Rhea have thus far been mainly confined to Memikan. Indeed, it was scarcely wise for them personally, in their peculiar circumstances, to attempt much elsewhere. But they have not been unmindful of the spiritual wants of other places; and one of their assistants has supplied their lack of service.

Labors of Deacon Tamo.

Deacon Tamo has spent every Sabbath except two, when the weather would permit, away from home; and he has visited the neighboring villages at other times. His labors have been judicious and invaluable. He finds a very excited state of feeling every where, and the utmost hostility to us prevails. The people are forbidden to have anything to do with us or our helpers, and they threaten him severely, if he goes among them. His preaching is informal, and admirably adapted to disarm their prejudices and convince them of the truth. But their hatred of us is so exceedingly bitter, that they are half inclined to reject his words from the mere fact of his connection with us, though they are convinced that he preaches the truth. When silenced by his arguments, they become vexed with themselves, and commence berating their clergy for allowing them to remain in such ignorance; and they beg the deacon to separate from us, and become their priest and teacher, promising to do far better for him than we do.

Another extract illustrates the character of Deacon Tamo, at the same time that it shows his eagerness to make known Christ and him crucified.

A few days since Mar Slewa made a great wedding for his nephew in Bazirga. Invitations were extended to every village on the plain; and nearly every one, whether Armenian, or Koordish, or Nestorian, was represented at the feast. The opportunity to preach the gospel was too good for Deacon Tamo to lose. Accordingly he went; and three times a day for three successive days, at their own request, he formally preached Christ to his countrymen. Wherever he went they followed him, and gave him no rest, sometimes engaging him in disputations till midnight. He was treated with marked attention, and his place was next to the Bishop at the feast. Whatever the motive may be, on the part of those who asked him, Christ was preached, and we hope not in vain.

But the sons of Belial were there, foremost of whom was one Basso. He was exceedingly fierce and busy, using all his influence to excite a tumult and create a disturbance. With two Armenians, influential men, he peremptorily ordered Deacon Tamo to desist from preaching in the villages, on pain of being beaten. The Deacon's reply was worthy of the man. He said, in the presence of the assembled multitude, "I will preach the gospel, and in your village, to the blood of my neck;" meaning that he would do it though it should cost him his life. He then turned to several of the chiefs of villages, and asked them if they would not receive him.

They said, "We will receive you." Before the wedding was ended, however, a council was held, and a delegation was sent to Dizza, with the Bishop at their head, to say to the Moodir that "either the English must leave Gawar, or they would," and to demand our "expulsion." The Moodir listened to their complaint, but told them he had no power to banish us.

The Moodir, nevertheless, sent a letter to the Pasha, reporting the case; but the result is not known. It was hardly to be expected that our brethren would be able to secure a residence in Gawar without encountering some opposition; but the battle, it would seem, may as well be fought now as at any other time.

Success in Memikan.

We have been able to carry our work quietly forward in this village. The people are increasingly attentive to the gospel; and it is an unspeakable privilege to meet our little company of thirty or forty souls, who assemble nightly to hear the word of God read and expounded. On the Sabbath we have an exercise in which we endeavor to inculcate the simple truths of the gospel by questions and answers, besides the two preaching services, upon which all the people attend.

The mothers and daughters of the village continue to meet every Sabbath at our only apartment for religious instruction; and the little school for the women and girls who desire to learn to read, continues daily to assemble, the number having increased to seven. And while I am writing they are all seated on the ground, spelling, &c. Considering the great prejudice of the people against female education, we are very much encouraged with this humble beginning. I am sure if our dear friends in America could look in upon this company of mothers and daughters, who perseveringly come barefooted through the snow, some of them bringing their little ones on their backs, and see their desire to learn to read the sacred Scriptures, they would envy her whose privilege it is to bend over them and instruct them.

Khamis, Deacon Tamo's brother, succeeds admirably in his school. At the present time he has all the youth and boys of the village. Seven have been reading some time in the Gospels. We feel greatly encouraged by what the Lord has permitted us to see of his goodness this winter. Our hands have been full of labors, and our hearts have been contented and happy.

LETTER FROM MR. RHEA, MARCH 5, 1852.

Deacon Tamo—Labors at the Station.

THIS communication of Mr. Rhea continues the history of the new station to a more recent date. In speaking of Deacon Tamo's labors he says:

The last Sabbath that he preached, the people of the village which he visited, refused to bring him a Testament. They told him that he was their kinsman, and as such they would always be glad to see him; but as a preacher they did not wish him to come. They said, "We will not receive your Scriptures or your Christ."

Yesterday the Deacon and several of the villagers went to Keat, to sympathize with the bereaved priest of the village, whose wife has lately died. We trust that God was with them. About half of the village assembled in the evening to hear the word of God. There was not a whisper of opposition. After Deacon Tamo had finished, they said to him, "Your words are true. We have not heard these things before. How should we hear them? We have no teacher; we are ignorant; we are like beasts of the mountains."

This is the village of the mover of the late commotion. He was not there; but another ringleader was present, the same individual who came shortly after our arrival, and tried to stir up this village against us, but failed. He listened quietly, acknowledged the truth of what was said, and promised to come to our village. This he probably will not do; but his conduct shows that his feelings are softened. Nothing is easier than to raise a tumult among this poor people; but, if let alone, it will soon pass away.

Mr. Rhea next recurs to the labors pursued at Memikan.

This is the fourth month of our residence in Koordistan. We have enjoyed, for the most part, a comfortable measure of health. Mrs. Coan, with little strength to spare, is still able to pursue her favorite employment of teaching the mothers and little girls of the village. At first she thought they would soon get tired of learning; but, contrary to her expectations, they have continued to come, day after day, and week after

week. God has smiled upon her unwearied faithfulness and their diligence; and in a few days she hopes to see them reading for themselves the words of life. Her heart is cheered in the midst of all her self-denial, as she sees the dawning of a better day for the mother and sister and daughter in these dark mountains. It is a cheering fact that the principal mothers of the village, all the young men, and all the children of a suitable age, are learning to read the gospel.

The fathers of the village, too, are determined not to be left altogether behind. They meet in the school-room every Saturday, and listen to the scholars while learning their Sabbath-school lessons. With a few exceptions, all in the village are able to repeat the Lord's Prayer and the Ten Commandments. It is interesting to see with what delight each one, whether old or young, takes his turn in saying his lesson. How our hearts would be gladdened to see one of these fathers or mothers, who listen so attentively to the words of truth, and engage with such interest in all our religious exercises, longing for a new life in Christ!

Oroomiah.

LETTER FROM MR. PERKINS, FEBRUARY 16, 1852.

Lazarists—the Press—Seminaries.

In forwarding the monthly epistle of the mission, Mr. Perkins alludes, first of all, to the fact that the French Lazarists are already taking advantage of the toleration recently granted by the King of Persia to nominal Christians. "The notorious Clozelle," he says, "who figured here so largely ten years ago, and was finally expelled from the country, is again at his post, and far from being inactive." As might be expected, the means employed by these zealous propagandists are "altogether unscrupulous." In all this, however, our missionary brethren have not been taken by surprise. They foresaw that they must necessarily suffer some annoyance from this quarter. Still they regarded the edict of toleration as a great boon to Persia; and such they will continue to regard it.

The press is still active, its chief work being, as it has been for a number of months, the printing of the Old Testament in the spoken language of the people. Many of the Nestorians have become quite impatient to see the whole Bible in a tongue which all understand. A pious woman of Geog Tapa recently expressed the fear that if the Old Testament did not soon appear, she should not live to read it. Baxter's Saints' Rest has been translated, and will be issued from the press in due time.

For several weeks there has been an unusual religious interest in the male seminary. The general state of this institution, moreover, is very prosperous; and the same may be said of the female seminary. The exact system in the latter, and the order, studiousness, good conduct and rapid improvement of the pupils in both, are probably unsurpassed in any schools in America. But we are compelled to mourn the want of such a signal outpouring of the Holy Spirit the present season, as has been enjoyed in several previous years. Still the consistent walk and conversation of many of the pupils, the fruits of the revivals of past years, should never cease to call forth our heartfelt thanks to God.

Deacon Guergis is pursuing his labors among his native mountains, as heretofore. He is supported by the avails of the monthly concert at Seir.

Progress in Geog Tapa.

Monthly concerts have been held the two past months in Geog Tapa. They were well attended, and many cheerfully contributed of their poverty. In the first instance money to the amount of about a dollar and a half was collected, and several skeins of yarn were also given by poor females. At the next concert more than twice that amount was contributed. We trust that this is the budding of a precious missionary harvest in that favored village.

The introduction of the concert into that place was effected in an interesting manner. Some of our helpers who read English, having furnished themselves with arguments from the volume entitled "Systematic Beneficence," presented the subject in due form in the church on the Sabbath, discoursing at length on the duty and the privilege of contributing for the spread of the gospel. At the close of their remarks they appealed to the aged Bishop, Mar Elias, and the Melek, a pious man, to state their impressions on the subject. Both gave the matter their hearty approval, and Mar Elias rose and made a missionary speech on the occasion.

The Sabbath school in Geog Tapa is very interesting, and it numbers more than two hundred pupils, of all ages and both sexes. One class of men, who are unable to read, embraces more than thirty

individuals. There is a smaller class of men who are learning to read; and there are corresponding classes of females. The congregations in that village on the Sabbath are large and attentive.

Mr. Perkins says there are Sabbath schools in most of the villages where there are day schools; but none are so large and interesting as the one in Geog Tapa.

The Station in Gawar.

I have just returned from an attempt to visit the brethren in Gawar, in accordance with our arrangement for a monthly visit during the winter to carry them funds, consult with them in regard to their labors, and cheer them in their solitude. After advancing more than forty miles, most of the way on bare ground, I reached an impassible barrier of snow. The upper part of the pass over the great boundary range of mountains was so filled with snow, drifted in from the overhanging ridges, that no beast of burden could force its way through; and a recent fall of snow was reported to me as being very deep on the other side of that mountain range and on the plain of Gawar. Our apprehensions, therefore, that the route between Oroomiah and Gawar would be obstructed during a portion of the winter, are well founded, as our experience the present mild season has demonstrated; but it is seldom impracticable for footmen more than two or three days.

So far as we can judge, the brethren in Gawar have hitherto been wonderfully favored in commencing their labors. Under the divine blessing they are very rapidly evangelizing the little village of Memikan; and Mrs. Coan is accomplishing a very important work in teaching and elevating the females of that village.

LETTER FROM MR. STOCKING, MARCH 16, 1852.

Village Schools.

As Mr. Stocking has the oversight of the village schools, he has given a somewhat detailed account of this department of labor. All the more populous villages on the plain of Oroomiah, with one exception, are supplied with the means of education; and some of the smaller places are also provided for. At no previous time have there been so many persons under instruction; and the increase has arisen, not from any special effort on the part of the mission, but from a juster appreciation of the value of education on the part of the people. Applications for schools, in repeated instances, have been denied for want of teachers and funds.

The progress of the pupils is represented as commendable. And the friends of missions are already apprised that the course of instruction is thoroughly scriptural. "On the Sabbath, especially," Mr. Stocking says, "the schools are a medium of religious teaching, not only to the pupils, but to the people generally, in the form of Sunday schools. The scholars recite, in the presence of their friends, such portions of the Bible or question books as they have learned during the week. A great amount of scriptural knowledge is thus treasured up in their memories, which may in due time bring forth a precious harvest." But there are other benefits accruing to the Nestorian community from the educational system introduced by our missionaries.

The Sabbath schools are a means of awakening a desire on the part of the people to become acquainted with the word of God. In the different villages there are two hundred and sixty-three adults, male and female, arranged in classes, who recite what they have read or heard of the lessons assigned them. Sixty-five of these are learning to read. A number of heads of families have in this way become able to peruse intelligently any part of the New Testament. One mother has read it repeatedly, from beginning to end; and another has commenced translating the Old Testament from the ancient into the modern Syriac. So interested have some of them become, that, wherever they go, the spelling-book is caried in their bosoms; and their leisure moments are thus occupied in spelling out the words. Facts of sacred history from the Old and New Testament, learned in these schools, are now the common topics of conversation and inquiry among those who were formerly listless and uninterested. As a natural result of this, a closer and more intelligent attention is given to the preaching of the gospel; and there is also an increasing attendance on the means of grace.

Nor is this all. Every village school is a preaching station; and though the number of the native preachers is insufficient for so many places of worship, the teachers of the village schools are generally priests and deacons, either pious or evangelical, and can, therefore, hold regular meetings on the Sabbath. Who can estimate the amount of good which is effected, directly and indirectly, by the educational efforts of the mission?

The monthly concert on our mission premises is attended by the teachers of the village schools; and in addition to the general information which they obtain in respect to the moral condition of the world, and what is done for its salvation, a favorable opportunity is presented for addressing them together in relation to their duties as teachers and spiritual guides to the people. Most of them contribute something from their wages for the spread of the gospel in the world.

And it is pleasing to observe the increasing interest which is felt in this concert of prayer among the Nestorians generally. In Geog Tapa from three to four hundred attend it. The contributions are also steadily increasing. The last at Geog Tapa, consisting of money, cotton, yarn and eggs, amounted to more than five dollars.

Female Seminary.

In regard to the female seminary under the care of Misses Fisk and Rice, Mr. Stocking says: "It never gave more gratifying evidence of intellectual and general improvement than at present." The principal text book is the Bible, studied geographically, historically and doctrinally. Arithmetic, geography, physiology, natural philosophy, and profane history are also embraced in the course. Some of the branches are taught by means of lectures, plates, &c. A part of the instruction is given by Yonan and Sarah; and Deacon Isaac, brother of Mar Shimon, teaches three hours a day. He is much interested in his work, and the pupils all value his labors highly. He also preaches to his people, under the direction of the mission.

It has been found practicable to bring the schools under as strict regulations, in all respects, as are introduced into similar institutions in America. Their time is regularly divided into hours for study, exercise and recreation. Accounts of delinquencies for not observing the rules of the school are regularly given; and it is seldom that one is found tardy in retiring, rising, at meals, &c. It is an important fact, showing the disposition of the pupils to conform to our wishes, that for the last four months there have been but five communications during study hours, both in school and in their own rooms, either by whispering or other outward signs; and those were made by girls who had been but a short time with us.

Though there has not been, during the present season, that special religious interest which we have reported in former years, we can speak of a decided growth of religious principle. The piety and benevolence of the scholars find scope for exercise, on occasions set apart for the use of the needle, and for the teaching of numbers of their own sex who are eager for instruction. A few adult females come daily into the school to be taught to read; and on the Sabbath thirty or forty, from the immediate neighborhood and adjacent villages, are arranged into classes and instructed by the girls. They also teach between fifty and sixty in the Sabbath school on our premises. During the last two summer vacations they have assisted a number of adult females to read intelligently, which is no small achievement. They have also rendered important aid in the Sabbath schools of the several villages to which they belong.

Arcot.

LETTER FROM MR. H. M. SCUDDER, APRIL 8, 1852.

Street Preaching.

MR. SCUDDER makes a brief allusion to his labors in making known the unsearchable riches of Christ in the streets and lanes of Arcot. He calls it the most difficult and self-denying work which a missionary performs; still it is his delight. "How happy am I," he says, "when I come back! Then I feel that there is no privilege so great as preaching Christ."

We resort to some green tree, or to a native verandah, or to the side of a street, or a by-way, and read for a few minutes. A crowd is soon collected, and we begin to speak. Perhaps some one interrupts us at once; but we look kindly at him, and ask him to hear us for a little while, assuring him that afterwards he shall have an opportunity to say what he likes; or we stop and tell him that if he is in haste we will gladly hear him first. Generally we have not much difficulty. We find a little kindly wit one of the best weapons to disarm opposers and win their ears. The crowd will take part with us, if we make a good hit. We have on hand an assortment of witticisms, prepared for all kinds of emergencies, which have been wrought out in the course of some experience in street preaching. We have various expedients, like Garrick's jokes, devised beforehand for obtaining and holding an

audience. We have a bundle of apposite anecdotes and illustrations, suited to the different questions which we expect them to propose; for they have certain objections and queries which are well known to us; and we generally perceive what a man is going to say as soon as he has uttered three or four words. We endeavor to preserve imperturbable good humor, however we may be assailed, and to manifest great kindness. Above all we look to the Lord for aid; and more than once, when a particularly astute antagonist has made me cast about in my mind sharply and yet fruitlessly to see what I should answer him, when he should cease speaking, I have lifted my heart in silent prayer to God, and received, as from an opened heaven, an appropriate reply. I love the work of street preaching.

Children restored to a Father.

The following incident shows that the rights of Hindoo converts are placed upon a broad and liberal basis in India. The Lex Loci is destined to become a great and permanent boon to the people of Hindostan; and it may be regarded as one of the fruits of the gospel, as preached by missionaries.

Five years ago I baptized a heathen gardener in Royapooram; the name of Daniel was given to him. On the very day of his baptism, the wife of his youth, who had borne him several children, turned her back upon him. She gathered together the movable chattels of the house, took her children, and hastened to her friends in a country village, near the town of Tindevanum, which is eighty miles from Madras. Five months later she was induced to come back; and she remained seven months. Again, however, she departed with her children, resolved never more to return. Four years thus elapsed. Twice during that period Daniel left Madras, journeyed to her village, and tried every art of love to win here again to his home; but nothing could shake her determination. But God kept the mind and heart of the bereaved husband. I believe he clave the closer to Christ by reason of his loneliness and his sorrow. He felt that Jesus was better than wife and children. During all the four years I did not see the slightest wavering. His language was, "Let all forsake me; yet will I not forsake my Savior." How delighiful to see such reliance on the Lord, and such willingness to suffer for him in the tenderest relations of life!

Daniel wished much to recover his children from the gulf of heathenism into which the mother was intent on plunging them; hence Mr. Winslow and myself early consulted a gentleman, whose attainments, experience and office impart great value to his opinions. He feared, however, that legal proceedings at that time might prove unsuccessful, and advised us to wait. We did so. But matters are now changed. The Lex Loci, recently enacted, recognizes the father's unquestionable claims. Before this law was promulgated, a converted Hindoo in Bombay sued in vain for his children, who were kept from him. But on the appearance of the new law, the case was appealed, the former decision was reversed, and the children were delivered to the father.

In January I attended the annual meeting of our mission at Madras. Having conferred with the brethren, I was authorized to have Daniel's case brought before the magistrate of the district in which his wife was residing. He came to Arcot with me; and in February we went together to Tindevanum. I expected to be obliged to proceed to Cuddalore, forty miles farther, where the magistrate resides; but providentially the assistant magistrate arrived at Tindevanum the day after I reached it. Daniel immediately laid his complaint before him, stating that his children were illegally separated from him, that he had vainly striven by all peaceful and private means to recover them; and he asked that they might be restored to him as their natural protector. The woman was at once summoned to answer to the charges. She appeared with the children, but refused to give them up, or to return herself. The magistrate reasoned long and kindly with her, pointed out the provisions of the law, and urged her to repair the breaches she had made by rejoining her husband. All persuasive efforts proving unavailing, it was ordered that the children should be given over to the father, while the wife was left to go where she pleased.

Return to Arcot.

The parties came to the traveler's bungalow, where I was waiting; for it was judged best that Daniel should appear alone in the case. A scene ensued. The mother screamed, flung herself on the ground, and declared that she would jump into a well and commit suicide. She was seconded in her ac-

tions by the eldest of the children, a girl twelve years of age. I endeavored to talk with her; but the attempt only added fuel to the fire. We withdrew from her, therefore, and shut the doors.

In the evening we started for Arcot, with the three children. We traveled in a bandy, Daniel being on the outside with the driver; while I was inside with the children. About midnight we passed near the village where the wife had been living for four years; and I had some fears lest a rescue might be attempted. I closed every panel of the bandy, except the one which I occupied with my head and shoulders. Nothing, however, was permitted to disturb the serenity of the night. The fields and hills were clothed with the soft moonlight; and seemed to glow beneath the smile of our heavenly Father. Here and there a palm tree stood like a sentinel on our path, and murmured in the gentle breeze of the goodness of Him who "keepeth Israel," and who "shall neither slumber nor sleep." In due time we reached home in safety.

Daniel is now my assistant. His children are nicely clothed; and their clean faces are radiant with happiness. They will now be taught to read God's word, and will learn the way of life. Already they seem freed from much of the external scum of heathenism; and the eldest, who raved when she was taken from her mother, is now all gentleness, and has asked to be baptized, saying that she believes the religion of her father to be true. We fear that the mother may come secretly into these parts, and decoy or steal away these dear children; but we would look to the Lord who is able to protect them from the spoiler.

Madura.

LETTER FROM MR. RENDALL, MARCH 31, 1852.

In reporting the progress of the missionary work at Madura East, Mr Rendall first speaks of the girls' boarding school, which had thirty pupils at the date of this communication, and was expected to number forty at the commencement of the succeeding term. Three of its scholars joined the church in 1851; and others are candidates for the same privilege.

The village congregations, it is well known, have become an important branch of labor in the Madura mission. Mr. Rendall is much interested in those which are placed under his care; and he is gratified by the fact that the persons belonging to them have nearly doubled in 1851. The progress which they have made in other respects, is not less encouraging.

Mr. Rendall's Congregations.

The people composing the congregations in Anuppanardy, Kelamatoor, Malakkaal and Vadakkoor are Pullahs. They are quite numerous in all the villages of Madura; indeed, in almost every village of respectable size I find from forty to sixty families. In caste they rank themselves above the Pariahs; but this is a disputed point. Their occupation is cultivating the soil, yet very few own any land. They engage to work for the proprietors of the soil by the season, and they receive in return a bare subsistence. Occasionally you may find a few who work for themselves, and obtain a good living. Some of them are day laborers. In times of distress they go to a distance, frequently as far as Candy, in Ceylon, to work on the plantations; but they return invariably, after spending a few months, and earning a little money.

In about half the villages which I have visited, I find the Pullahs divided in religion, a part of them being heathen, and part being Romanists. In a few cases the Romanists are the most numerous, but generally they are not more than a quarter or third of the whole number. The Romanists of this caste are usually under the Goa priests. So far as my observation extends, they are the most accessible people in my field. Those who are heathen are not attached to idolatry, as the higher castes are. They are always ready to listen to the truth, and but few oppose. Fear of their masters seems to be the great reason why no more join us. In many cases they must give up their livelihood, if they become Christians.

Mr. Rendall has a congregation of Pariahs in Madura, composed of the most respectable persons bearing the name. In the suburbs he has also a congregation of basket-makers. This class generally "live together much like the beasts of the field."

The influence of these congregations is greater upon the caste from which they were taken than upon others. They live among them. Their daily occupation is the same. They are relatives, and have many things in common; and hence there must of necessity be a good deal of intercourse. This influence may be said to commence with the catechist.

He becomes acquainted with many of the families in the vicinity, and makes known the truth. As he gains their confidence, some will come to his meetings to listen to the word of God. In this way they hear the truth repeatedly. In some cases the members of the congregation explain what they know, and use their influence in leading others to renounce popery and heathenism. Thus a family is occasionally induced to join us, and many are led to reflect and to compare the Christian religion with their own. The influence of these congregations is evidently increasing. As the members become more enlightened and more established, they become better known and more respected. Men see the difference between the two systems. The one causes them to grow up in ignorance and vice; the other leads them to education and virtue. Now this could not be explained in words to the people, so that they would understand it; but they cannot avoid learning the lesson, when it is before them daily.

Ulterior Expectations.

Mr. Rendall passes to a very important inquiry, namely, "May we expect the members of these congregations to be converted?" "It is for this end," he continues, "that we are laboring."

In order to conversion the truth must be made known, and it must be applied to the heart by the Holy Spirit. As a general fact, the Word must be listened to regularly. But a stated attendance upon the means of grace is particularly necessary here. It is on this account that I have far more hope of seeing conversions in our village congregations, than among the heathen who live in the entire neglect of God's word, or who hear the truth but occasionally.

Last year I had the pleasure of receiving three adults, members of the congregation at Kelamatoor, to the privileges of the church; and there are now eight candidates for baptism in all my congregations. I hope to receive a part of these at our next sacramental season. In regard to the fitness of these persons, I would remark that all of them, for the past year, have been diligent in learning the truth contained in our smaller catechisms, and have also been regular in their attendance at church. As they are not able to read, they cannot improve as fast as is desirable; but they have done as well as could be expected in their circumstances. Some of them have been called to suffer for Christ. By refusing to work on the Sabbath, they have lost their situations, and have sometimes suffered much. They seem to bear it patiently, however; and when they are annoyed by their heathen and Roman Catholic neighbors, they have no desire to give up the religion of Christ. They are weak in faith, but I think it evident that they are growing stronger and stronger.

But will churches be formed eventually in the congregations, which can support their own institutions? This is a vital question. The following remarks throw some light upon the subject.

Heretofore we have been instructing a few persons, here and there, in the gospel; and when we have seen that the truth has made an impression upon the heart, we have received the individual to the station church. Nothing more has been necessary, thus far; and this is all that will be required for some time to come. As yet I have made little or no progress in getting these congregations to support their own institutions. Their poverty and feebleness have kept them from doing anything, besides attending to the wants of those who suffer among themselves, and occasionally helping to repair their school-houses and churches. As the congregations increase in numbers, however, more must be done in this particular. I think the tendency is towards this important object. If souls are converted, and they have the stated ordinances of the gospel whereby they may grow in grace, churches will be formed which will support their own institutions. A few have already been led to embrace the Savior; and these, we believe, are growing in grace. I might mention many circumstances which show the improvement that is going on; but none present themselves more clearly to my mind than the tendency to be separate from the heathen and from Romanists, and the interest manifested by the more advanced in the institutions of the gospel.

Ceylon.

LETTER FROM THE MISSION, DECEMBER 31, 1851.

The following communication, drawn up by Mr. Spaulding, contains the report of the Ceylon mission for 1851. Though it would give our brethren in that field great pleasure to describe more decisive triumphs of the gospel, they feel

that they have much reason to be grateful to Him who has given them such manifest tokens of favor and love.

Church—Preaching—Schools.

The religious state of our church is certainly far below what we could desire. We see no general waking up to build the walls of the city, as in the days of Nehemiah, because Nehemiah has not yet come. These things are not as we would have them. But we feel much encouraged and comforted, whether we look at the attendance of our church members, or at the amount of their contributions to the poor, to the cause of education, and to the Evangelical Society, or at the progress which they make in biblical knowledge. A few, at least, show a very commendable desire to spread the gospel of Christ among the destitute.

The number of church members in regular standing is reported as amounting to three hundred and two; and their contributions for charitable objects have exceeded three hundred dollars.

Our village schools are still worth vastly more than they cost, as simple instruments of preaching the Word. They are the infant, the village, and the Sunday schools of New England united. The pupils are all Bible students; and of course, here as there, while in school and afterwards, they form the most intelligent and hopeful part of the congregation, whether in the church or in the village meetings. More than three thousand, educated at the small expense of sixty cents each, are now in our schools. Those who were formerly in them, are becoming the fathers and mothers of the land; and they are to be our future harvest. "The fig-tree puts forth its tender leaves." The summer is near.

Our village preaching is becoming more and more interesting, not only from a clear comprehension of the Word, but from a gradual increase of numbers. This remark may also be applied to some of our congregations on the Sabbath.

In addition to the eight stations, at which twenty-eight divine services are held, there are thirty-one places for stated preaching in the surrounding villages.

The influence of our seminary at Batticotta, and of the female boarding school at Oodooville, is deepening and widening; and every year adds to the evidence that our plans and our course have been laid by Him who had far more foresight and forethought than we had. Some of the results, as they now come before us, are as strangely encouraging as they were formerly sad and disheartening. It now seems as though the pillars of salt, which have been fixed at the corners of our village streets, would become our guideposts to Zion.

The educational statistics of the mission are as follows:

Number of English day-schools,	14
Pupils in " "	501
Number of native free schools,	73
Pupils in " "	3,250
Pupils in Batticotta seminary,	99
Pupils in Oodooville boarding school,	95

Temperance—Progress—Hopes.

Temperance societies have been formed at each of our stations, and at some of our out-stations. These bring us and the people together in a common object, and increase their confidence in our general operations. Young men who have been educated at Batticotta and other places in this district, and who are now connected with the government, manifest a deep interest in this movement. A temperance society, composed chiefly of such individuals, and organized through their agency, was lately formed in the town of Jaffna. Another was formed at Kaytes, the principal seaport of the province. These promise much good to all classes, not only as the commencement of a great work, but as leading and influential examples. Already the people in some villages begin to invite our co-operation; and it would not be strange if this movement should prepare the way for the coming of Christ in his kingdom.

Another interesting sign of the times is seen in connection with these same educated young men. Through their influence, more or less, a conviction is spreading in many of our villages, that it is as cheap to build churches to the one God, as it is to build temples to devils or to the imaginary gods of their fathers. They know too much to worship idols, but are overruled, more or less, by their heathen relatives. It would not be strange, judging from present indications, if those who have been educated in our seminary, and those who are now head-men under the Government, or influential men in their villages, and who are framed and wedged in among their relatives by marriage, should yet become of

more service in breaking up old foundations, and in building village churches, than those of whom we have had the highest hopes. It now seems as though it would be exceedingly easy for God to make them instruments to draw every village from idolatry to nominal Christianity. Our last may be first, and our first last. In no previous year have we had such encouragement to preach the gospel in the villages, and from house to house. Never have the people manifested more confidence in our measures, or more desire to consider candidly the truths of the gospel. Though we know that Hindoo institutions are one great building, framed with skill, and united with strong materials, and that Hindoo elasticity is exceeded only by its tenacity, still we see, or think we see, great progress. To us who have watched the movements of the mission from the commencement, who remember our first tracts written with a style on the ola, who call to mind how difficult it was to obtain a New Testament even for Sabbath services, who could find no grammar or dictionary, or next to none, in any shop, who were considered so unclean that even a heathen lad would not come to our garden, these movements are eyes to our faith.

CATALOGUE OF THE BATTICOTTA SEMINARY.

A CATALOGUE of the seminary at Batticotta has been received from Mr. Mills, similar in all respects to the one which was published last year. It has not been thought necessary, however, to insert in the Herald at the present time the residence and parentage of the pupils, as no new class has been admitted to the institution within the last twelvemonth. Those who wish for information on these points, will find it in the Herald for July, 1851.

Names.	Scholarship.	Religious character.	Age.
SENIOR CLASS.			
Jacob Bailey,	Medium	Church mem.	23
David Ball,	Good	Candidate	23
Joshua Belden,	Poor	Well disposed	22
Artemas Bullard,	Medium	Serious	19
James P. Cook,	Very good	Church mem.	20
Warren P. Cornelius,	"	"	19
John S. Elliott,	Fair	Serious	24
Joseph Gautier,	Medium	"	20
David E. Goodwin,	"	Indifferent	25
Alfred Goldsmith,	Very good	Church mem.	19
Timothy M. Hopkins,	Medium	Well disposed	20
H. Smith Kepler,	Poor	Indifferent	25
Charles Kingsbury,	Very good	Serious	19
Charles McIntyre,	Medium	Church mem.	22
Nicholas Permander,	Good	Well disposed	21
George Reid,	"	Church mem.	22
John Shepherd,	Very good	Indifferent	23
S. H. Taylor,	Fair	Church mem	21
JUNIOR CLASS.			
Joseph Abbott,	Fair	Indifferent	19
Jacob Abraham,	Very good	Church mem.	16
John C. Backus,	Good	Well disposed	20
Edward Beecher,	Fair	Church mem.	23
George Beecher,	"	Indifferent	22
F. Edward Cannon,	Medium	"	23
John Chambers,	Good	Well disposed	19
G. P. Cook,	Fair	"	19
Charles Crocker,	"	"	20
Ansel D. Eddy,	Good	Serious	17
Walter Hubbell,	"	Indifferent	21
John W. Hyde,	Medium	Well disposed	19
Talbert Jones,	Good	"	21
Edward N. Kirk,	Fair	Serious	23
William Lyman,	Very good	Church mem.	17
Nathaniel Lyon,	Good	Well disposed	21
Joseph Moses,	Very good	Church mem.	20
Daniel Niles,	"	"	16
John Niles,	"	"	18
J. S. Pattengill,	Good	Indifferent	28
David Seabury,	"	Church mem.	20
John Storer,	"	Indifferent	21
Simon Tissera,	Medium	Church mem.	19
FIRST CLASS.			
Joseph H. Bailey,	Medium	Candidate	21
Thomas Ball,	Very good	Serious	21
William M. Belden,	Fair	Well disposed	21
Constantine Blodgett,	Poor	Indifferent	20
John Boardman,	Good	"	21
J. R. Bourne,	Medium	"	21
A. H. Burtis,	"	"	22
Russel Clark,	Very good	Well disposed	18
Benjamin Dyer,	Fair	Indifferent	15
John Orr Fiske,	Good	Well disposed	25
Nathaniel Ford,	Medium	Indifferent	17
Montgomery Goodale,	Fair	Well disposed	23
J. P. Harward,	Good	"	18
William J. King,	Very good	"	19
Fraser Latimer,	Medium	"	16
J. Layfayette Leeds,	Fair	Indifferent	21
Daniel Mann,	Medium	Church mem.	19
David McGregor,	Good	Indifferent	17
A. R. Mitchell,	Medium	"	19
Albert Morrison,	Good	Well disposed	19
Thomas Mosely,	Very good	"	19
Henry A. Nelson,	Poor	Indifferent	19
Philip S. Page,	Good	Well disposed	19
Nathaniel W. Sanford,	"	Indifferent	17
Henry M. Scudder,	Medium	Church mem.	19
James Smedley,	Good	Indifferent	18
Edward Spaulding,	Medium	Church mem.	21
John Wells,	Poor	Indifferent	19
H. William Wheeler,	"	"	18
SECOND CLASS.			
William J. Armstrong,	Good	Well disposed	15
Thomas Atkinson,	"	"	16
Derick L. Boardman,	Medium	Indifferent	15
William Bonney,	Good	Well disposed	15
Nathaniel D. Bragdon,	"	Serious	16
James W. Cairns,	Fair	Indifferent	17
Alfred E. Campbell,	Medium	Well disposed	18
Rufus W. Clark,	"	Indifferent	17
Henry Clay,	Good	Well disposed	15
Henry Coe,	Fair	"	16
J. W. Cunningham,	Medium	"	17
Morton S. Dibble,	Very good	"	15
Alexander Drummond,	Good	"	15
Joel Fitch,	Very good	Church mem.	18
John Flud,	Fair	Serious	15
George Foote,	Very good	Well disposed	15
Benjamin C. Meigs,	Good	"	16
Gilbert Mollison,	Fair	Indifferent	15
John G. Morris,	Very good	Serious	17
William P. Nichols,	"	"	16
William S. Plumer,	Good	Indifferent	18
Daniel Poor,	"	Serious	17
J. Edson Rockwell,	Medium	Indifferent	16
Samuel H. Stearns,	Fair	Well disposed	16
E. H. Thaxter,	Good	"	18
G. W. Underwood,	Medium	"	17
Samuel Wyman,	Fair	Indifferent	15

Proceedings of other Societies.

Foreign.

RHENISH MISSIONARY SOCIETY.

THE last report of this Society has just been received, and the receipts are stated to have been Thlr. 31,733. This sum is below the expenditures, and a debt of Thlr. 976 remains unliquidated. The Society has missions in South Africa, Borneo and China, its entire missionary force being thirty-one ordained laborers, eleven catechists, one printer, two colonists, and fifteen teachers. The statistics of the missions are as follows:

South Africa.

Stations.	Commenced.	Population.	Baptized from the beginning.	Communicants at the present time.
Stellenbosch.	1830	2,400	900	292
Sarepta.	1843	400	145	72
Worcester.	1832	2,000	303	120
Tulbagh.	1840	1,000	190	75
Saron.	1846	500	109	58
Ebenezer.	1834	300	158	60
Wupperthal.	1830	400	217	117
Amandelboom.	1845	800	182	48
Schietfontyn.	1847	800	191	88
Komaggas.	1829	400	200	72
Richtersfeld.	1843	400	107	41
Steinkopf.	1821	600	250	60
Pella.	1849	400	?	?
Bethany.	1814	300	240	70
Beersheba.	1842	600	462	190
Rehoboth.	1845	900	430	160
Kama.	1842	400	209	90
Scheppmansdorf.	1846	300	47	30
New Barmen.	1848	500	0	3
Otjimbingue.	1849	200	0	1
		13,000	4,340	1,647

Borneo.

Stations.	Commenced.	Population.	Baptized from the beginning.	Communicants at the present time.
Banjermassing.	1836	30,000	10	0
Palingkau.	1840	5,000	29	7
Bethabara.	1839	4,500	46	20
Tawä.	1851	2,000	0	6
Muaratowo.	1851	2,000	13	7
		43,500	98	40

China.

Stations.	Commenced.	Population.	Baptized from the beginning.	Communicants at the present time.
Saiheong.	1848	30,000	13	13
Namtau.		22,000	3	3
Uschiknam.	1849	20,000	3	3
Fukwing.	1849	8,000	21	18
Sanku.	1849	20,000	20	17
		100,000	60	54

BAPTIST MISSIONARY SOCIETY.

THE annual meeting of this society was held at Exeter Hall, London, April 29, S. M. Peto, Esq. M. P. being in the chair. The report of the Secretaries showed that the receipts of the past year were £19,146, and the expenditures £18,088. A debt of £5,571 stood against the society at the commencement of the year. The most interesting feature of the anniversary was the address of Rev. J. Leechman, in which he gave an account of the visit made by Rev. Mr. Russell and himself, as a deputation of the society, to the missions in the East.

The trust committed to him and brother Russell, he said, was one of importance and interest; and he stood forward in the character of a witness to bear testimony to what he had seen. He would first briefly describe what he had seen at Ceylon. The churches and native preachers there had been remarkably blessed by the Lord. The preachers were men of intelligence, well versed in Scripture, and really fitted for their work. We went out to the jungles, and saw large chapels, with a comfortable mission-house, and those chapels filled with persons deeply interested in the great cause of missions, whose hearts were filled with gratitude and joy. We assembled the brethren at various points, questioned them, and took down their answers; which displayed a scriptural knowledge truly surprising and delightful. They too were delighted at being examined.

When we got to Bengal, I began to feel quite at home again. On approaching Calcutta, we recognized the brethren in boats waiting to welcome us, and to thank the Lord who had brought us thus far in safety. There were many old men who remembered and greeted me most kindly. I was anxious to hear one of the native preachers again in their own tongue, to see whether I could understand it; for I had not uttered more than a word or two of the language for fourteen years. There was a venerable old man, with a beard that would grace a patriarch, and a fine intelligent countenance, who was a speaker of great power. I heard him preach from the passage, "Many are the afflictions of the righteous." It did my heart good to listen to the exposition of this "old man eloquent." He mentioned, in pathetic terms, and with tears trickling down his cheeks, the affliction of a pious father at the sight of a son walking in the paths of sin; for that was his own sad case. But he exclaimed, "How was Christ afflicted; and was he not the Righteous One?" After this service we had the Lord's Supper; and, finding that I understood the preacher, I ventured to address the people. I trembled at my temerity; but they

assured me that they understood me, and called out to me to "speak more." I was delighted to find myself once more a missionary.

When I got to Serampore, my heart was again filled with joy, for I found the brethren walking in the ways of God. I had spent five years there, in connection with Carey and Marshman; and I was now delighted to find those whom I had known in youth, fathers in the church, matured in Christian knowledge and principle.

I will now take you to one of the stations we visited in company with brother Parry, of Jessore. Mr. Parry never was in this country; he is one of the West Indian missionaries; and he has been signally blessed in his work. We received from his own lips many affecting accounts of the people of his flock. In that neighborhood converts are exceedingly disturbed by the heathen zemindars or landlords, who dislike having Christians on their grounds. On one occasion some of the people were apprehended and put in prison by the zemindars; and among them was the native preacher. When the Sabbath day came round, they resolved to enjoy it, even in the prison; and like Paul and Silas they began to sing praises to God. The persons in charge of them attempted to stop them; but the preacher began to reason with them and preach to them; and at length the gaoler went to the chief zemindar, and told him they could do nothing with these people; and so they were obliged to let them go. I asked one old man how old he was. He replied, "Nine years;" "for," said he, "all the time before I knew Christ, I was nothing." I was much interested by another fact related to me. One of the women was in great distress, from the circumstances already mentioned. She had a little boy, and she came with him to the missionaries, to tell them her troubles and be comforted by them. Her little boy, looking up to her, said, "Fear not, mother; God will provide for us."

Perhaps the most interesting visit was to the smallest church in all India; for he was not taking the favorable specimens of what he had seen; but he wished to show the facts of the matter as they really were. Sailing up one of their largest rivers, they were overtaken by the night, and compelled to stop at an out-station, named Calispore, where they were not at all expected, and had not intended to call. They sent a native preacher who was with them to tell the people; and they soon came running together. It was a beautiful moonlight night. They walked to the chapel through an avenue of trees and bushes, on which the moonbeams were sweetly playing; and when they came to this little Zoar, they found it to consist of a few houses in the form of a square, the dwellings of these humble followers of the Lamb. And there was a little rude church, the most unpretending place of worship he had ever seen. It was an erection of mats, covered with straw; and within were a few mats for the disciples to sit upon. But there was a pulpit facing the door, and within two steps of it, so narrow was the building. A dozen or fifteen persons were assembled there. I examined them, and was astonished at the amount of Christian knowledge they possessed. We have reported to the committee the particulars of that examination; and all acknowledged that it evinced, not only a wonderful degree of acquaintance with the doctrines, facts and precepts of Scripture, but a knowledge on the part of these poor people of their state as sinners, and a humble faith in Jesus. We parted from them in the hope of meeting in heaven.

The native pastors at all these stations are well fitted for their work. They know the people well, are acquainted with their modes of thought, and have, therefore, a power not to be reached by Europeans in proclaiming to them the everlasting gospel. Two in this part of the country have been particularly blessed of God in their labors. One of them had been a Mussulman. He heard brother Parry preach, and was brought under the power of the gospel. Now he says, "The love of Jesus is the jewel of my heart; it makes me happy." They asked him how he preached; he said, "Looking at the cross of Christ, I pray for a blessing." When asked if God had given him any blessings, by bringing any person to a knowledge of the truth, he said, "I preach, God converts;" and he mentioned several such. There were no houses at the out-station where we could stay; so we were obliged to sleep on a couch in the chapel, or in our palanquins; but amply repaid were we for all our hardships. The other of these two native preachers has written beautiful hymns. He has written one on Abraham sacrificing Isaac, and another on Christians being the salt of the earth. He used formerly to receive large sums for composing and singing songs at heathen festivals.

At Barisaul we had one of the most interesting sights we saw in all India. About two hundred persons assembled in the chapel to hear our farewell address. Brother Page said to them, "Now, before we separate, what have you to send to the kind friends in England, who have sent these brethren to visit you?" One man cried out, "Send them a bit of every thing we've got." Another said, "Send them a bit of our hearts." A third said, "Send them lots of our Christian affection and love;" which I beg now to present to you.

At Serampore we found the college prospering under the care of brother Denham, who is laboring alone, but with great success. The young men were examined, and acquitted themselves very creditably. The young Brahmins went to the college by the light of lanterns at five in the morning.

The mission press is worth twenty thousand pounds. It brings in one thousand pounds a year to the mission. They were anxious that much more should be done.

They had only begun to touch India. In Bengal alone there are twenty-one millions, without the instruction of a single missionary of any denomination. Some of the missionaries are themselves supporting native preachers out of their own small salaries. Help must come from England. They could not believe that either the resources or the liberality of their friends was exhausted. The other day a female friend said to me, "I must soon leave my property; and it may fall into the hands of those who will not use it as I may wish. Take a pen, therefore, and put down what I tell you;" and I put down for her £20 for missions; £20 for the Bible Translation Society; £20 for the Baptist Irish Society; £20 for the Aged Pilgrims' Society; £50 for new chapels.

WESLEYAN MISSIONARY SOCIETY.

THE annual meeting of this Society was held at Exeter Hall, London, May 3, John Henderson Esq. being in the chair. Rev. E Hoole, one of the Secretaries, reported the receipts as having been £111,730, and the expenditures £111,555. The general summary of the missions, Irish, colonial and foreign is as follows:

Central or principal stations, called circuits, occupied by the society in various parts o the world.	356
Chapels and other preaching places, in connection with the above-mentioned central or principal stations, as far as ascertained,	3,092
Missionaries and assistant missionaries, including twenty-one supernumeraries, .	476
Other paid agents, as catechists, interpreters, day-school teachers, &c.	782
Unpaid agents, as Sabbath school teachers, &c.	8,477
Full and accredited church members, including Ireland, (Increase, 3,843,) . . .	108,078
On trial for church membership, as far as ascertained, ...	5,499
Scholars, deducting for those who attend both the day and Sabbath schools, . .	79,841

CHURCH MISSIONARY SOCIETY.

THE fifty-third anniversary of this Society was held at Exeter Hall, London, on the 4th of May, the Earl of Chichester being in the chair. The financial statement was particularly animating, the receipts having amounted to £118,674, while the expenditures were only £104,219. The number of missionaries reported is one hundred and sixty-two, of whom ninety are Englishmen, fifty-one foreigners, and twenty-one natives. There are also twenty-seven laymen from Europe, and 1,630 native and country born assistants. The attendants on Christian worship are reported at 107,000, the communicants at 15,302, the increase having been 1,148 last year, and the scholars at 40,000. Rev. John Tucker read the report on the missions, of which the following is an abstract.

It appears by the papers recently presented to Parliament, that there were in 1850 more than thirty-six thousand Christians in Sierra Leone, out of a population of about forty-five thousand. When it is remembered that all, when imported into the colony, are heathen or Mohammedans, and that many thousands have been recently imported, the results of missionary success will appear most satisfactory. There are representatives of no fewer than one hundred different tribes, speaking different languages and dialects; so that there are already converts prepared, as far as the knowledge of the languages is concerned, to go forth in every direction, and to explain to their countrymen, in their own tongue, the truths of revelation. There has been in the course of the year a very considerable increase in the number of adult baptisms; and the communicants, of whom there were only 2,061 last year, this year amount to 2,732. Many of the stations, formerly under the charge of European missionaries, have now been placed under the pastoral care of native teachers, with occasional European superintendence. The encouraging news has lately arrived, that not fewer than twelve native candidates will be ready to be presented to the Bishop for ordination, upon his arrival in Sierra Leone. It may be hoped that such a supply of native ministers will provide the colony with pastors, and thus enable European missionaries to break up new ground among the heathen tribes beyond the colony, accompanied by native evangelists.

The events in connection with the Yoruba mission have been of unusual interest and importance, and have exercised the faith and called forth the prayers of many in behalf of Africa. Notwithstanding the attack of the King of Dahomey on Abbeokuta, the missionaries remained at their post, and pursued their Christian labor. The Lord's work is advancing. Fresh schemes are devised and executed for extending the mission to towns yet further inland. The people of Abbeokuta attribute their late deliverance from Dahomey to the God of the Christians; and the missionaries have taken advantage of this favorable opportunity to obtain the sons of some of the principal chiefs in their schools, and to claim protection for the native converts against all persecuting violence.

Dr. Krapf sailed from Europe with his five associates. One departed from him at Aden. Another, a faithful brother, died soon after his arrival in Africa. Mr. Rebmann, upon Dr. Krapf's return to Africa, went to Alexandria to be married. The three mechanics all sank in health and spirits, and returned to Europe. But Dr. K. did not long hesitate. He set out alone to explore the country of the Wakamba, and there to lay the foundation of a mission station. By many wonderful providential events he was enabled to return in safety to the station on the coast, there to await the arrival of additional help from Europe, and the providential direction of God for his next attempt to penetrate into the interior. The Committee appeal to the

churches of England and Germany to supply the men, who will join Dr. Krapf and his valiant surviving comrades in again assaulting the kingdom of Satan.

The Committee have the satisfaction of announcing Jerusalem as a station of the Society, and as the centre of operations for the Mediterranean mission. Mr. Sandreczki has been transferred from Smyrna to Jerusalem, to act as secretary; and the Rev. A. Klein has been appointed as a traveling missionary to visit the parts adjacent to Jerusalem. By these arrangements a direct connection between the operations of the Church Missionary Society and Dr. Gobat has been once more established; in an altered relation, indeed, but not less cordial than it was when the Bishop was one of our missionaries. Before the Committee determined upon their future course of operations, a conference was held at Jerusalem, in which the elder missionaries united with Mr. Bowen and the Bishop in consultation upon the present aspect of religious affairs in the East, and the consequent duty of the Society. The result of the deliberation was, that for the present the stations of Smyrna and Cairo should be maintained, and strengthened by the addition of Scripture readers or colporters, if possible, so as to assume a more aggressive character; that northern Syria was occupied, as far as at present was expedient, by missionaries from America; but that Palestine invited the vigorous operations of the Church Missionary Society, to meet the demand for scriptural knowledge and information which had been lately excited amidst all classes of Oriental Christians, more especially at Nablous, at Nazareth, and at Bethlehem. The Society has been charged with seeking to proselyte the members of other Christian communities; but it aims at a far higher object, from the pursuit of which it cannot desist, even though proselytism should be a consequence. Its object is to give the Bible to the Oriental Christians; to help them to read, mark, learn, and inwardly digest its pure doctrines; and to lead each humble inquirer to the Savior of sinners. Compared with this object, proselytism to any particular communion sinks into secondary importance.

The Money school at Bombay has been visited with a severe trial, in the removal by death of its late principal. The number of boys at the close of the year was 313. In the Calcutta mission ten adult baptisms have taken place during the year. It is a little more than a year and a half since a mission was commenced at Bhagulpur; and yet forty-one baptisms have already taken place, all, with the exception of five, hill people. At Benares Mr. Cuthbert says he is struck in observing the silent attention, with which the simple reading of the Bible is usually listened to. At Meerut the number of native converts is gradually increasing. The design long cherished by our friends at Agra of an institution for the education of the higher classes of the natives, upon Christian principles, has been greatly advanced during the last year towards a successful issue. The building of the college is rapidly advancing; and funds are coming liberally in, and sometimes from most unexpected quarters. The Punjaub mission has been opened with peculiar encouragement, in the cordial welcome which has been given to our missionaries by the Presbyterian and other missionaries from America and England already in the field, and also by the hearty sympathy and cooperation manifested by the civil and military officers of the province.

The reports of the Tinnevelly mission for the last year exhibit a marked though gradual improvement. There has been a great increase in the number of baptismal converts, which now amounts to 14,832, being an increase during the year of 1,314. The number of communicants amounts to 2,990, being an increase of 253. The number of inquirers is 10,548.

The accounts from Ceylon are still of a checkered character; but they afford evidence that the work of the Lord is advancing. The Committee cannot but feel that, in the prospects of missions in China, there is much to encourage them.

The native population of New Zealand is not more than eighty thousand; and of these considerably more than three-fourths are Protestant Christians. It is estimated that of the remainder about five thousand are connected with the Romanist mission; and about ten thousand refuse to join any Christian party, though they have laid aside, for the most part, their heathen practices. The number of native converts connected with our mission exceeds forty-five thousand; and the communicants are between five and six thousand. Our schools are prospering in British Guiana, the number of children exceeding one hundred.

The station at the Grand Rapids, North America, partakes of the character of a settled pastoral charge; but a missionary spirit is increasing more and more among the people for sustaining distant stations. At Cumberland the externals of the mission are greatly advanced. The missionary at Lac la Ronge mentions the remarkable fact, that in that vast though thinly peopled district, there is not an Indian who is not a professed and baptized Christian. At Manitoba, upon a recent visit, the Bishop found the church, the school, and the village in a state of order and Christian advancement far beyond the description which the humble missionary had given of his own labor. On that occasion seventeen individuals were baptized. Moore Fort, on the southern shore of Hudson's Bay, one thousand miles distant from Red river, has been occupied as a station.

Among the speakers was the Bishop of Winchester, who expressed his gratification that a particular reference had been made in the report to the American Board. He rejoiced, he said, that an American clergyman on the platform

would be able to tell his countrymen that the efforts of the Board were appreciated, valued and recognized, as they ought to be, by its sister, the Church Missionary Society. "I fully agree in the truth of that saying," he continued, "that every Protestant Missionary Society is the ally, the natural, no, not the natural, but the ally by grace, of the Church Missionary Society."

LONDON MISSIONARY SOCIETY.

THIS Society held its fifty-eighth anniversary at Exeter Hall, London, on the 13th of May, the Lord Mayor being in the chair. The Treasurer has received, from subscriptions in Great Britain, £46,764, £3,731 having been given for special objects; from legacies, £10,108; from missionary stations, £12,175. The aggregate expenditure has been £72,830; but £3,091 went for repairs and outfit of the missionary ship; £1,426 for the Calcutta College; £1,315, for the sufferers in South Africa; and £1,174 for widows and orphans. The following condensed view of the missions is highly interesting.

The position of the mission in Tahiti has become one of great difficulty and embarrassment. The labors of the missionaries are restricted to certain localities; and the people are practically prohibited from rendering any voluntary assistance to their pastors. As these restrictions are framed and passed in the assembly of the chiefs, in which the influence of the French Governor is paramount, they have all the authority of native law. Such proceedings are obviously at variance with the original treaty, in which the unrestricted freedom of the British missionaries was guarantied; but the events which have occurred in France during the last six months, have deterred the Directors from seeking redress for the present. Pomare is virtually a captive, and deeply feels her bondage. She has maintained her Christian character in the midst of many difficulties; and her regard for her true friends, the Protestant missionaries of Britain, is too evident to be grateful for their adversaries. The present Governor, contrary to the policy of his predecessors, has removed, or greatly relaxed, the prohibition of brandy; and the consequences have been most disastrous to many of the natives; but the members of the missionary churches have, for the most part, resisted the temptation, and maintained their consistency. The addition to the Tahitian churches of many youthful converts has greatly encouraged the hearts of the missionaries; and they continue to rejoice that, not only the members of the churches, but the entire population of Tahiti, have hitherto been unseduced by the sophistries and the blandishments of popery. Four well-trained native pastors have been ordained over as many churches, in those parts of the island now beyond the reach of European oversight.

From the Society Islands, including Raiatea, Huahine, Tahaa and Borabora, the accounts received, though brief, have been gratifying. The churches have increased; the people have gladly purchased many copies of the Tahitian Bible; and their contributions to the funds of the Society have, in several instances, exceeded those of former years. In the Hervey Islands generally, and in Rarotonga in particular, the kingdom of God is advancing. The schools throughout the Islands are numerously attended; and deep religious feeling, and earnest inquiry on the part of unusual numbers, fill the heart of the missionary with hope and thankfulness. The Navigators' or Samoan Islands, which, at the time of the last Report, had suffered for three years the horrors of war, are now restored to the enjoyments of peace. The conflict originated in the spirit of feudalism, identified with their former state of idolatry.

The West Indies.

The mission churches both in Jamaica and British Guiana continue to suffer many disadvantages from the low wages and insufficient labor of the people, combined with a system of unequal and oppressive taxation. There are, however, indications of social improvement, although the prosperity of former times is still distant, if indeed it can ever be anticipated. The stations of the Society in Jamaica have generally presented decisive indications of progress; the congregations and schools having in almost every instance increased. New converts have been added to the churches; and the missionary pastors have been animated by the simple faith and practical piety of the people. In Demerara and Berbice our missionary brethren have much encouragement in the prosperity with which God has crowned their labors.

South Africa.

War has continued to spread desolation and death in South Africa. Alarm and distress have been universally prevalent throughout the eastern districts, and many valuable lives have been sacrificed. A portion of the Hottentots, who on all former occasions proved the loyal and able defenders of the colony, have been unhappily induced to unite with the hostile Kaffirs; and, in many instances, their conduct towards their former neighbors and employers has been treacherous and cruel. But, while the Directors utterly repudiate the intention of palliating, much less of justifying, the offences of the disloyal natives, it is deeply to be regretted that the conduct of the colonists, particularly at Graham's Town and on the eastern frontier, has been calculated to produce in the minds of the colored people distrust, estrangement and enmity. At the commencement of the contest, the Governor in his proclamations doomed the Kaffirs and their allies to extermination;

and the British settlers joined heartily in the deadly design. Such a spirit was too well calculated to produce, upon the half-informed minds of the native population, the fearful impression that the present conflict was a war of races. In many districts of the colony, yet undisturbed and peaceful, reports were circulated, that the colored people were plotting the destruction both of the English and the Dutch inhabitants, and that, at a given period, they would all be massacred. Yet in no single instance were these rumors confirmed; but in every case were they disproved.

But the malignity and violence of the colonists have not been restricted to the native tribes. Several of our missionaries, and Messrs. Read in particular, have been represented as friends of the disaffected and abettors of rebellion; and Rev. Henry Renton, the representative of the United Scottish Presbyterian Missionary Society, then in South Africa, was assailed with vulgar clamor and brute force by the inhabitants of Graham's Town, for his sympathy with the alleged treasonable proceedings of our missionaries at Kat River. The Directors deem it sufficient to state, that their confidence in the integrity of their venerable friend, Mr. Read, and his devoted son, are unshaken; and they cherish towards them the tenderest sympathy under their accumulated sufferings, from the loss of their property and the destruction of their homes, the disaffection of a portion of their people, and the unfounded but malignant allegations of their enemies.

The only stations of the Society at which disaffection to the government has been manifested by the Hottentots are those of Kat River and Theopolis. The grievous destruction of the latter is, for the present, involved in obscurity; but the evidence of those Christian natives who escaped from the scene, would lead to the conclusion that the majority of the people were forcibly driven from their village by a multitude of Kaffirs and disaffected Hottentots; and it must not be supposed that the entire population of Kat River were implicated in this grave offence, or that it involved any considerable number connected with the missionary stations. A large part of the men served faithfully in the native levies, and rendered valuable service in the field of battle. From the other missionary villages and institutions connected with the Society, many hundreds have also entered the military service of the British Government, and have returned, at the expiration of their engagement, with an honorable character for order and bravery.

At the last annual meeting of the Society, the Directors were recommended to appeal to the friends of humanity and justice for the relief of the missionaries and their families, and the innocent sufferers among their native converts. It will scarcely be credited by the religious public of Britain, that for this act of charity the Directors and the Society have been stigmatized by a portion of the colonists as sympathizers with traitors and friends of rebellion. But such is the present animus of certain classes in South Africa towards Christian missions and their generous supporters!

It will be gratifying to the friends of the Society to learn, that from only four of its thirty-five stations have the missionaries been compelled to retire; and that in all the rest they have continued to prosecute their labors without any serious impediments. The native congregation at Peelton retired at the outbreak of the war, with their missionary, and put themselves under the protection of the British Government at King William's Town. Immediately after their departure, their dwellings, the house of their missionary, and their chapel, were all laid in ruins by the hostile Kaffirs; and the poor people for the time were left destitute and homeless. But, through the kindness of the government they have obtained a place of temporary settlement within the colony; and from the fruits of their industry they have commenced a liberal subscription towards the erection of a new chapel at Peelton, whenever tranquillity shall be restored. The spiritual condition of the mission churches is represented as truly cheering. Their members sustain with consistency their holy profession; while many, who heretofore lived in carelessness or open sin, have been turned from darkness unto light, and from the power of Satan unto God.

Dr. Livingston has returned in safety and peace from his third journey into the interior of the country. He purposes soon to go back to these hitherto unknown multitudes, in the hope of permanently establishing among them the kingdom of Christ. The Directors have felt constrained to sanction this projected enterprise of their self-denying and dauntless friend, commending him to the care and protection of that gracious Savior whom he aims so zealously to serve, and who has hitherto proved his guide and his protector.

From Madagascar no recent intelligence has been received. The report of the Queen's death, which appeared in the public journals, has not been confirmed, and was probably unfounded. The only communication from the island which has reached England since the last anniversary, is a brief journal kept by a native Christian during the late severe persecution. This interesting document confirms the afflictive yet animating statements already published, that eighteen native Christians have been added to the faithful martyrs of Madagascar; that other Christians had been degraded from posts of honor, and reduced to slavery; and that nearly two thousand had been summoned to the capital, and visited with fines or imprisonment for the Lord's sake.

China.

Prolonged acquaintance with the character of the Chinese deepens the conviction of

the mission, that it cannot be more accurately described than, in the affecting language of the Scriptures, as "earthly, sensual and devilish." Notwithstanding a plausible exterior, and manners sometimes approaching refinement, the want of truth and honesty, and the prevalence of selfishness and lust, are all but universal. The philosophical principles and moral aphorisms of Confucius are understood by few, and felt by still fewer; and practical atheism, and gross and puerile superstitions, divide the millions of this mighty empire.

During the year new converts have been added to the several Christian churches at Hong-kong, Canton, Amoy, and Shanghai; and Rev. John Stronach has reported sixteen baptisms in less than twelve months, a fact unprecedented in our China mission. The labors of our medical missionaries afford the most valuable aid every year to many thousands of the poor and the afflicted. The native pastors and other agents afford most efficient service; while their consistent Christian deportment happily illustrates and powerfully enforces their instructions. Dr. Legge steadily prosecutes his labors, both with the theological class, consisting of five students for the ministry, and in the direction and superintendence of the boys' school, which includes above forty pupils.

India.

Six young men, pupils in the missionary seminary at Bhowanipore, most of them Brahmins of high caste, have successively made a public profession of their faith in Christ. But it is evident that, although the legal forfeiture of property in India, for choosing the Christian religion, has been annulled by British justice, the tests to which sincere converts are still exposed, are many and severe. Of five candidates for baptism at one time, three were seduced, or forced from their steadfastness. Within the succeeding three months, four other pupils in the seminary, after passing through the same fiery trials, renounced idolatry, and were publicly received into the Christian church. Notwithstanding the open and honorable course our missionaries pursued, both with these youth and their relatives, they were subjected to a public prosecution, for the alleged abduction of two converts.

American Board of Commissioners for Foreign Missions.

Recent Intelligence.

ZULUS.—Several letters have been received from this mission, which show that comparative quiet prevails in the Natal colony; and we may hope that peace will soon be restored to all parts of South Africa. The natives among whom our brethren are laboring, have more to apprehend from the encroachments of unprincipled whites than from anything else. It is possible that the discovery of gold in Australia may prove a great blessing to the Zulus.

Attacks are made upon the missionaries, from time to time, showing that these servants of Christ are regarded as "in the way." They are accused of plotting against the government and wishing to establish a black republic, of opposing and undermining commerce, of securing too much good land for the natives, of making hypocrites and thieves, of neglecting hospitality to the whites, and all "for a diabolical purpose." Should these charges reach this country in a distinct and tangible form, the friends of missions will doubtless class them with the evil reports which at one time came so frequently from the Sandwich Islands, and which have been revived in these last days. And yet they are not altogether to be despised, inasmuch as they are put in circulation for a certain end. The missionary is always looked upon as the best friend and the strongest defence of those around him. Hence if the African or the Hawaiian is to be assailed, the missionary must receive the first blow.

From a letter of Mr. L. Grout, dated January 1, it appears that a young man has recently joined the church under his care, and that his Sabbath congregations have increased.

A letter of Mr. Ireland, bearing the same date, has the following paragraph:

The anniversary of the first landing of the missionaries of the American Board in this part of the world was observed at Ifumi on the 20th of December. A number of professing Christians from the various mission churches arrived the day previous; many of whom went out, two and two, to visit and talk with the people at their kraals, and to invite them to the meeting of the following day.

The next morning, soon after daylight, the bell rang for a prayer-meeting in the school-room. Although the building is large enough to accommodate nearly one hundred persons, it was filled to overflowing; and many were obliged to remain outside. The object of the meeting was to implore the presence of God's Spirit, that their coming together might be for good. At eleven o'clock, while the people were still assembling, they were addressed by one of the native Christians. By twelve o'clock a large number of people had collected; and it was my privilege to make known the way of salvation through a crucified Redeemer to the largest and most interesting congregation I had seen in Africa. There were at least seven hundred present, more than one hundred and fifty of whom were decently clothed.

In the afternoon they held a meeting to discuss the propriety of receiving cattle, in exchange for

their daughters or sisters, from the men to whom they are to be married, and to consider whether they as Christians can longer conform to this ancient national usage, and yet be guiltless in the sight of God. You are aware that, from time immemorial, this people have been accustomed to buy their wives, paying from five to twenty cattle, or even more, according to rank, &c. Men who have any regard for their standing, would scorn to marry a woman who had not cost them the market price; while, on the other hand, the avaricious propensities of those who are to be gainers in the transaction, often lead them to demand exorbitant sums for this species of merchandize. Only the other day one of the members of my church was obliged to pay sixteen cattle for his intended wife, on the ground that she was a near relative of a chief. A majority of those at the meeting, above referred to, expressed their unqualified disapprobation of this practice, and declared that, so far as they were concerned, they would have nothing to do with it.

The next day was the Sabbath; and a bright and beautiful day it was. Early in the morning a prayer-meeting was held in every house. About nine o'clock a prayer-meeting was held for professing Christians, preparatory to the celebration of the Lord's Supper. By eleven o'clock many of the unclad natives had arrived; but as the usual hour for the sermon is twelve o'clock, and as others were expected, the people were called together for another season of prayer, on which occasion they were addressed by two of the native brethren. After the sermon the Lord's Supper was administered; and more than one hundred professing Christians united in commemorating the dying love of Christ. The occasion was one of deep and solemn interest; and our prayer is that it may be the means of lasting good.

Mr. A. Grout, under date of January 31, says the natives at the different stations are more disposed to attend public worship than they were last year; and a few young persons are showing, not only a willingness to be educated, but a determination to forsake their sins. The church at Umvoti appears to be somewhat revived, and three have been recently admitted to Christian fellowship.

Mr. Stone has been four months at Ifafa; but as the station is new, his time is chiefly occupied in preparatory labors. He thinks there is a large number of people about him, though his Sabbath congregations have not yet exceeded seventy. He has an evening school and a weekly prayer meeting.

From a letter of Mr. Abraham, dated February 28, it appears that his congregations average more than one hundred, and listen attentively to the gospel of Christ. Umpandi's people are still leaving him, and some of them have settled near Mapumulo. The native population in that part of the colony is increasing in other ways.

Syria.—The mission held its annual meeting in March last, all the members being present, except Dr. Van Dyck. Dr. Robinson attended most of the sessions; and Mr. Dwight, of the Assyrian mission, participated in the deliberations of his brethren. In making arrangements for the future labors of the mission, it was deemed advisable that Mr. Whiting should remove to Beirût; and Mr. Eddy was stationed at Aleppo. The brethren request that an additional laborer be sent out as soon as possible for Abeih; and the Prudential Committee are urged to provide two more for a new station in the region of Latakia or Antioch. Mr. Smith laid his translation of the Scriptures to Deuteronomy iv. before his brethren; and he was requested to take up the New Testament, after he should have finished the Pentateuch. The following extract is from the letter of the mission:

We have never felt more encouraged than during our late general meeting. It was evident from the station reports, that the progress of our cause during the preceding twelve months had been greater than in any former year. One church has been organized, and the number of church members in the field has about doubled. Arrangements are made for the organization of churches at Aleppo and Abieh the present season. The health of the missionaries has been as good as in former years.

At our meeting one year ago, the want of the influences of the Spirit in our mission, and in the hearts of those to whom we preach, was deeply felt. A daily concert of prayer was agreed upon, therefore, by which the six stations of the mission could in turn be remembered at the throne of grace each day of the week. This concert was observed very generally, and with the happiest results, as we believe. A day of special fasting and prayer for the outpouring of God's Spirit was also observed. Both of these arrangements continued; and the day appointed for fasting and prayer is the first Monday in June.

We cannot but feel that God has designs of mercy towards this people; and we are encouraged to labor and pray confidently, trusting that he will bless the means of his own appointment for the recovery of lost men. Our field is not equally interesting every where; at all our stations, however, we see more or less evidence that our work is accepted by him in whose name it has been performed. We are continually extending our influence over the public mind; and we believe that the power of the priesthood is becoming weaker, and that the truth is gaining access to and securing a lodgement in many hearts. We are all thankful for the privilege of laboring here; and though this mission has been less fruitful in the conversion of souls than many others, Syria is nevertheless a part of the great field.

Hasbeiya.—From the report of this station, presented to the last annual meeting, it appears that the number of persons belonging to the church is twenty-five, seven having been admitted since its formation in July last. "It is with devout gratitude," our brethren say, "that we report this infant church as continuing steadily to advance in knowledge and Christian character. Previous to the organization there was a great want of union, brotherly confidence and affection. This, however, has entirely disappeared, and the members continue to walk together in charity and love. And the change has had a very happy

effect on the community at large; while it has given confidence, hope, unity and efficiency to the members themselves. There have been constant accessions to the ranks of the Protestants; and the converts, in many cases, have been persons of much promise and influence." It is believed that some who have not joined the church, have been renewed by the Spirit of the Lord.

BEIRUT.—Mr. Hurter reports the addition of two persons to the church at Beirût in March last, making the present number of members twenty-six. He also says, "A society has been formed in this place for the purpose of spending two or three hours every Thursday evening in reading and studying the Scriptures. No missionary is connected with it; and all the members are Greeks, or persons of other sects, except the chairman, who is a member of our church, and who was unanimously chosen to that office."

AINTAB.—Dr. Lobdell, in writing from Aintab on the 5th of April, says there is a "universal" desire for a missionary physician, who shall take the place of Dr. Smith. Indeed, a petition was addressed to him, signed by four hundred and twenty persons in a single evening, requesting him to remain in Aintab; but he felt constrained to return a negative answer. And when a second appeal was made to him, and he again replied in the negative, "stout men shed tears."

Dr. and Mrs. Lobdell spent a Sabbath in Killis, on their way to Aintab; and when they proceeded towards their destination, Monday morning, the little band of Protestants accompanied them a short distance, and besought "most earnestly" that a missionary might be sent to them soon. They said that many were waiting to hear the gospel more fully explained, and that the coming of a missionary would induce a multitude to avow their Protestant convictions.

Mr. Crane states, under date of April 6, that in consequence of certain discussions at Aintab more than one hundred of the most influential Armenians have declared in writing, that, unless the Bishop will consent to remove the images from the church, they will withdraw, and become Protestants. "The movement is becoming deeper and deeper; and every Sabbath there are new hearers."

CONSTANTINOPLE.—Under date of May 6, Mr. Hamlin wrote as follows: "Since the organization of our seminary, as it seems to me, there has never been more general seriousness and prayerfulness than at present. One youth whom I had been earnestly solicited by the assistant teacher to expel, and for whom I resolved to make a last effort, is renewed in heart, I hope, and saved for usefulness and heaven. Nothing has cheered me so much, in all my labors, as the increased and sustained interest of the students in religious truth."

MADRAS.—A letter from Mr. Winslow, dated April 24, announces the death of his wife. This afflictive event occured on the 20th of April. The following extract will be read with melancholy interest.

We cannot mourn for her, though we do for ourselves and our weakened mission. Since her return from the Hills, January 1, her health has been so good, compared with almost any time since she has been in the mission, that we fondly hoped she would be spared for some years; but the ways of our God are often too high for our comprehension! An organic disease, of long standing, which had only been mitigated by her visit to America and her residence on the Hills, at length produced an unexpected and fatal effect on the system, by bringing on an entire paralysis of the left side. This occurred April 14, and the patient sufferer lingered a little more than six days in a state of great weakness and helplessness, with a prospect much of the time of having life prolonged in this state, but with little or no prospect of restoration to any measure of health.

Most of the time she had the entire possession of her reason; and throughout her illness she was in a very happy state of mind, longing to depart and be with Jesus, unwilling even that I should pray for her recovery, though willing that God should do just what he might choose, saying in reference to her feelings, "I have no raptures, but sweet peace." "I never regretted coming to India, though I have had much ill health, and done but little, God will accept the desire to serve him." Her end has been peace; and while I mourn I also rejoice, praising God for all the grace bestowed upon her whom I shall see no more in the flesh.

The Journal of Missions for August will contain a sketch of Mrs. Winslow's life, as also a more extended notice of her last hours.

CEYLON.—Letters from Messrs. Smith and Noyes represent the natives of Jaffna as suffering much from disease, famine, and a scarcity of money. The cholera has prevailed for several months in different parts of the province, but it seems to be abating at the present time.

CANTON.—Mr. and Mrs. Vrooman arrived at Canton, in good health, on the 15th of March.

SANDWICH ISLANDS.—The large missionary company that sailed from Boston in the Esther May, on the 18th of November, arrived at Honolulu March 29, having had a rough, but speedy passage.

SENECAS.—Mr. Gleason writes, under date of May 7, "Last Sabbath was a good day with us. One backslider was restored, and a lovely young man was admitted to the church on profession."

TUSCARORAS.—Five persons were admitted to the Tuscarora church, on the first Sabbath of May. The attendance upon the means of grace is still encouraging; and the usual place of worship is at times "too strait" for the people who assemble to hear the gospel.

Home Proceedings.

FREE MEDICAL LECTURES FOR MISSIONARIES.

THE Faculty of the New York Medical College, wishing to encourage the study of medicine by missionaries, have recently adopted the following vote: "*Resolved*, That all students, intending to become missionaries, have free admission to the New York Medical College, on payment of the matriculation fee." The gentlemen composing the faculty are Drs. Horace Green, John H. Whittaker, Edwin H. Davis, B. Fordyce Barker, R. Ogden Doremus, John M. Carnachan, and Edmund R. Peaslee. The next course of lectures will commence October 6.

EMBARKATION OF MISSIONARIES.

ON the 31st of May, Rev. Edwin H. Crane, of Clinton, New York, and Mrs. Ann Eliza Crane, of Otisco, New York, sailed from Boston for Smyrna in the Sultana, Captain Watson, with the expectation of joining the Nestorian mission, and of being associated with Mr. and Mrs. Coan in Gawar. Mr. Crane is a graduate of Hamilton College, and of Auburn Theological Seminary.

DONATIONS,

RECEIVED IN MAY.

MAINE.

Cumberland co. Aux. So. D. Evans, Tr.
- Brunswick, Cong. ch. m. c. 85; s. s. for sem. at Bebek, 8,30; 93 30
- Cumberland, Gent. 36,52; la. 25,50; 62 02
- Otisfield, La. 4; D. K. 2; 6 00
- Portland, High-st. mater. asso. for *Phebe Cummings*, Ceylon, 20 00
- Pownal, Cong. ch. and so. 41 66
- Standish, Evan. do. m. c. 21 56
- Waterford, W. W. Green, 10 00
- Winslow, T. Rice, 10 00
- Yarmouth, La. miss. so. 47 29—311 83

Kennebec co. Conf. of chs. B. Nason, Tr.
- Litchfield, m. c. 2,90; Rev. T. D. 5; 7 90

Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr.
- Bath, Winter-st. cong. so. m. c. 30 00
- Wiscasset, A. B. 10 00—40 00

Penobscot co. Aux. So. E. F. Duren, Tr.
- Bangor, 1st cong. ch. and so. 41 00
- Bradford, Indiv. 5 00—46 00

York co. Conf. of chs. Rev. G. W. Cressey, Tr.
- Alfred, Cong. ch. and so. 32 00
- Biddeford, 2d do. 30 00
- Limerick, m. c. 47 00
- Wells, 1st cong. ch. and so. 40,07; T. S. 50c.; 2d do. 10; 50 57
- York, 1st cong. ch. 80,12; 2d do. 12; 92 12—251 69

657 42

Bucksport, m. c. 30; Norway, J. F. 5; 35 00

692 42

NEW HAMPSHIRE.

Cheshire co. Aux. So. W. Lamson, Tr.
- E. Jaffrey, Two indiv. 2 00
- Keene, m. c. 18,22; boys' miss. so. for Mr. Cummings's sch. Fuh-chau, 6,30; 24 52
- Marlboro', A friend, 10 00
- Roxbury, A gent. 10 00—46 52

Grafton co. Aux. So. W. W. Russell, Tr.
- Hanover Centre, R. S. S. 5 00
- Orfordville, Cong. ch. and so. 17 00—22 00

Hillsboro' co. Aux. So. J. A. Wheat, Tr.
- Fisherville, R. Gage, 10 00
- Merrimack, 1st cong. ch. and so. to cons. Rev. E. G. LITTLE an H. M. 117,06; two s. s. schol. 2,94; 120 00—130 00

Merrimack co. Aux. So. G. Hutchins, Tr.
- Concord, South cong. ch. and so. to cons. JAMES BURGESS an H. M. 100 00
- Franklin, Cong. ch. and so. 33 00
- Pembroke, Gent. 41,59; la. 31,50; m. c. 20; s. s. 12,03; to cons. HERMAN A. OSGOOD an H. M. 105 12—238 12

Rockingham co. Conf. of chs. F. Grant, Tr.
- Atkinson, Cong. ch. m. c. 23 76
- Brentwood, Cong. ch. and so. 52,82; m. c. 7,18; 60 00
- Epping, M. A. Barber, dec'd, 32 00
- Exeter, 1st and 2d so. m. c. 16 96
- Hampstead, Cong. ch. and so. 21 20
- Hampton, do. 12 29
- Hampton Falls and Seabrook, Cong. ch. and so. 16 00
- Kingston, do. 12 00—194 21

Sullivan co. Aux. So. E. L. Goddard, Tr.
- Acworth, m. c. 20 38
- Claremont, La. 75
- Meriden, Cong. ch. m. c. and K. U. acad. 59,05; gent. and la. 77,67; a friend, 4; s. s. 1,46; 142 18—163 31

794 16

Legacies.—Harrisville, Miss Chloe White, by G. W. Stone, Ex'r, 50; Meriden, Mrs. Hannah Duncan, by S. B. Duncan, Ex'r, 50; 100 00

894 16

VERMONT.

Caledonia co. Conf. of chs. E. Jewett, Tr.
- St Johnsbury, Friends, 150 00

Franklin co. Aux. So. C. F. Safford, Tr.
- St. Albans, Mrs. T. Kingman, 20 00

Orleans co. Aux. So. H. Hastings, Tr.
- Barton, Cong. so. 25 00

Rutland co. Aux. So. J. Barrett, Tr.
- Pawlet, Coll. 30,18; m. c. 10,25; 40 43
- Wallingford, R. W. 10 00—50 43

Washington co. Aux. So. G. W. Scott, Tr.
- Berlin, Rev. J. Hobart, 3 00

Windham co. Aux. So. F. Tyler, Tr.
- Putney, I. Grout, 10; s. s. class, 3; 13 00
- W. Brattleboro', Ch. and so. 90,62; m. c. 11,86; 102 48
- Westminster West, La. benev. so. 22 00—137 48

Windsor co. Aux. So. J. Steele and E. P. Nevins, Trs.
- Ludlow, Cong ch. and so. 27 00
- Norwich, Miss E. A. 10 00
- Rochester, Ch. and so. 19; Rev. A. M. and fam. 5; 24 00—61 00

446 91

Peru, Cong. ch. and so. 16; Rupert, Cong. so. 14; 30 00

476 91

Legacies.—Royalton, John Francis, by L. Hazen, Trustee, 1,020; less disc. 2,55; (prev. rec'd, 1,000;) 1,017 45

1,494 36

MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr.
- Falmouth, Mr. Hooker's so. 221 60
- South Dennis, Cong. ch. and so. 64 19
- Truro, Cong ch. and so. 50; N. par. a friend, 3; 53 00—338 79

Berkshire co. Aux. So. Rev. J. J. Dana, Tr.
- Pittsfield, 1st cong. ch. and so. m. c. 125 00
- Southfield, Cong. ch. and so. 30; a friend, 23; wh. cons. Rev. OTIS LOMBARD an H. M. 53 00
- Williamstown, Williams coll. m. c. 15 00—193 00

Boston, S. A. Danforth, Agent.
- Mount Vernon ch. and so. gent. and la. 3,098 32; m. c. 159,42; 3,257 74
- Essex-st. ch. and so. gent. and la. 2,416 97
- Old South ch. and so. gent. 1,716,75; la. 402,75; 2,119 50

Park-st. ch. and. so. gent. 1,293; la. 662,79; 1,955 79
Bowdoin-st. ch. and so. gent. and la. 1,664,51; m. c. 223,33; 1,887 84
Central ch. and so. gent. 1,114,50; la. 207,12; (of wh. for Bible in for. lands, 2;) m. c. 130,69; 1,452 31
Phillips ch. and so. 458 13
Salem-st. ch. and so. 100; m. c. 66,75; juv. miss. so. (of wh. for Miss Thayer's sch. Tuscarora, 20,) 60; 226 75
Pine-st ch. and so. 134,11; m. c. 32,43; 166 54
Maverick ch. and so. 112,78; m. c. 43,51; 156 29
Pilgrim ch. and so. 10; m. c. 38; 48 00
Edwards ch. 20; m. c. 19; 39 00
United mon. con. 387 82
Mass Home Miss. So as inc. from Mrs. Osborne's legacy, for prop. the gospel among the Ind. of N. America, 78,50; La. Jews so. of Boston and vic. for sup. of Mr. Schauffler, 74,05; other dona. particulars of wh. have been published, 2,749,24; 2,901,79

17,474 47
Ded. prev. ack. 14,671 82—2,802 65

Essex co. North, Aux. So. J. Caldwell, Tr.
Belleville, Gent. 36,10; la. 99; to cons. JOSIAH LITTLE an H. M.; Mrs. Mary Greenleaf, to cons. Mrs. HARRIET S. GROSVENOR an H. M. 100; 235 10
Byfield, m. c. 40 07
Groveland, Cong. ch. and so. 6 00
Haverhill, E. par. Mrs. S. Pierce, 5; S. S. C. 50c.; 5 50
Linebrook, m. c. 23,75; la. 2,50; 26 25
Newburyport, A friend, for debt, 50 00
West Newbury, 1st ch. two mems. 5 00—367 92

Essex co. South, Aux. So. C. M. Richardson, Tr.
Beverly, Gent. 10,75; la. 39,25; m. c. 67; wh. cons. Miss EUNICE HASKELL an H. M. 117 00
Essex, 1st cong. ch. 58 00
Hamilton, Cong. ch. and so. 84 00
Middleton, Mr. Hood's so. 30 00
South Danvers, Friends, for Gaboon m. 11 00
Topsfield, Cong. ch. and so. 131 07—431 07

Franklin co. Aux. So. L. Merriam, Tr.
Ashfield, Cong. ch. and so. 16; la. 18,50; a lady, 5; 39 50
Conway, Gent. 161,04; la. 87,97; 249 01
Charlemont, 1st cong. so. gent. 7,62; la. 11,65; m. c. 10,62; 29 89
Deerfield, Ortho. cong. so. 20 00
Greenfield, 2d cong. so. 161,02; m. c. 22,10; Mrs L. S. 5; 188 12
Heath, Cong. so. 5 36
Leverett, do. 17 75
Montague, Chil. 2 27
New Salem Centre, Cong. ch. and so. 7 00
Northfield, Trin. so. 6 85
Warwick, A friend, 10 00—575 75

Hampshire co. Aux. So. J. D. Whitney, Tr.
Belchertown, Benev. asso. (of wh for ed. in China, 25,) 63; J. W. 10; 73 00
Greenwich, Miss. so. 78 60
Northampton, Stoddard, Lathrop & Co. profits of agency, 17 13
Plainfield, Cong so. m. c. 10; s. s. for Batticotta sem. 10; 20 00
Southampton, E. C. K. for a hea. child, 1 00—189 73

Harmony Conf. of chs. W. C. Capron, Tr.
Milford, Cong. ch. m. c. 18 50
Millbury, 1st cong. ch. a bal. 13 00—31 50

Middlesex North and vic. C. Lawrence, Tr.
Groton, Mrs. B. Capell, 10 00

Middlesex South Conf. of chs.
Concord, Trin. cong. so. 12 50

Norfolk co. Aux. So. Rev. T. T. Richmond, Tr.
Foxboro', Cong. ch. and so. 63 95
Roxbury, Eliot ch. and so. m. c. 23 47
South Dedham, La. 20 75
West Roxbury, Spring-st. ch m. c. 5 54—113 71

Old Colony Aux. So. H. Coggeshall, Tr.
Mattapoisett, Cong. so. 41,68; m. c. 21; 62 68
New Bedford, 1st cong ch. and so. 30; Trin. ch. wh. cons. Mrs. LOUISA S. CRAIG an H. M. 102,76; 132 76
South Dartmouth, Cong. ch. and so. (of wh. for *Rowland Bailey*, Ceylon, 5;) 35 00
Wareham, Cong. ch. and so. 60 00—290 44

Palestine Miss. So. E. Alden, Tr.
E. Bridgewater, Trin. so. 12 15
Easton, Cong ch. m c. 9 17
Scituate, 1st Trin. cong. ch. 25 80—47 12

Pilgrim Aux. So. J. Robbins, Tr.
Carver, Cong. ch. and so. by T. Cobb, Tr. 40 35
Pembroke, Miss M. C. Ford, (of wh. for *Nathaniel Ford*, Ceylon, 20;) 30 00—70 35

Taunton and vic. Aux. So.
Dighton, Mrs. P. B. 1 00
Pawtucket, Gent. 73,75; m. c. 13; 86 75—87 75

Worcester co. Central Asso. A. D. Foster, Tr.
Charlton, L. C. 3 00
Northboro', W. Fay, 15 00
Worcester, A friend, 25 00—43 00

Worcester co. North, Aux. So. B. Hawkes, Tr.
Gardner, Fem. sew. so. 13 75
Templeton, D. Whitcomb, 100 00—113 75

5,719 03

Boxford, 1st par. 50; Cambridge, Shepard ch. la. sew. cir 50; Charlestown, 1st par. 158; Chelsea, Winnisimmet ch. and so. m. c. 36,16; Broadway ch. and so. m. c. 14,89; E. Cambridge, Evan. cong. ch. m. c. 11,88; Medford, Mystic ch. and so. wh. cons. Mrs. MARY REDMAN and Mrs. TALBOT FOWLER H. M. 295,75; Melrose, cong. ch. m. c. 18,37; Methuen, cong. ch. (of wh. to cons. JOHN DAVIS an H. M. 100; for *E. H. Thuxter*, Ceylon, 20;) 143,64; S. Reading, B. Y. 10; Stoneham, cong. ch. and so. la. 37,27; W. Boxford, m. c. 6; Wilmington, cong ch. and so. wh. cons. CALEB EAMES an H. M. 103,44; m. c. 12,94; fem. miss. asso. 36,62; 984 96

6,703 99

Legacies.—Holden, Mrs. Mahalah Hubbard, by S. Hubbard, (prev. rec'd, 14,61,) 22,33; Ludlow, Mrs. Dimmis Cady, by A. Sikes, Ex'r, 200; Warwick, Mrs. Abigail Wheaton, by S. D. Wheaton, Ex'r, (prev. rec'd, 100,) 14,63; Westfield, Freelove Collins, for schs. among the heathen, by Jonathan Taylor, Ex'r, (prev. rec'd, 1,000,) 100; 336 96

7,040 95

CONNECTICUT.

Fairfield co. East, Aux. So. Rev. J. S. Whittlesey, Tr.
Sherman, Cong. ch. 25 00

Fairfield co. West, Aux. So. C. Marvin, Tr.
Greenwich, A friend, 15 00
Wilton, J. G. R. 5 00—20 00

Hartford co. Aux. So. A. W. Butler, Tr.
Granby, J. L. 10 00
Hartford, Centre, ch. m. c. 145 88
Manchester, 1st so. 14 73
W. Hartland, Mrs. L. G. Merrill, for *Stephen Goodyear*, Ceylon, 20 00
Windsor, 1st so. m. c. 20 00—210 61

Hartford co. South, Aux. So. H. S. Ward, Tr.
Newington, a bal. 10 00

Litchfield co. Aux. So. G. C. Woodruff, Tr.
Colebrook, Mrs. R. G. 5 00
Salisbury, A fem. friend, 3 00
Sharon, 1st cong. ch. and so. 92 25—100 25

Middlesex Asso. S. Silliman, Tr.
East Hampton, Cong. ch. 70 76
Higganum, Fem. pray. cir. 10 00—80 76

New Haven City Aux. So., A. H. Maltby, Ag.
New Haven, Centre ch. wh. cons. Rev. HOMER N. DUNNING of Peekskill, N. Y. an H. M. 50; union m. c. 17,75; 3d ch. m. c. 7,50; 75 25

New Haven co. East, Aux. So. A. H. Maltby, Ag.
Clinton, A friend, 5 00
Durham, N. ch. and so. 33 00
North Madison, Cong. ch. and so. 37 09—75 09

Norwich and vic. and New London and vic. F. A. Perkins and C. Butler, Trs.
East Lyme, Cong. ch. and so. 6; m. c. 10; 16 00
Tolland co. Aux. So. J. R. Flynt, Tr.
Bolton, Cong so. 10 50
Rockville, 2d do. 270 15
Tolland, D. S. 1 00—281 65
Windham co. Aux. So. J. B. Gay, Tr.
N. Killingly, Cong. so. a s. s. class, 1 15
W. Killingly, m. c. 67; a bal. 10; 77 00
Westminster, Gent, 20; la. 26,60; 46 60
124 75
Ded. paid for printing, 8 00—116 75
1,011 36
A friend, 50 00
1,061 36
Legacies.—Rev. John A. Hempsted, by S. H. Terry, Adm'r, 50; Northford, Mrs. Mary Noyes, by J. F. Noyes and C. C. Griswold, Ex'rs, 2,000; 2,050 00
3,111 36

RHODE ISLAND.

Kingston, m. c. 14; Tiverton Corners, cong. ch. m. c. 10; a friend, 5; 29 00

NEW YORK.

Board of For. Miss. in Ref. Dutch ch. C. S. Little, New York, Tr.
Athens, R. D. ch. m. c. 3 00
Brooklyn, 1st R. D. ch. 80; Middle do. for Amoy m. 70,22; 150 22
Coxsackie, 1st R. D. ch. m. c. 15,66; la. miss. so. 50,25; 65 91
Durham, R. D. ch. 30 00
Dutch Kills, Youths' miss. so. 5 00
Esopus, R. D. ch. m. c. in sch. dis. No. 1. 6 31
Lebanon, R. D. ch. 31 00
Lodi, do. to cons. Rev. GEORGE ROCKWELL an H. M. 56 79
Marbletown, R. D. ch. 60,78; Rev. C. L. Van Dyck, 10; 70 78
Newtown, R. D. ch. 7 69
New York, R. D. ch. Broome-st. 65,77; Collegiate ch. m. c. North ch. 13,27; Ninth and Fourth-st. chs. 70,23; W. Dunshee, 5; 154 27
Schuylerville, R. D. ch. s. s. 13 00
Tarrytown, 1st do. 13,50; s. s. 12,28; 2d do. 35; 60 78
Tiosaick, Buskirk's Bridge, R. D. ch. 15 00—669 75
Geneva and vic. C. A. Cook, Agent.
Byron, Pres. ch. wh. and prev. dona. cons. LEVI FISKE an H. M. 5 00
Geneva, W. H. S. 2 00
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3,989 96
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5,546 41
Legacies.—New Lebanon, Roswell Woodworth, (prev. rec'd. 953,77,) 87.32; Perry Centre, Mrs. Aurilla Ward, by Rev. T. M. Hodgeman, 15; 102 32
5,648 73

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Keyport, R. D. ch. 12 50
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Cedarville, Pres. ch. 15,19; Elizabethtown, pres ch. 532,58; Madison, Indiv. by Miss Carter, 38; Mount Morris, pres. ch. 93; Newark, High-st. pres ch. m. c. 139,63; 3d pres. ch. a bro. and sis. 1; Orange, Rev. Dr. F. 2; Parsippany, read. and sew. so. 20; Troy, fem. benev. so. 29; 870 40
958 79

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Legacies. — Westmoreland, Rev. William Swan, by J. C. Plumer, Adm'r, (prev. rec'd, 200,) 800 00

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NORTH CAROLINA.

Salisbury, M. Adams, for *Thomas Adams*, Ceylon, 25 00

GEORGIA.

Macon, Edwin Graves, 50; Savannah, la. Chinese so. for ed. in China, 50; 100 00

OHIO.

Western For. Miss. So. G. L. Weed, Tr. Belpre, 18,68; Centre, 1,55; Cincinnati, 2d pres. ch. m. c. 17,51; Tab. pres. ch. m. c. 4,49; 1st ortho. cong. ch. m. c. 32,46; 8th pres. ch. m. c. 6; 3d do. m. c. 5,10; Concord, la. for Dr. Williamson, Kaposia, 3,50; Greenfield, 27; Groveport, 3,35; Jersey, pres. ch. 8,55; Johnstown, a bal. 6,23; Little Muskingum, ch. 1,66; Marietta, cong. ch. for Rev. C. Byington, 212,51; mater. asso. 16; so. of inq. 2,70; McConnellsville, s. s. 9,22; New Plymouth. 10,32; Oxford, 2d pres. ch. 8; Mrs. Tenny's Bible class, 5; Pomeroy and Sheffield, 22,33; Putnam, a bal. 2,50; juv. fem. miss. so. for *Levi Whipple*, Ceylon, 20; Southfork, ch. 2,75; Warren, 31,77; Washington, 1,50; Wilkesville, 12; 492 68

Western Reserve Aux. Soc. by Rev. S. G. Clark. Hudson, Wes. Res. col. 14,50; Rev. C. Pitkin, 20; Johnson, 5; Vienna, 4; 43 50

536 18

A friend, by E. Lane, 600; Cuyahoga Falls, 1st cong. ch. to cons. ELISHA N. SILL an H. M. 100; Florence, pres. ch. 10; Johnstown, Rev. E. G. 1; Kirtland, cong. ch. 14,50; fem. miss. so. 3,50; Monroe, F. K. 3; F. S. 1,50; Sylvania and Whiteford, 1st cong. ch. 6; 739 50

1,275 68

Legacies.—B. Roots, (prev. rec'd, 184,94,) 25 82

1,301 50

INDIANA.

By G. L. Weed, Tr.
Allenville, 27,35; Mizpah, 7; Zoar, 3; 37 35
South Bend, R. D. ch. 4 00

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MICHIGAN.

Bertrand, J. Borden, 10; California, m. c. 60c.; Flint, J. Henderson, 12; Hillsdale, J. W. Ellingwood, 50; Holland Colony miss. R. D. chs. 17,60; 90 20

WISCONSIN.

Genesee, Cong. ch. m. c. 4; Summit, 15; 19 00

IOWA.

Keokuk, Pres. ch. 5,90; Ottumwa, cong. ch. 4; 9 90

LOUISIANA.

Baton Rouge, Miss Woodruff's sch. 2; New Orleans, Prytania-st. ch. juv. miss. so. for hea. chil. 25; Thibodeaux, M. E. T. 3; 30 00

ALABAMA.

Gainesville, Pres. ch. 170 60

KENTUCKY.

Louisville, Somebody, 1,75; Newport, a friend, 1; 2 75

TENNESSEE.

Giles co. A. M. Wilson, 15; Murfreesboro', E. D. W. 10; 25 00

OREGON TERRITORY.

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IN FOREIGN LANDS, &c.

Ahmednuggur, India, Viator, Rs 200; T. G. 5; by Rev. E. Burgess, for new chapel, 280; Capt. Hibbert, for do. 100; A. N. Shaw, for do. 50; indiv. for schs. 196 8 0; B. Burgess, for do. 100; W. O'Brien, for do. 100; m. c. 44 10 11; 490 00
Alleghany, N. Y. Miss. so. 15 79
Bombay, India, Indiv. 225 00
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Matanzas, Cuba, Mrs. S. E. 8 50
Montreal, C. E. A mem. of Zion ch. 5 00
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Park Hill, Cher. na. m. c. 38; fem. sem. m. c. 25,94; Mr. C 2,94; 66 88
Pine Ridge, Choc. na. Mrs. E. Kingsbury, 10 00
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Thessalonica, Rev. E. M. Dodd, 50 00
Legacies.—Jaffna, Ceylon, Rev. G. H. Apthorp, (prev. rec'd, 3,500,) 425 00

1,336 57

Donations received in May, 20,490 52
Legacies, 4,857 55

$25,348 07

☞ TOTAL from August 1st to May 31st, (of wh. for debt, $15,905 08,) $236,410 61

CHILDREN'S FUND FOR EDUCATING HEATHEN CHILDREN.

Amount received in May, $447 50

DONATIONS IN CLOTHING, &c.

Alleghany, Upper Station, N. Y. Various articles, fr. Alleghany miss. so. 11 74
Concord, Ohio. A box fr. la. for Dr. Williamson, 40 57
Craftsbury, Vt. A box, fr. fem. and juv. miss. so. for Alleghany m. 23 00
Lebanon Centre, Me. A box, fr. la. s. s.
Lynn, Ms. 312 Question Book on the Assembly's Catechism, fr. Rev. A. R. Baker.

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, stationery, slates, shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled-cloth, flannel, domestic cotton, etc.

THE

MISSIONARY HERALD.

VOL. XLVIII. AUGUST, 1852. No. 8.

American Board of Commissioners for Foreign Missions.

Sandwich Islands.

LETTER FROM MR. COAN, MARCH 3, 1852.

THE island of Hawaii, on which Mr. Coan is laboring, is widely known for its remarkable volcanic phenomena. Several of its eruptions have been reported in the Herald in past years; and now our missionary brother at Hilo has given us an account of another. After reading his description of the scenes which, in the providence of God, he was permitted to behold, the sublime language of the Psalmist naturally occurs to us, as the appropriate expression of our feelings: "He looketh on the earth, and it trembleth; he toucheth the hills, and they smoke." "The hills melted like wax at the presence of the Lord, at the presence of the Lord of the whole earth." "Marvelous are thy works; and that my soul knoweth right well."

Mauna Loa in Action.

At half past three, on the morning of February 17, a small beacon light was discovered on the summit of Mauna Loa. At first it appeared like a solitary star, resting on the apex. In a few minutes its light increased and shone like the rising moon. Seamen, keeping watch in our harbor, exclaimed, "What is that? The moon is rising in the west!" In fifteen minutes the problem was solved. A flood of fire burst out of the mountain; and soon it began to flow in a brilliant current down its northern slope, in the line of the great eruption which I visited in 1843.

In a short time immense columns of burning matter were thrown heavenward, apparently three or four hundred feet, flooding the summit of the mountain with light, and gilding the firmament with its radiance. Streams of light came pouring down, flashing through our windows and lighting up our apartments; so that we could almost see to read fine print. When we first awoke, so dazzling was the glare on our windows, that we supposed some building near us must be on fire; but as the light shone directly into our dormitory and upon our couch, we soon perceived that it proceeded from a volcanic eruption. At the end of two hours the molten stream had rolled down the side of the mountain, as we supposed, about fifteen miles. The eruption was one of terrible activity and surpassing splendor; but it was short. In about twenty-four hours all traces of it seemed extinguished.

At daybreak, February 20, we were again startled by another eruption bursting out laterally, about half way down the mountain, and exactly facing Hilo; so that we could again see it through the windows of our dormitory. This crater seemed as active as the one on the summit; and in a short time we perceived the molten current flowing directly towards Hilo.

The action became more and more fierce, from hour to hour; floods of lava were poured out; and the burning river soon reached the wood at its base, a distance of some twenty miles. Clouds

of smoke ascended, and hung like a vast canopy over the mountain, or rolled off upon the wings of the wind. They were murky, blue, white, purple, scarlet, as they were more or less illuminated from the fiery abyss below. At times they assumed the figure and the hue of a burning mountain inverted, with its apex pointing to the orifice over which it hung; and at times, after shooting up several degrees vertically, the illumined pillar made a graceful curve, and swept off, like the tail of a comet, farther than the eye could reach. The whole atmosphere of Hilo assumed a lurid appearance; and the sun's rays fell upon us with a yellow and sickly light. Clouds of smoke careered over the ocean, carrying with them ashes, cinders, &c., which fell upon the decks of ships approaching our coast. Filamentous vitrifactions, called "Pele's hair," fell thick in our streets and upon the roofs of our houses; and while I write, the atmosphere is in the same sallow and dingy state; and every object looks pale and sickly. Showers of vitrified filaments are falling around us; and our children and the natives are gathering them up.

Visit to the Eruption.

Mr. Coan and Dr. Wetmore resolved to visit the crater; and they set out accordingly, February 23, accompanied by four natives. Their way led through a dense forest, thirty miles in breadth, and "so completely intertangled with ferns, vines, brambles, &c., that no animal but man had ever attempted to penetrate it;" and they could only advance at the rate of about one mile an hour. They were charmed with the variety and luxuriance of vegetable life in those wild regions. Many of the trees were of gigantic size; and the shrubs and plants were correspondingly large. One fern measured nine feet in circumference. "At noon of the second day," Mr. Coan says, "we gained a more elevated ridge, from which we could overlook a portion of the surrounding country; and to our surprise we saw that the lava current had already swept half through the forest towards Hilo, and was now exactly opposite to us on the left, distant about six miles. The fiery flood was rolling steadily onward, sweeping the trees before it, and sending up volume after volume of lurid smoke. Like an immense serpent it moved relentlessly along its sinuous way, overcoming all obstacles, and devouring all forms of life in its track." At this point Dr. Wetmore determined to return to the station; but Mr. Coan went forward. At the close of the next day he encamped on a hill, from which he had a noble view of Mauna Kea, robed in its hoary mantle, and Mauna Loa, vomiting out floods of liquid fire. "All night," he says, "we watched the fantastic play of these fires, and listened to their unearthly sounds, with the exception of occasional dozings, which nature would have." At noon of the following day Mr. Coan came to a tract of scoria, "intolerably sharp and jagged;" and the remainder of his route lay over fields of lava of indescribable roughness, and through awful ravines or pits, &c.; so that it was not till half past three o'clock in the afternoon that he came to the crater, and "stood alone in the light of its fires."

A Near View of the Crater.

It was a moment of unutterable interest. I seemed to be before the burning throne of the Eternal; and I felt that, while every other sound was hushed, he alone spake. I was ten thousand feet above the sea, in a vast solitude untrodden by the foot of man or beast, and amid a silence unbroken by the voice of any created being. Here I stood, almost blinded by the insufferable brightness, almost deafened by the clangor of this fearful trumpet, and almost petrified by the terrific scene. The heat was so intense that the crater could not be approached within forty or fifty yards from the windward side; and probably it would not have been safe to go within two miles of it from the leeward.

The eruption, as before stated, commenced on the very summit of the mountain; but the central pressure became so great as to force itself through a depression in the side, cracking and rending the mighty mass all the way from the summit to the point where it burst forth. The mountain seemed to be siphunculated, the fountain of fusion being elevated some three thousand feet above this lateral crater; and, being pressed down an inclined subterranean tube, the lava was ejected with such power as to throw it from one hundred to five hundred feet in the air.

I approached as near as I could bear the heat, and stood amidst the ashes, cinders, scoria and pumice, which were scattered widely and wildly around. There had been already formed a rim of from one hundred to two hundred feet in height, surrounding the orifice in the form of a truncated hollow cone, perhaps half a mile in circumference at its base, and three hundred feet in diameter at the top. From this horrid throat vast and continuous columns of red-hot and white-hot matter were ejected, with a voice which was almost deafening, and

a force which threatened to rend the rocky ribs of old Mauna Loa. The sounds often seemed deep, subterranean and infernal; first a rumbling, muttering, hissing, with deep and premonitory surging; and then an awful explosion, like the roar of broad-sides in a battle at sea, or the quick discharge of park after park of artillery on the field of carnage. Sometimes the sound resembled that of ten thousand furnaces in full blast; sometimes it was like the rattling fire of a regiment of small arms; sometimes like the roar of the ocean along a rock-bound shore; and sometimes like the booming of distant thunder.

The eruptions were not intermittent, but continuous; and the force by which the columns were expelled, shivered them into millions of fragments of multiform size, some rising, some falling back in vertical lines into the mouth of the crater. Every particle shone with the brilliancy of Sirius; and the creation and breaking up of every kind of geometrical figure was constantly going on. No tongue, no pen, no pencil can portray the beauty, the grandeur, and the terrible sublimity of the scene. It was something to be felt, not described.

Night coming on, we retired about a mile from the crater, having still a perfect view of the whole; and here we took our station for the night; not, indeed, to sleep, for that was impossible; but to listen to the awful roar of this great furnace of Jehovah. During the night the scene surpassed all my powers of description. Vast columns of lava, fused to a white heat, were going up continually in the form of pillars, pyramids, cones, towers, turrets, spires, scimitars, &c.; while the descending showers poured a constant cataract of fire upon the rim of the crater and the surrounding area, each containing matter enough to force the proudest ship far down into the ocean's depths.

A large fissure, through the lower side of the rim of the crater, allowed the molten flood to flow constantly down the mountain in a broad channel, at the rate, probably, of ten miles an hour. This fiery stream we could trace all the way for twenty or thirty miles, until it was lost from the eye by reason of its own windings in the wood lying between us and Hilo.

The next morning Mr. Coan set out on his return; and he arrived at the station on the following Monday.

Zulus.

JOURNAL OF MR. TYLER.

Mr. Tyler has copied a few incidents from his journal, for the purpose of illustrating the sorrows and the pleasures of missionary life in Southern Africa. It will be seen, however, that no strange thing has happened to our young brother; and the time is far distant when there will be no such records of disappointment and hope, of sadness and joy in heathen lands. Happy are they who are permitted to see any heraldings of the approach of the Sun of Righteousness! And thrice happy are such as watch for that hour, "more than they that watch for the morning!"

Hardened Depravity.

1852, *January* 8.—When I visit the natives in their kraals, I am obliged to see many things which are truly heart-sickening, such as filth, poverty, licentious dances, &c.; but the low cunning and barefaced deception practiced by the old and young, of both sexes, excite even greater disgust and pity. I called this morning on a man who has attended our Sabbath services almost constantly; and when I inquired, "How is your heart to-day," he replied, "All right, very nice, very white." I then said, "What does your heart tell you in respect to God?" "My heart tells me that God is very good. He gives us all the good we need, rain, grass, corn and cows. He made the heavens and the earth, our bodies and our souls. He made the first man and his wife, and placed them in a garden." He was about to repeat, as fast as his tongue would allow, all he remembered of my sermons, when I suddenly interrupted him, telling him I could not listen to his heartless words; that I knew he made no self-application of the truth which he heard; and, moreover, that he was bitterly opposed to it, having just prohibited his daughters from coming to the station to learn.

Having endeavored to apply to his conscience the truth which he so well remembered, I left him, and proceeded to an adjacent kraal. Here I found an old man, who had been for some time apparently wasting away of consumption. He has ten wives, and a large herd of cattle; and these are his idols. I began to converse with him in regard to his health, expressing my sympathy, &c. I then talked about his gardens, the numerous showers which had lately de-

scended, &c.; but when I alluded to Jehovah, he inquired, "What is that you say? I do not understand." A repetition was of no avail. Every thing I had to communicate respecting spiritual things, was unpalatable. I pointed out to him the great Physician, who could heal a disease far more fearful than that of his body; but when he understood that I referred to Jesus Christ, his interest suddenly abated, and he could hear no more. I left him, realizing more forcibly than ever the truth of Matthew xiii. 14, "By hearing, ye shall hear, and shall not understand," &c. Going in another direction, I soon met a man who is always ready to converse with me on religious subjects with considerable candor. As usual he assented to all I said, and replied that it was true and right; but when I began to apply the truth to his own case, and to specify some of his own prominent sins, he remarked, "I am an old man. My heart is, indeed, hard. I love the customs of my fathers too strongly. I cannot give up my six wives; but there are my two young sons. You may teach them, and they may believe." He said this with great apparent seriousness and sincerity; but I felt that it was an attempt to deceive me; for only the Sabbath previous he threatened to whip one of these boys severely, in case he should manifest any disposition to repent.

Light in Darkness.

These are the darker shades of the picture. The following extract gives us a different view.

March 1. It is just three months since our hearts were first cheered by evident tokens of the divine presence among the natives at our station. I had previously noticed an increased interest in our educational efforts; and I was greatly encouraged by it, remembering that prior to the existence of religious interest at other stations, there had always been a greater love for study. But I was not quite prepared to hear that any of the members of our family were seeking the Savior. Judge then of my surprise, when two natives came to converse with me particularly respecting the salvation of their souls. I was much affected by their simple recital of the way in which they had been led by the Holy Spirit, as it seemed to me.

One of them, the eldest, was returning from a short visit to a friend not far distant; and while walking alone he suddenly remembered that he had heard the missionary say, "We are all travelers; we are all going to some place." The question suddenly rushed into his mind, "Am not I a traveler? Where is my soul bound?" He could not proceed until he had resolved to learn more of the way which leads to life, and to endeavor to walk in it. With this determination he hastened his steps, and came directly to the station. He had previously lived with us a short time; and he now requested that we would take him again, but without communicating to us any thing concerning his new purpose. Every day he went into the "bush" to pray, and felt that it was good to be there. And one day, as it seemed to him, his heart was made "white" by prayer. Thus he went on for about two weeks, encouraged by the inward peace which he enjoyed, and strengthened by religious conversation with pious natives from other stations, until he felt that he had really dedicated himself to God; after which he made a full disclosure to us of his feelings.

The sufficiency of divine grace, even amid such depravity and pollution as reign through all the borders of Africa, is illustrated in the following extract.

23. The young man of whom I have written above, is severely tried by his heathen relatives and friends. Before his conversion he had contracted for a wife in a neighboring kraal, and had paid some of the cows demanded by her father, according to the custom of the people. But the father of the girl now refuses to have her marry a believer; and she does not feel inclined to leave her heathen home, and live at the station. But Unobeka says with much determination, "I cannot serve God in a kraal, where all is opposition, uncleanness and confusion; and if she persists in refusing to come here, and her father will not permit her to come, I must abandon her."

He also meets with opposition from his parents. When he made known to them his desire to live according to the gospel, his mother spat in his face, howling most hideously; and his father threatened to disown him. For two or three weeks they tried by threats, ridicule, and in many other ways, to frighten him and induce him to return; but finding this mode of treatment ineffectual, they are now full of flattery, and make large promises, obviously thinking that if they can once bring him back

to his kraal, he will soon return to the sins of his people. To our great joy, however, he remains steadfast; and he manifests an eagerness to learn to read which I have seldom witnessed.

Fuh-chau.

LETTER FROM MR. PEET, FEBRUARY 7, 1852.

THE following description of the funeral rites and ceremonies of the Chinese, has been prepared by Mr. Peet, as the result of his personal observation and inquiries. It is interesting both as exhibiting the opinions of this people in respect to the nature and condition of the soul after death, and as showing some of the obstacles which the gospel must needs encounter in its progress among them.

Funeral Rites of the Chinese.

Immediately after the death of an individual, a hole is made in the roof of the house with a bamboo pole, to let the soul or spirit depart. It is well known that the common belief among the Chinese is, that each person has three souls and seven animal spirits; and the object of the above ceremony seems to be, to let the latter escape and fly away, to prevent their becoming injurious to the living. This is succeeded by another ceremony, called *t'hoùng tō peng;* which means to remove a small garment, worn in front next to the body, in form like a short apron, containing a pocket for carrying money and other valuables. This is thrown away, "in order to assist the soul in the next birth." Here is distinctly recognized and taught the transmigration of the soul from one body to another.

The use of the *pwang keó sāi* is another development of what is supposed to be the condition of the soul after death. This is a wooden frame, resembling a small round table, coming to a point in the centre, on which are suspended several tens of lamps, all lighted, the largest being on the top. This is placed near the corpse soon after death, to give light to the soul. As the eyes of the body become dim, and are closed; so it would seem the soul is supposed to be in need of artificial light. The use of the "painted face," is another illustration of what is thought of the soul, after it leaves the body. Soon after death an artist is called to paint the face of the deceased, if not the whole body, in a miniature form; and this picture is used as the representation of his personal presence during the season of mourning; which continues forty-nine days. Afterward it is laid aside, or exchanged for the ancestral tablet.

Previous to being laid in the coffin, the old clothes are removed, and the body is dressed in new garments, the best that can be afforded. Food is then presented to the mouth of the deceased; but it is not received; and it is immediately thrown away. A paper sedan is now prepared, brought into the presence of the corpse, and burnt. The object is to convey the soul of the individual, in this way, to the invisible world.

After the body has been placed in the coffin, it is removed to the principal room in the house; when a large chair is placed near it at the head of the room, with the painted image of the deceased suspended from the wall behind. Then follows the *seóng máh cheà*, literally the "mounting-horse offering." The meaning seems to be, that the soul is now, as it were, mounted on a horse, ready to take its departure to the spiritual world. Food is consequently presented to it for the journey. Cooks are employed, whose profession it is to prepare food for this purpose. The best that the family can provide is made ready, and placed on one or more tables, which are arranged before the chair and the painted face. The relations and friends then partake of it; and the soul is supposed to be present, occupying the chair, and enjoying the feast. This ceremony of providing a feast is continued on every seventh day after the death of the individual, till the seventh day has been seven times repeated, or till the forty-ninth day. In the case of a parent, the female portion of the household gather around the coffin and the great chair, about eight o'clock in the evening, and weep and wail and call upon the soul of the deceased to take rest. In the morning a bowl of water and a napkin are brought to the same place, when they invite the deceased to wash. A breakfast and dinner are also daily provided, and presented in the same way. One or more of the children (sons, if there be such) lie by the side of the coffin during the night, accompanying the soul during this season of mourning.

During the same period, usually preceding the seventh day, the priests are called in more or less frequently, according to the wishes and wealth of the family, to chant prayers, to deliver the

soul from punishment, and to take away its sins. On these occasions a bamboo pole is erected outside of the house, from the top of which are suspended various figures made of paper, in the form of birds, lanterns, &c., to invite the assistance of spiritual beings from a distance. At the same time paper boxes are provided for the purpose, containing paper representing silver and gold coins, clothes, and other valuables, all of which they propose to transmit to the soul by burning them. On the evening of the fourteenth and thirtieth days of each month, after the forty-ninth day of mourning, the females of the family burn paper and incense, and present food and drink before the soul, which is accompanied with weeping and mourning. This should be continued three years, according to the custom of the Chinese.

There is a feast, preceded with mourning and lamentation, which takes place at the house, and before the painted face and great chair, on the evening before the burial; which may occur in a few days after death, or it may be delayed for months, and even for years. When the burial takes place, the relatives dress in white, with an upper garment of coarse brown cloth, the same that in Scripture is called sackcloth. Females put off their mourning at the end of the year, males at the close of three years. When they go out to bury, they take the small painted face of the parent and the ancestral tablet; and on returning home they burn the former, and set the tablet in its stead. On the evening of the fourteenth and thirtieth days of each month, incense and offerings are presented before this tablet. Offerings of food, with incense and paper money, are presented at the tombs once or oftener every year. So on the anniversary of the death of the individual, a similar offering is presented before his tablet.

Future State.

It is a common opinion among the Chinese, that the regions of the dead are placed under the government of a single individual, who acts as criminal judge, and punishes the soul according to its sins in this life. For this purpose he is said to have eighteen places of punishment, each varying in intensity according to the degree of the guilt of those who are consigned to them. The Chinese divide the universe into three divisions, the first including the lower regions, the second the present world, and the third the upper regions, or the dwelling place of the gods celestial. The inhabitants of the first are called *kwiy*, "spirits" or "ghosts," and those of the third are called *shin*, "gods." In respect to the *kwiy*, it is supposed that some descend in the scale of animal existence, and are born brutes; some continue in a separate state, in the form of hungry and famishing ghosts; some are again born in a human form; while few rise in the scale of being, and become "gods." Hence the practice of presenting offerings of food to the dead, which prevails so universally among the Chinese. This is done both for the benefit of the "spirits" of the dead, and to prevent them from doing injury to the living.

According to the Chinese the three souls and seven spirits of each individual are uncreated; and, though separated from the body at death, they may again be collected and constitute another person, when they will lose all consciousness of a former life. Thus the Chinese acknowledge no Creator as the author of their existence; and consequently, they recognize no obligation or duties to such a Being.

Ceylon.

LETTER FROM MR. HOWLAND, APRIL 2, 1852.

Mr. Howland reports a variety of incidents in the present letter; and nearly all are of a pleasing character. There are manifest signs of progress at Ceylon; and we may soon hope to "see greater things than these." Much seed has been sown in that missionary field, and the day of harvest must certainly come.

Accessions to the Church.

Since Mr. Howland's last communication, nine persons have been admitted to the Batticotta church. Four of them are members of the seminary; and Mr. Mills will report them, therefore, in due time. Of the other five Mr. Howland proceeds to speak at some length.

Two are relatives of the fisherman from Sangany, of whose conversion and reception into the church in 1847, I gave some account. One of them, indeed, is his daughter. She began to attend school four or five years ago, and was diligent in her studies, and particularly correct in her conduct. She was soon able to read well, and became acquainted with the Scriptures. She has for some time given evidence of a change of

heart; and it was with much satisfaction and gratitude that we received her as a visible member of Christ's fold. Her husband, to whom she has been married for some months, is also a candidate for church membership.

The other relative of the fisherman is a young man with a family, who has attended church regularly for about four years. At first he was very stupid and ignorant; but now he is among the more intelligent listeners to the truth. By improving his leisure moments he has learned to read; and he shows that he understands and remembers what he hears. The change in this respect is surprising; but not less so is the change in his conduct. His admission to the church was deferred for a long time, on account of a violent temper which occasionally gained the mastery; though it must be acknowledged that the circumstances which aroused it, were peculiarly vexatious and irritating. In all other respects he has appeared well; and in this he was soon ready to acknowledge his deficiency. His repeated failures led him, as we trust, to look for strength to a higher source, and in such a way as to obtain what he needed; and I understand that he is now exemplary in his forbearance. He brought forward his two children for baptism, his wife also being present, although she still remains impenitent.

Thus it appears that three of "the fisher people" of Sangany are enrolled among the followers of Christ. Others are regular attendants at church; and others still are favorably disposed. "They are now considerably interested in building a small prayer-house, to be used for social and private worship. They intend to have it well built; as they wish it to remain an inheritance to their children and children's children."

Another of the five is the mother of the little girl, of whose happy death I gave some account nearly two years since. That event had such an effect upon the mother, that she has become an earnest seeker of the Savior, though she had formerly been a bigoted heathen. There is an apparent sincerity and earnestness in all her conduct and conversation, which older Christians say reproves them. I have never known greater satisfaction, on the part of the church, in regard to the fitness of a candidate for the privileges of Christ's house.

Still another was an aged woman, a widow, who has heard much precious truth; but she rejected it all for a long time, and remained a firm heathen. Her three children were educated, and became members of the church; but she still continued in the observance of the rites of heathenism. In her old age, however, the seed long buried has sprung up, quickened, as we believe, by the influences of the Holy Spirit; and she has come forward and professed her faith in the Christian's God, and her entire rejection of the gods to which she has clung so long and so tenaciously. It was affecting to see this aged disciple, her head white with age, come forward for baptism, taking the name of Harriet Scudder, in grateful remembrance of one who is now with the glorified saints above.

At the same time a girl of fourteen, educated in our free schools, who has for some time given pleasing evidence of repentance and faith, came forward and took the vows of God upon her. Her parents both practiced heathen ceremonies till lately; though they have received much instruction from the missionaries, the father having been connected with them for many years. The children have been educated; and their prayers and faithfulness have been instrumental in banishing all outward signs of heathenism from the family. The enclosure in their compound, dedicated to the devil Vaydavan, where the stated offerings of the family and the neighbors were made, is now forsaken; and we hope soon to see the trees surrounding it formed into a prayer-house, which is about to be built for private and social worship. Four of the children are now church members; and another is a candidate for membership. The father gives some evidence of a change; while the mother hears with apparent interest, sometimes attending church, and always attending the daily worship of the family and a weekly meeting held at their house Sabbath afternoon.

The Native Evangelical Society.

Mr. Howland mentions the death of a young convert, who was never admitted to the church. She resided on the Island of Valany, where the Native Evangelical Society have been laboring with some degree of success. Her last hours were peaceful; and she professed an unshaken trust in the Lord Jesus Christ. Mr. Howland says: "We all mourn the loss of this woman."

The Native Evangelical Society have lately decided to take the Island of Delft, in addition to their present field of

labor at Valany. This is the most distant of the islands connected with our field, and is so inaccessible on account of its situation as to be in reality further from us than the continent. The navigation is dangerous for large vessels; and native sailing boats cannot advance against the wind, which is directly ahead during the south monsoon to those who are going, and during the north monsoon to those who are returning. On this account it is difficult to visit the island, except during the variable winds at the change of the monsoon, unless one ventures in a boat with rowers in a rough sea.

The island contains about three thousand inhabitants, who are very poor, as they depend for subsistence upon fishing and the products of their unfertile soil, which is principally valuable for grazing and produces little or no rice. Shut off as they are by the uncertainty of communication, they have not the same opportunity of improving their condition by trade that the inhabitants of the nearer islands have. The people are very ignorant and degraded; but they are not so bigoted, apparently, as the heathen in our immediate vicinity. The gospel has been preached there in former years by missionaries, and also by native assistants, one having been stationed there for one or two years. But it has for a long time been comparatively neglected, receiving only an occasional visit from a catechist.

The Native Evangelical Society have now taken it up, and have sent a Christian family there, who have charge of a large school. Those who visited the island, in connection with the commencement of missionary operations, were much interested by what they saw and heard; and they believe it will prove a most encouraging field of labor. The teacher took his family there a few weeks since. While on their way, and when quite a distance out at sea, the rudder of the boat broke. The captain being partially intoxicated, and the waves running high, they were considerably alarmed; but they were mercifully preserved. They were drifted to a small island; whence, after a delay of a week, they proceeded to their field of labor. To a female, who had never been upon the water before, this was quite an incident. We shall watch with interest the result of this new enterprise.

Benevolence—Temperance.

These out-stations, Mr. Howland says, not only tend to keep alive the interest of Christians for those who are more destitute; but they also increase their benevolent contributions. He mentions some facts bearing on this point, which will be read with interest.

Our people this year take considerable interest in bringing the first-fruits of their rice fields. It is the custom of the heathen, after the grain is threshed and winnowed, and before they begin to measure, to take out a portion and set it aside for the temple. The Christians, at the suggestion of one or two of their own number, have done the same thing this year, though with a different object, and we trust a different motive. The practice of taking out the handful daily, previous to preparing their food, is also continued by the females.

A little incident occurred last Sabbath morning, which may be worth mentioning. A girl who is studying in one of our free schools, and whose parents are heathen, brought a basket containing about four quarts of rice, as the offering of herself and three other girls in the school. Their parents are poor, and have no rice fields of their own; but these girls are accustomed to go out with their mothers, and glean in the fields of their more wealthy neighbors; and this was the Lord's portion of rice which they had picked up, kernel by kernel. It was a precious gift from those who often go hungry for want of food. While I write, seven quarts are brought in, gleaned by the girls of Sangany, mentioned above. They are equally poor; and they give, therefore, from their deep poverty. A portion of it was gathered by a little girl, who had laid it aside for the Lord, and was then called away suddenly by death.

The temperance movement already mentioned in the Herald, is going forward with increasing interest in Ceylon. And a most favorable impression is produced upon the heathen by the efforts of the missionaries and Christians in this cause. The reason is given below.

You may be aware that in the days of Dutch rule in Ceylon, when the people became Christians to obtain government favor and offices, the test to prove whether a man was a Christian or not, was the eating of beef and the drinking of intoxicating liquor, two things more offensive to a Hindoo than any thing else. It is partly on this account, partly on account of the prevalent intemperance among Roman Catholics, who are often confounded with Christians, and partly

from the known habits of many foreign residents, that not a few of the people seem to be taken somewhat by surprise, when they see missionaries and Christians advocating total abstinence from all that intoxicates. And we are equally surprised to see that our principles and practice are not more generally understood; and that even the old idea of beef-eating and wine-drinking, as being the sum and substance of Christianity, still exerts a kind of influence upon the minds of some, more especially of those upon the adjacent islands, who understand less of us and our work. The influence produced, therefore, by our taking hold of this work, is most favorable; and it is interesting to see men of influence among the heathen signing the pledge, not only to abstain themselves and use their influence against it, but also promising that they will not allow toddy to be drawn from their palmyra trees, thus cutting themselves off from a very profitable source of income.

Diarbekr.

LETTER FROM MR. DUNMORE, MAY 7, 1852.

THE Herald for May contained an interesting letter from Mr. Dunmore, which showed conclusively that he had much reason to be encouraged in his labors, but that a violent and unprincipled opposition must be anticipated for the present. Thus far the course of events has had this twofold character in a very remarkable degree. This will appear from the following extracts.

Persecution.

Thomas, the young man whom I mentioned in my letter of February as having left the Armenian church at the close of last year, and brought with him some twenty others, has been hunted by the enemy, thrown out of employment, and stripped of nearly all his property. He has borne it all manfully, and remains as firm as a rock. After trying various expedients to bring him back, including threats and bribes, the Bishop finally proposed to give him two hundred piastres per month for two years, and pay all in advance, if he would only leave the Protestants, and return to the old church. Thomas sent the messenger back with a reply, which was characteristic of himself and worthy of a Christian man. "Go and tell the Bishop that I did not become a Protestant for money, and that I will not leave the Protestants for money. If he would give me my house full of gold, I would not return to the Armenian church." Such an offer to a young man of nineteen, in this country, with an orphan family of three besides himself left to his sole care, and wholly dependent on his daily efforts for bread, was no small temptation. His straightforward, manly course, ever since he became a Protestant, shows a character worthy of admiration. Unknown claims have been presented to him, with the alternative of paying them or of going to prison; and, preferring the former, he has been stripped of every thing except the house he lives in; and even that some of his relatives have attempted to take from him. He was formerly engaged in the silk manufactory, and had a good business; but since he became a Protestant, both Christians and Moslems have refused to sell to him; consequently he has been thrown out of employment, and compelled to sell his stock in hand at a great sacrifice. He is soon to leave for Bebek seminary, with his younger brother and older sister; while we take the youngest, a bright little girl of six years. They are to be accompanied by four other young men of promise, all of whom are to enter the same institution.

But Mr. Dunmore is able to announce the good work of the Lord in Diarbekr as still going forward. "The truth," he says, "is constantly making new conquests; though there is scarcely a man or a lad in our little community, who has not passed through the fiery ordeal. God is turning the rage of the enemy to the furtherance of his own blessed cause." The following details will be read with painful interest.

Some have been thrown into prison; and their last article of bedding has been sold to pay a trifling debt. Others have been driven from their houses, and thrown out of employment, and compelled "to sell the clothes from their backs" to buy bread. Others again have been beaten by both Moslems and Christians in the streets, simply because they were Protestants. These, with other kindred wrongs, our brethren have been obliged to endure, and are suffering to this day without redress. They are refused protection by the government here; and they have written and rewritten to the wakeel at Constantinople, but have not had a word in reply. The head of our Protestant community, a worthy man, who is entitled to a seat in the medglis according to usage, has been

refused a hearing by the Pasha; and, when sent to the chief of the police, was told never to come again, for he would not be heard; and that functionary added, "Some night I will kill you, and throw your body outside of the walls of the city." This is the man that committed such an outrage on Baron Stepan five months ago; and this is the character of the men in power here, from the Pasha down to the meanest officer. I have been grossly insulted, and stoned in the streets, and am still, whenever I go out; and yet I am refused any protection by the government. The reply has been sent back, when I have represented facts of this kind to the Pasha; "If that American is stoned in the street, let him stay in his house."

Missionaries not protected.

A more striking and startling illustration of the state of feeling at Diarbekr, in regard to missionary efforts, is furnished by the following incident.

Last week, when Dr. Lobdell was with us, he and myself went to see the great mosque of the city, formerly a Christian church. As we were standing in front of it, in the public highway, examining its architecture, several lads came up, and began to insult us and to order us away. We did not notice them, but soon went further from the mosque, and stopped to examine some old marble pillars. Soon, however, we found a rabble collecting about us; and, growing bolder as their numbers increased, they began to jerk our coats, &c. I then turned and spake to them; when they instantly rushed upon us like tigers. They seized Dr. Lobdell's hat, threw it into the air, and began to beat him. One ruffian made a plunge at me, and seized me by the throat. By main strength I loosed his grasp, and was moving off, when two men laid hold of my cane, and attempted to wrest it from my hand; but they did not succeed. As fast as possible we made our way through the crowd, and walked off. We had scarcely escaped from their hands, however, when they began to pour a torrent of stones upon us, some of them weighing two or three pounds. One hit Dr. Lobdell in the side; and we saw no alternative but to run for our lives.

We went immediately to the Pasha, taking one of the largest stones hurled at us for a witness, and made a statement of the facts in the presence of the medglis. He refused to do any thing more than to send a man to inquire, as he said, who was in fault, the ruffians or we! He said he knew nothing about us. Dr. Lobdell reminded him of the letter that Mr. Rassam, the British Consul at Mosúl, wrote to him a few months since. He replied that he did not know what kind of a man Mr. Rassam was. I then asked him if he knew that there were ambassadors at the Porte from England and America. He replied that he knew nothing about what kind of men they were. I remarked that he would probably know something about them before long. We saw plainly that he was determined from the beginning to do nothing for us; and finally we put the question to him directly, whether he would take our word or not. He answered "No." We of course left him at once, without ceremony.

But God causes the wrath of man to praise him, even in Diarbekr. The subjoined paragraph should be read in connection with this narrative of missionary trials.

Some six weeks this man attempted to send our native helper back to Aintab, for no other reason than that he preaches the truth, and the Armenians do not want him here. An officer was sent to conduct him to prison; but as he lives in my house, I refused to let him be taken away, unless they should take me with him. He concluded to let him remain; and we have not heard any thing more about the matter. Our brethren in Aintab hearing of this movement, and supposing that the Pasha would accomplish his purpose, sent on Abraham, who was here a year ago. We had long needed him; and his coming was very timely; so that the attempt of our enemies to get rid of one, has resulted in doubling the number of Protestant preachers.

Encouragement and Joy.

But the work of the Lord is not to be arrested by the devices of wicked men. Persecution often accelerates the triumphs of the gospel. It may be so at Diarbekr. "Our place of worship," Mr. Dunmore says, "is becoming too strait for us, even with the addition of my study, which is thrown open every Sabbath. If our numbers continue to increase, as they have done since we came to Diarbekir six months ago, we shall soon be obliged to resort to some such expedient as they have employed in Aintab. I think it hardly possible to find a room here that would answer our purpose for any considerable length of time. Our growth has thus far been

gradual and constant. The average attendance on the Sabbath during the past month, not counting the children, has been about eighty-five. The number of female attendants has doubled within the last six months; though we never have more than twenty. We always have attentive listeners, but there is seldom any evidence of emotion. Truth seems, for the most part to lodge in the head, and not often to reach the heart. But it is God's own truth, and he will honor it."

Some may wish to know how our young brother bears the burdens which have been laid upon him at the very opening of his missionary life. He shall answer the question himself. "Our cares—I will not call them trials—are many; but our joys are more. We were never so contented and happy in our native land as we are here, in the midst of persecution and the rage of our enemies. Though our house has been stoned repeatedly, and we cannot go into the street without exposure of life, and are refused protection by our city government, I would not exchange my little parish for any in Boston or New York, or even in the West."

An Out-station.

But the tidings from other places in the region of Diarbekr are cheering. In the following extract Mr. Dunmore speaks of one village in particular as presenting a hopeful field.

I have just returned from a visit to Hinee, a town of nearly three hundred Armenian houses, which I mentioned in my last letter. The little band of Protestants there wrote to me some four weeks since, and sent one of their number nearly fifty miles on foot through the mud, to present an urgent petition that we would send them a preacher. Similar requests had been repeatedly received from them; but for want of men and funds we were compelled to return a denial. We sent Baron Stepan, the only man we had for the place; and last week, while Dr. Lobdell and his family were here, I took the opportunity to visit Hinee, and see for myself the state of things.

I found an interesting work in progress; and the prospects for the future are flattering. There are now but six or seven avowed Protestants in the place; though from twelve to twenty meet on the Sabbath to hear the truth, and assemble every evening for discussion and prayer. Among these is the head of the Armenian community, a man of thought and some education. Though fully convinced of the truth, he is afraid to declare himself a Protestant, lest they take away his place and nation. After a discussion of half an hour he frankly yielded every point which he had attempted to defend, and said to me, "You have the truth, and you preach the truth; but we are all liars." I then made a direct appeal to his conscience; and he seemed to be deeply impressed. I cannot but hope that he will cast off the fear of man at no distant day, and enlist in the defence of the truth.

Baron Stepan is to remain at Hinee for the present. He will teach a small school, and make known to the people "this new way" more perfectly. As it was difficult to procure a place for religious meetings, one of the Protestant brethren, a poor man, has volunteered to give up his only room; and he has removed his family to his brother's house till he can build or buy another. Mr. Dunmore concludes his notice of Hinee as follows: "The people are simple-minded, and seem to be rapidly preparing to receive the truth as it is in Jesus. It is an interesting and encouraging fact that the Moslems, who outnumber the Armenian population, are friendly to Protestants, and promise them full protection. When I left the place, a number of the brethren accompanied me some distance; and, after exchanging the parting salutations, their leader added with an earnest expression and anxious look, 'Do not forget us. Pray for us.'"

Salonica.

MR. DODD'S VISIT TO LARISSA.

Last spring Mr. Dodd made a short tour into Thessaly, partly for the improvement of his health, and partly to sow the good seed of the Word. He enjoyed some excellent opportunities, it will be seen, for preaching the unsearchable riches of Christ, both to Jews and Gentiles; and he hopes that his bodily strength has been increased by the excursion.

The districts through which our young brother traveled, are interesting for a variety of reasons. He has crossed the Axius, the Lydias, and the Heliacmon; and he has journeyed along the banks of the Peneus during many a favored hour. He has looked upon Olympus and Ossa, and slept in the Vale of Tempe. But he has done more than this. He has gone from Thessalonica to Berea, as did the great Apostle of the Gentiles, and there preached to the seed of Abraham the same gospel which Paul loved to proclaim. He has penetrated to the heart of ancient Thessaly, and there had deeply interesting interviews with Paul's brethren according to the flesh. And that blessed Spirit, who gave such efficacy to the gospel eighteen hundred years ago, even among the Jews, can make the truths uttered by our young brother quick and powerful.

Ride to Berea.

I left Salonica in the afternoon of April 16, and traveled four hours to the Vardar, on the banks of which I spent the night. Next morning, after crossing the broad and shallow river, by a wooden bridge one quarter of a mile long, we entered a great swamp, caused by the overflow of the Vardar; and for an hour we waded through mud and water, often two feet deep, and sometimes barely fordable. Beyond this we passed several large Bulgarian villages. Two hours beyond the Vardar we came to the Karazwak, the ancient Lydias, which has three branches, one coming from near Berea, one from Vodena, and one being the outlet of Lake Pella, on the shore of which Alexander the Great was born. This is a large and deep river; and we crossed it in a boat.

At the end of three hours more, we came to the banks of the Indjekara, the ancient Heraclimon. We did not cross it, but kept along its northern bank, till we reached Berea, at five o'clock in the afternoon, having been in the saddle ten hours and a half.

From the walls of Salonica to the Lydias, twenty miles, the land is very barren, being barely above the level of the sea, and strongly impregnated with salt, often white, indeed, with saline incrustations. As we approach Berea the soil appears richer; the grass is taller and fresher; trees (very scarce near Salonica) became more numerous; and all nature is more agreeable, though it continues perfectly flat.

Berea is situated on the eastern slope of the lofty mountains which bound this great plain on the west. As compared with Salonica or most Eastern cities, it is a beautiful town. It is compactly built of a soft, porous stone, easily hewn. Through the better houses of the place, and all its principal streets, flow streams of pure water from the mountain; which afterward form two large brooks, one flowing to the Heliacmon and one to the Lydias.

The population of Berea is nearly six thousand. Of these two hundred are Jews, ten or fifteen hundred Turks, and the rest Greeks. They have an ample supply of places for public worship, there being one synagogue, twelve mosques, and sixty Greek churches.

The Word preached at Berea.

Early on the morning of April 18, the Jews having been duly informed of our arrival with books for sale, they began to visit our room in the khan. The books opened the way for conversation; and they listened with respectful attention, while I "reasoned of righteousness" and "judgment to come;" but when I spoke of a merciful Messiah, they were offended. I preached to several successive companies, till my throat was wearied; subsequently I had other conversations. The Jews of Berea are "more noble than those in Thessalonica," in that they listen with respect and some apparent interest, and without captious gainsaying, their questions and objections having some reason in them. Many Greeks also came in; but they forced us immediately into a discussion about the perpetual virginity of Mary, the celibacy of the priests, &c.; and when they were shown our proof texts, they denied the purity of our copies of the New Testament. As my only medium of intercourse with them was Turkish, which they understood imperfectly, the discussion was tedious and painful; and I soon left them with Hohannes, our Armenian helper, and reserved my strength to preach to the Jews in "their own tongue." Greek is the chief language of the city; but the Jews speak Sefardee among themselves.

On the following day our missionary brother received no visits from the Jews. He subsequently learned that a "curse" had been uttered against him in the synagogue. But the Greeks continued to call, and discuss the points in which they were particularly interested. This, however, was prohibited next (Sabbath) morning, an anathema having been duly pronounced in the ears of the people. "Many who were thus first made acquainted with us," Mr. Dodd says, "came to our khan, and from a respectful distance gazed at the room in which we were. As they went away, their places were taken by others, many of whom ventured to approach nearer and look through the door and windows, if peradventure they might get a sight of this object of episcopal displeasure.

The day was damp and cheerless; and the khan had but scanty accommodations for travelers. "The paper windows were torn and open," Mr. Dodd says, "and the floor was little more than lattice-work, over the reeking stables, the steam of which helped to keep us warm. But He who refused not to be born in a stable, was with us, making the place a king's palace."

Ride to Larissa.

Early next morning we commenced our journey southward, toward Larissa.

Our road led directly up the mountain behind Berea; and we continued ascending till noon. During the first two hours we had the plain below in full view, with its rich verdure and blossoming trees, in strange contrast with the snow-capped summits of the mountains before us. We afterward descended into the valley of the Heliacmon, walking and leading our horses for two hours down the precipitous path. After ascending and descending another spur of the Olympian range, we arrived at a small Turkish village about sundown, having eaten nothing since breakfast. Next day we reached a small Greek and Turkish town, on the mountain side, surrounded by wild and sublime scenery, and enjoying the purest mountain air. Wednesday we traveled through the rain and mud by a most wretched road to Allasona, arriving at sundown. This is a Greek village of some three thousand inhabitants.

On the following day we finally emerged from the mountains, and descended into the beautiful plain of Larissa. It was very refreshing and agreeable, after our mountain journey, to look upon the smooth, green meadows, vineyards as interminable as Ohio cornfields, and the gentle Peneus leisurely moving toward the sea. One thing was particularly pleasing, as it was the first time I had seen it since leaving America. The road for miles was bounded by a hedge, and lined with elm trees; while the fields on either side were all cultivated.

Larissa contains from twenty to thirty thousand inhabitants; of whom two thousand are Jews, perhaps five thousand Turks, and the remainder Greeks. The Peneus flows by the city, its waters being the dependence of the inhabitants. "Like those of the Mississippi, they are muddy when first brought; but after standing they become somewhat clear and very sweet."

Jews of Larissa.

The chief language of the city is Greek. The Jews are so little accustomed to hear any one speak Sefardee, except themselves, that they were sure that I was a Jew, and could hardly be convinced to the contrary. It seemed to give them peculiar pleasure to hear me converse in their own language. They were insatiable in their questions as to who I was, and what I believed. "Do you read Hebrew?" "Do you affirm the law?" "Have you performed the covenant" (of circumcision)? "Do you touch fire on the Sabbath?" "Do you eat Gentile food?" "Why do you not keep the Mosaic ritual in these things, if you acknowledge the Old Testament?" All this, of course, led to much discussion, and gave me an opportunity for presenting the truth; to which many listened with interest as to something new and strange. I was a puzzle to them. I did not worship idols, like the Greeks; nor eat things strangled, or blood. I kept the Sabbath strictly, and acknowledged the Old Testament as of equal authority with the New; neither of which the Greeks do. I had talked much of God's holiness, the strictness of the law, the judgment and wrath to come. Strange words, thought they, from a Christian and a Frank, whose creed is, "Let us eat and drink, for to-morrow we die." And after all their questions, and all my explanations, they went away, saying, "Half and half, mixed," Mosaic purity and Christian abominations; while others said, "He is a Jew; but has some odd notions."

Many of these Jews were interesting men, plain and frank, acknowledging the excellence of my doctrine, and listening to my views of the Messiah and the atonement with interest and simplicity. One of these came afterward, expressing his great interest in me, and his deep concern that I should be so deceived as to the Mosaic ritual and the Messiahship of Jesus, when my other views were so correct. There were also many men of perverse minds, whose mouths were full of arguments, "wise in their own eyes." "Oh!" said one of these, "you may deceive these 'people of the land,'" as the rabbies contemptuously call the unlearned; "but we rabbies," drawing himself up, "know all your arguments, and how these lies were invented, and cannot be deceived." Two or three lads of fourteen were as familiar with all the objections to the new Testament, the rabbinic answers to Christian arguments, and their perversion of Messianic prophecies, as most rabbies. "Why do you neglect the Mosaic ritual, when Jesus came, not to destroy the law, but to fulfil it, and always kept it?" "Why have you changed the Sabbath, when the disciples kept Saturday, and there is no command in the New Testament to change the day?" "How was Jesus God and man?" These and many similar questions were pressed upon us, with that strange eagerness for dispute, which characterizes such Jews.

Mr Dodd remained at Larissa till the following Monday; when he set out on his return by a different route.

Return to Salonica.

After five hours' ride across the plain, in the face of a north wind, we entered the great gorge between Olympus and Ossa, through which flows the Peneus. We were two hours passing through it. The precipices rose so steep and abrupt from the water's edge, much of the way, that the path, a remnant of the old Roman road, was dug in the rock, or climbed partly up the precipice; and seldom was there more than room for the river and the road. Occasionally the rocks opened, leaving a verdant nook by the river's side, more beautiful from its contrast with the splintered walls which rose three hundred feet above it. Some of these nooks were devoted to tobacco, as if to furnish ambrosia for the Olympian gods hard by! At several points along the road large streams of clear green water gushed out suddenly from under the precipice, crossed the road, and emptied themselves into the muddy Peneus.

Toward night we emerged from the gorge, and stopped at a khan by the river's side, to sleep in the Vale of Tempe! Many travelers have disputed the title of this valley to that classic name, assigning it the vale of Larissa, the other side of the gorge; but that is altogether too large to agree with the description. This valley in which we slept, is really a continuation of the gorge. Olympus and Ossa recede from each other; and the Peneus, before hemmed in between their lofty precipices, now flows on smoothly and gently to the sea. The valley is filled with trees, among which the elm and apple tree are conspicuous; and innumerable birds, of new and varied plumage, make it echo with their sweet notes. Nowhere in European Turkey have I heard so many birds, or seen so many new and beautiful species. I lay awake much of the night, listening to the sweet notes of the nightingale, whose music filled the grove.

It was over this same road that Mr. Maynard, the lamented associate of Mr. Dodd at the commencement of the mission, passed just before his death; and there, it is feared, he contracted the disease of which he died.

At half-past five the next morning we were again on our way; and, after crossing the Peneus by a boat, we traveled eastward for half an hour. Then doubling the cape of Olympus, we proceeded northward. I had expected to enjoy an impressive view of Olympus here at its foot; but its summit was hidden from us, as we were under some of its lower shelves. About three hours from our khan we reached the sea-shore; and about the same time we came in sight of the snowy peaks of the mountain. Though we were almost under them, they did not seem as imposing as I had expected, partly because I had expected too much, and partly because I had been traveling through the mountains, and had become accustomed to their grandeur. Their summits were enveloped in clouds much of the day; which prevented a full view of them. As we rode along the sea-shore, we found it full of life and bustle, from the exportation of lumber and firewood to Salonica.

The following night was spent at the ancient Dium, which lies north-east of Olympus. Next day Mr. Dodd reached the Vardar, having traveled at first from Dium northward, through a beautifully undulating country, covered with rich pasturage, and having returned about noon to the road by which he had gone from Salonica to Berea. Early in the succeeding day he arrived at Salonica.

Greece.

LETTER FROM MR. KING, JUNE 3, 1852.

At the date of this communication, no measures had been taken to banish Mr. King from Greece. The government appear to have shrunk from incurring the odium of such a step; and it may be hoped that our missionary brother will be allowed to remain at his post.

I send you the translation of an important document, which I have just received, containing the opinion of twelve Greek lawyers concerning my late trial and condemnation. Of those who have signed this paper, several have held the highest offices in Greece, and are among the most distinguished of their profession in the kingdom. Allow me to mention the following:—Diomedes Kyriakou, Ex-Judge of the Areopagus, Ex-Attorney General at the Royal Court of Athens, 1838–1846, and member of the National Assembly which formed the Constitution in 1844; P. Stroumbos, Ex-Professor in the University of Athens, 1837–1843; M. Renieres, Ex-Judge of the Areopagus, 1840–1843; I. M. Dami

anos, Ex-Minister of Justice, 1851, and member of the National Assembly which formed the Constitution in 1844; S. Triantaphylles, Ex-Attorney of the King at Athens, 1836–1840; N. I. Saripolos, Professor of Constitutional Right in the University of Athens; G. D. Stamataras, Ex-Judge, and Ex-Attorney of the King, &c., and for some years member of the House of Representatives; G. P. Triantaphylles, Ex-Counsellor at the Royal Court of Napoli, 1843–1845; G. Bellius, Ex-Director in the Department of the Minister of Justice, 1835–1843. Their opinion is expressed in the following letter.

Translation.

Sir, — You have done us the honor to ask our opinions on the decision of the Areopagus against you, if this is not prohibited us by the law or judiciary discipline. Although what has been judicially decided, is considered as the truth itself, it is permitted to compare the decisions of the courts with the unchangeable principles of right, and to judge how far they are in accordance with them; and this with the same freedom with which we judge every other work of the human understanding. Hence we see daily in the writings of the French jurists the decisions of the wise supreme judicial court become the objects of scientific discussion, and sometimes of severe censure.

According to us, the decision of the Areopagus before us is erroneous for the following reason:—The Criminal Court, in the recapitulation of the reasons for its decision, declared that the simple denial of the dogmas of the eastern religion, concerning the mother-of-God and the mystery of the communion, is a malevolent expression attacking the dogmas of that church, and thus applied against you the 17th article of the Penal Code, which punishes attacks on the dogmas of religion by malevolent expressions.

Your counsel rested on this a plea for annulling [the decision], properly maintaining that the simple denial of a dogma is not a malevolent expression; and that if the contrary be established by jurisprudence, then no other religion will be tolerated in Greece; because every religion, considering itself as the absolute truth, denies and rejects the dogmas of others. "It would be violating the liberty of worship," says the Duke de Broglie, "to interdict to such or such a religion the right to launch an anathema against every other, and to proclaim itself exclusively the truth." Chassan, des délits de la Parole, Tom 1, page 276.

What answer to this reason does the Areopagus give? *That as the Criminal Court of Athens, having in its sovereign authority weighed the actual facts, was persuaded that they constitute the crime provided against by article* 17, *the Areopagus cannot interfere in the investigation of those facts.* And this reasoning would be correct, if the Criminal Court had alleged that the denial of the dogmas of the eastern religion by you was accompanied by malevolent expressions against this religion. But when the Criminal Court considers as a malevolent expression simply the expression of non-acceptance of those dogmas by Jonas King, who belongs to another Christian religion, then the Criminal Court fabricates, as a crime, an act not punishable by the law; and the Areopagus, without interfering in the investigation of actual facts, had the power to annul a decision which established such an absurd principle, and belies that axiom which our lawgiver understood as being in force with us, "One may say, that at the present day the liberty of discussion and of criticism, in *religious* matters, is inviolable." Chassan, ibid, page 282.

We salute you, your friends,

Diomedes Kyriakou,
P. Stroumbos,
M. Renieres,
I. M. Damianos.
S. Triantaphylles,
A. K. Balanos,
Emm. Kokkinos,
N. I. Saripolos,
G. D. Stamataras,
G. P. Triantaphylles,
G. Bellius,
N. Stephanides."

"*Athens, May* 1*st, (*13*th, N. S.,)* 1852."

Miscellanies.

A NESTORIAN SABBATH SCHOOL.

Certain of the Nestorian preachers have received small donations of books from the friends of missions in the United States; and these expressions of fraternal regard have awakened very grateful emotions in the minds of men, who were but recently sitting in the region and shadow of death, and yet are now fellow-laborers with us in proclaiming the unsearchable riches of Christ. Among these native assistants, who have in this way been made more happy as well as more useful, is Yonan, a teacher in the female seminary at Oroomiah. Wishing to convey to his benefactors an expression of his gratitude, he has prepared a description of the Sabbath school at Geog Tapa, and also an account of the monthly concert as at present conducted

in that village, and sent them to his unknown friends. And surely they will not fail to be grateful, in their turn, that their bounty has been the means of eliciting such a testimony to the wonderful success of the gospel among the Nestorians.

A copy of Yonan's letter having been sent to the Missionary House by Mr. Stocking, it has been thought that the principal part of it would be acceptable to the readers of the Herald. Indeed, it may be hoped that his simple sketches will give rise to many profitable trains of thought, and stimulate to greater efforts in behalf of missions. To prevent confusion, the female boarding school at Oroomiah, sometimes spoken of in the following narrative as "our school," or "our girls' school," or "the girls' school," should be kept distinct from the schools at Geog Tapa.

Enlargement of the Sabbath School.

At the time of the first examination in our girls' school, nearly two years since, those who have the care of the school, talked with them in regard to entering into some regular employment on the Sabbath in their villages. They inquired if they would be willing to teach regularly, in the Sabbath school, little children and women who had never learned to read. This they were very glad to do, and promised to give all their strength to the work. Mr. Stocking requested me to take charge of the four schools in our village, and have them meet together for a Sabbath school. They had before met separately, each school in its own school-room.

As soon as the girls' school was dismissed, we commenced a Sabbath school in the church. We assembled the children in the church, and divided them into eight or ten classes, and gave them to as many girls. The girls that were left, taught women who had never read in their childhood. Very soon some young men came in, and began to learn to read. The girls were very faithful in their work; and it was a pleasure to me to assist them in it. We used to meet an hour before dinner. We taught the children to sing; and the hour passed most delightfully. About an hour after dinner we used to have preaching in the church. After preaching all the readers of the village assembled for a Bible class, and studied the journey of the Israelites from Egypt to Canaan.

Every few Sabbaths Mr. Coan came and visited us. The work became so delightful, that young men women and girls, and some old men who had never learned to read, joined us and commenced reading. I scattered as many as forty little spelling books for the use of those thus engaged. The work advanced, week by week. After about two months I went with Mr. Stocking to the mountains; but the girls of our school were faithful all that season in their work; and Moses, who is my relative and friend, had care of this work. Mr. Stocking charged him, on leaving, not to neglect the school. The autumn came, which was the time for the girls to assemble; and we all came to Oroomiah; and the Sabbath school was left in the hands of the village school-teachers. It was continued through the winter, though somewhat mixed and confused, and wanting in order; because they were not well acquainted with the work of Sabbath schools.

In the spring we again had a vacation; and the girls entered upon their work with a great deal of zeal. After a time I again accompanied Mr. Stocking to Gawar. In November the girls again assembled for the school; but they had not toiled in vain; nor have the prayers of those who established this school been in vain. But lo! from it has come forth a great work in this village, of which I will tell you. We have passed some delightful Sabbaths in this work this winter, such as we have never seen in our lives; nor do I believe there ever were such among our people from the beginning.

From a small beginning our school has grown to a good stature, and from fifty or sixty, or at most seventy, to four or five hundred. At first we had only the children of the village schools; but now we have many children who are not of the village schools, who come in and read. Then we had only a few men and women, ten or a little more; but now we are surrounded by old men and old women, and middle aged persons.

Instruction of the Aged.

When I first returned to the school, I used to go to my village, and spend every other Sabbath; but it was soon decided that I should go every Sabbath, and assist Moses in the charge of the school. We commence two hours a half before noon, and come out at noon. I thought I had better teach the old women, because they are very ignorant and very little esteemed in this country. I desired from all my heart to take pains with them. Miss Fisk gave me "Line upon Line;" and I have taught them in this to the time of the Israelites' leaving Egypt. I also teach them more than this book contains; and there are women who can commence at the beginning of the Old Testament, and recite as far as this perfectly.

When I commenced this class, there were only six or seven women; but now I have thirty-seven, sometimes forty. For those women who come, see how good it is to learn, and like the Samaritan woman go and proclaim it to others; and from this the number continually increases. The Nestorian women, especially the aged women, have a habit, when two meet together, to engage earnestly in relating old wives' fables, in slandering and idle conversation. These women were such; and whenever they came to church, whether on the way or during the preaching, we could

find no way in which to stop their injurious lying conversation. Awakening sermons and fearful words were to them as seeds cast by the way-side. Though they have heard preaching for fifteen years, still we find them very ignorant; and they themselves are becoming sensible of their ignorance. They often say to me, "If you had taught us in this way, during these years that are passed, we should now have been well acquainted with the Scriptures."

And, friends, it is true that we find this kind of teaching, these Sabbath schools, the best net we have spread for these women, as well as for others. What I teach on one Sabbath, I require them to be ready to repeat the next Sabbath; and to do this they are obliged to almost entirely forsake their gossip. As soon as they come out of the church they lay hold of the readers on the way, and those in their houses, to ask them about what they have heard, that they may not forget it. If you were to see their diligence and great effort in this work, and the great change in their habits, you would wonder and rejoice. When we teach them about Adam and Eve and their fall, or about the deliverance of Noah and the destruction of others, or about Abraham offering his son, or about the journey of Father Jacob, or about Joseph in Egypt, and we ask them if they are like these persons; if they love God as they did; then the tears roll down their cheeks; and it is evident they are deeply affected.

When we commence the Sabbath school, as the work is a great one for Moses to do alone, I assist him in arranging the classes and helping them to commence, providing books and teachers for those that have none. But these women are so anxious to be instructed, that, if I am hindered a little longer than usual, they cry out after me in the church, "Teacher! Teacher! Yonan! Yonan! We are not satisfied. All the others are teaching their classes; you leave us and go after them." Ah! blessed envying this!

There is one woman in the class who was a Nestorian by birth, and became a Mussulman for as many as thirty years. She followed the religion of the False Prophet; but now she is again with us, studying the Scriptures. When we commenced the class, there were several young women in it; but I gave them spelling-books, and told them it was not proper for them to sit with the aged women. They were not too old to learn to read.

Another class is taught by John. At its commencement there were only ten in it; and sometimes there were less; but now there are thirty or forty white-bearded men in this class. John takes a great deal of pains to teach them; and they have learned from the beginning of the Old Testament to the building of the tabernacle. He asks them questions, and they answer very well, indeed. He was once asking them questions in regard to what he had previously taught them, when an old man cried out, "I know nothing; but this I know, that the missionaries and this kind of instruction are right." Though that man is very ignorant, still he rejoices in this work.

Before we had the Sabbath school in the church, we could not keep these men from going to the market on the Sabbath, or from idle conversation about this and that. They used to assemble in the streets, sit in the sun, and spend the Sabbath in idleness. About half the time they would appear in the preaching exercises; and then we lost sight of them. They would never spend an entire Sabbath, without bringing into it some worldly business. I blame them not, because they are not readers; and weak human nature grew weary under six sermons every Sabbath. But they are delighted with the Sabbath school; and when we wish to close the exercises, they are not willing. They do not wish to sit in the streets now on the Sabbath, but to sit in the church and learn; and when they see other men in the streets, they bring them with them to the Sabbath school. If one of these men is absent for a Sabbath, he is very sad the next Sabbath, because his companions have gone before him; so all try to be present every Sabbath. There were at first some young men in this class, who thought they could not learn to read; but we gave them books last Sabbath, and charged them to read.

Progress in Reading.

Now I will tell you about the women and girls, who have learned to read in these two years. One girl, who has never been to school, has read her New Testament twice through, and has begun to read the Old Testament, translating from the ancient Syriac. There are sixteen women who have learned to read well in the New Testament. These women have never been to school; nor have they time to go; for they are laborers, and have a great deal of work. But they love to read; and when they go out in the summer to their vineyards or fields to weed, they carry their books with them; and when they sit down to eat and rest a little, while their companions sleep, they read. Others who have not oil to light their houses, read by moonlight. Others, when they are spinning, put their books on a little shelf, and spin, and read. All these women love the Sabbath school dearly, because it helps them in their reading. Of the men who have these years learned to read, one has finished his Testament; and fourteen others read well. It is a very difficult thing for them to read; for they have a great deal of work in winter and summer. They are very poor, and cannot leave their work to go to school. This they do, that they may learn. When they go out to plough or dig or harvest, they put their books in their pockets; and at the time for rest, when their companions lie down, they read. Though they may be

very tired when they come from their work at night, they always read, however late it may be. One of these men, of whom I have spoken, is so earnest to read, that when he gets up in the night to take care of the cattle, he never sleeps afterwards; but reads till morning. When his family knew this, they waked him no more to work in the night, because he burned so much oil. There are some of these men who give a little child a cent, to give at the monthly concert, for teaching them; and so they gather up knowledge. When they come to evening prayers, they bring their books with them, and read till the people assemble. Besides these we have men and women, who read in the spelling-book. They read so well, that they are almost ready to go into the Gospels. These also are very zealous in their work.

General Arrangement.

We have more than one hundred and fifty children in the Sabbath school; and these have lessons, which they recite. You will see that so large a school needs many teachers. Our good old Bishop sits at one end of the church, when we are assembled, looks at us all, and rejoices that God has raised up so many teachers from his flock. Besides the teachers I have mentioned, we have the help of the four village school teachers, the printers who belong to the village, the boys of the seminary at Seir, when they are all at home, the girls of our school, and the older scholars of the village schools. All these have entered with much interest into their work. When we wish to close the school they say, "Why; do be patient. Why are you in such a hurry? Let us teach a little longer."

Moses superintends the whole school, writing their lessons, &c. I assist him at the commencement and close of the school. We thought it well to take one of the large girls of our school there every week, to superintend the women. We spoke with their teachers about it; and they were willing. So every Sabbath we have one of the girls with us. She records the progress the females have made. These girls are very useful in this work, because they know so well how to labor in a Sabbath school.

We record the weekly advancement of the men. We thought it would be well to read this before the school, that they might know the progress made weekly. Last Sabbath I read the lessons of the preceding Sabbath, and Moses the lessons of the day, in this manner. I said, "Last Sabbath a certain woman was reading in the sixth chapter of Genesis; where is she now, Moses?" He replied, "In the fifteenth chapter." I then said, "Another woman was reading the sixth chapter of Matthew; where is she now?" He replied, "In the fourteenth chapter." So we read the lessons of all these men and women. Some had advanced more; others less; but all had made good improvement. We are employed in teaching and being taught an hour and a half. It is a most pleasant sight to see our large church so full, the people being so crowded together that it is difficult for a man to walk about among them.*

After we finish teaching, we ask the people to be quiet; and when there is perfect stillness, we listen to a portion of Scripture which we have given to the younger scholars to commit during the week. The parents are very much delighted to hear their children recite. For a few Sabbaths we asked the children, who had committed the portion given them, to rise. When we found that many of them did not commit it, we changed the form of our question, and we said, "Those who have not learned their lesson, may rise." One Sabbath quite a number stood. We begged of them not to show themselves in this way before the congregation. We told them that their friends did not wish to see such lazy children. The next Sabbath there were none to stand up; all had learned their lessons. As there is not time for all the children to recite their lesson, we select two from each school in the village, and have them stand before the congregation and repeat it. We ask them in turn the meaning of the verses.

Special Rules.

In our seminaries we have some rules which are very valuable in promoting quiet, modesty and order. They are such rules as gladden the heart of every good man. We thought it would be very good for our Sabbath school to introduce such rules. We have done it; and we find they are a great help in our work. At first when a boy was repeating his verses, if he made a mistake, we heard voices on all sides correcting him; so we gave this rule to our school, "No child shall whisper." This gives us perfect silence. We inquired of the older members of the school, if they were willing to watch these children in their homes and in the streets, and see if they swore, reviled, stole, or quarreled, and report it to us, and have the children reproved in the Sabbath school. With one accord they said, "This is a good work; we will do it." So every Sabbath we have three or four little offenders to stand up in the church. It is very difficult for these little children to keep these rules; for they have never been taught good behavior by their parents. But we see that this plan makes the parents very careful to watch their children, and the children very careful not to do wrong. We have requested the people of the village, if they find a child guilty, to remind him of it in the church by telling his fault, but not his name, that we may see if the guilty one will rise or not. One Sabbath an individual testified that at the last concert a little boy

* We have no seats in our church; we all sit on the ground.

dropped his half-cent on the floor, and another, sitting near, caught it and put it in his mouth to conceal it. I said, "Let the little boy who did this rise." I asked him to do it three or four times. He did not do it, but wept. I then said, "It is now evident who did it. He knows himself that he is a thief. My eyes rest upon him. Let him rise." As he did not, I then took him by the hand, and raised him up before all. His head was bowed down; and I could not get him to look at the congregation. I said to the people, "You see this child who has stolen from God, stolen half a cent. He feels so guilty that he cannot show his face. Where will thieves hide their faces in the last day before the Judge of all?" I then asked the children if they remembered who stole from God's treasures in the time of Joshua. The children raised their hands, and I inquired of one, and he replied, "Achan." I then asked, "Do you remember which of the twelve disciples had it for his trade to steal from God?" The congregation were eagerly listening, while a child replied, "Judas." I then asked, "Who stole from the gospel money in the time of the apostles?" They said, "Ananias and Sapphira." I then said, "Here we have another of that kind of people, a little boy." The child could contain himself no longer. He wept aloud. This child had a great fault; but making him stand up before the school was of great use to him and to his companions also. We heard that he afterwards said, that he would never again do such a shameful thing. Another Sabbath a man rose and said that his nephew had taken his sock, and raveled it out, and made a ball of it. I said, "Let the boy who did this rise." He rose quickly, and acknowledged his fault. I said, "Will you ask your uncle's forgiveness?" He did it; and his uncle replied, "I will forgive you, when you have taught me all the spelling-book." The boy was willing to do this.

When the children stand up in the church for their faults, we speak in this manner to the congregation: "O assembly! You see this Sabbath school. It is like a vessel of honey; but this child is like poison in it. Let us shut our eyes on such a one, who bears the image of theft and quarreling." When we first began to do this, some of the people used to laugh when we asked the children to rise; but now they weep. All see the value of these rules. I have heard men say, "How we love these regulations." If there is any little trouble among the children during the week, they say to each other, "Let us be careful; the Sabbath is near." The old men say, "We too should be willing to come under these regulations."

Close of the School.

After we finish taking the account of the school, we sing. The children are divided into two companies, one standing on each side of the church. Each company is divided into three rows, with a little space between each company. When all are ready, we ask the parents to look and see if there are any uncombed heads, or unwashed faces, or heads bowed down, like those of men of threescore years and ten. We then sing a hymn; and it often seems to us as though the angels were hovering over our heads.

After singing Mar Elias, Malik Agha Bey, and the aged men of the village, give words of encouragement to the children and others in the school. These good old men are a great help to the work of the Lord in our village. They often remind the people of the great change which has taken place within these few years; and they usually close by saying, "Read, read. Get knowledge, and fear God."

This Sabbath school has made more evident the truth of one of Mr. Perkins's maxims, "Every great work has a small beginning." Our beginning was small; but we trust we shall go on till we embrace perfection. We have also learned in this work, more than ever before, the value of female education. Among our most active, faithful teachers, are young females, who love to sit down before little children and ignorant women, and teach them the way of life. The Sabbath school is also a great encouragement to our preachers; for their sermons are far better listened to and understood than formerly. When we are asked in regard to the benefits of this kind of instruction, our answer is, "One of the greatest blessings that can be given to the Christian, the Jew and the heathen, to great and small, is a Sabbath school.

THE MONTHLY CONCERT AT GEOG TAPA.

THE following sketch of the recent monthly concerts at Geog Tapa is also from the pen of Yonan. It will repay an attentive perusal.

The first Collections.

The missionaries had many times talked with us in regard to taking up collections for the gospel in our village. But we did not dare to attempt it, though the work had been begun both at the city and at Seir. One Sabbath last year Mr. Cochran came to our village, and brought a missionary map, and talked about the state of different nations, and told us it was our duty, not only to pray for them, but to give them the words of God. But still we did not dare to speak to the people about collecting money. It was not because we did not wish it, or because we did not see the greatness of the work; but because we knew our people were poor; and we feared they would be frightened by it. A little while after Mr. Cochran came, we spoke with the people one night from these words, "Blessed are the merciful; for they shall obtain mercy." We interpreted them as applying to this

subject, spiritual mercies to souls. From that time we said nothing more to them on the subject. A few days before the new year, Mr. Perkins told John in Seir that he must go to the village and begin this work. John went on the Sabbath. He talked with the people in the church about it; and they were ready to begin. The first Monday of the year a collection was taken up. In the middle of our village is a house for prayer, where the people assembled. I was not present, and cannot tell you all that happened there; but I understood that a few harans were collected.

The February Concert.

I was greatly rejoiced when I heard that the work was really begun. I have been present at the other gatherings, and will tell you about them, as well as I can. We have our concerts on Sabbath evening, instead of Monday, because then the people are scattered about their business. The first Sabbath in February it was my turn to preach in the village; so I prepared myself on this subject. I went to the village, and carried a map with me, which we hung up in the church. More people than usual assembled; and the church was so full that some stood up. I first pointed out the countries on the map, and spoke about Greenland, its inhabitants, and the work of God there; then about Africa, and its poor people, and the missionaries there; afterwards about the Sandwich Islands, their former state, their present change of condition, and how the people there give for the spread of the gospel. Our people heard these things with gladness. After I had spoken of the countries, we gave to each of the readers a Bible. We had prepared ourselves with three kinds of references in regard to giving for the spread of the gospel. 1. To show that this work was from ancient times; and that the people of God from the first had given to the Lord, as in the days of Abraham, and when Jacob promised to give a tenth of his substance to the Lord; also the contributions for the Tabernacle, and the collections that were taken in the days of the Apostles. 2. To show that not the rich alone have a hand in this work, but also the poor; for instance, as in the days of Moses, when the rich and poor gave equally. In the face of all we brought the widow's two mites, and placed before their eyes the deep poverty of Macedonian Christians. We also told them of the poor widows in America, who were giving them preachers, books, and instruction for their children. 3. To show that both spiritual and temporal blessings are promised to those who give to the Lord. We brought many texts on this point. The readers were scattered over the church, one on this side and one on that side, one here and another there. They read all the texts, while the people listened most attentively. There was a soldier in the church all this time, who whispered to his companion, saying, "These boys read such things that I am almost ready to take my only haran from my pocket, and give it." After the reading of the texts, both John and Moses spoke on the subject. We then asked Mar Elias, Malik Agha Bey, and the aged men, if they were willing from all their hearts to see this work go forward. We have never heard such a cry of readiness as we heard on that day. They cried out, "We are ready; we are ready. It is a good work."

At the time of the setting sun, we struck the *nakoosha*.* This was an extra one; and we named it the "gospel nakoosha." Could you at that time have seen the little children hanging upon the skirts of their parents, and asking something to put into the box, you would have been pleased. One little boy, less than three years of age, fell down upon the ground, and cried, saying, "I want something for the gospel; and only that I want." Great and small were all occupied in finding something to give; for they had not yet learned to lay by in store for the first of the month. At the time for meeting, our house of prayer was full; and as many as twenty were seated in the entry; and in all about two hundred were present. We talked with the people, and had three or four prayers. At the close we sung the Missionary Hymn. While we were singing, two of us carried about the little boxes for the money. Some gave skeins of cotton yarn. These we put in our bosoms. Just as we were finishing the collection, a little sick boy, who had heard it was concert-day, rose from his bed, and crept in to give his cent. I was just putting the box on the desk, when that child motioned to me, "Take," "take." I took his cent and kissed him. This month we got fifteen harans,† and several skeins of cotton yarn. These last were brought to the city, and sold in the morning. We have several days in the year in which, if we labor, we are blamed by our ignorant people, because they consider them saints' days. This month several had worked on these days, and got money for the concert. When asked by the ignorant in regard to it, they replied, "It is better to labor for the spread of the gospel, than to be idle for Satan."

The March Concert.

The first Sabbath in March Mr. Stoddard came to the village. So many people assembled, that as many as thirty or forty remained outside of the church. Mr. Stoddard inquired of the Malik what he would do. "Your church is so small, what will you do with those without? Where will they go?" The Malik replied, "We will find a remedy." Mr. Stoddard took India for his subject, becuse the people had expressed a desire to send their money there. He told us about the country, its size, its

* A thick board, perforated with holes, and beaten with a mallet, to call the people to meeting.

† A little more than three dollars.

climate, and great population. He also told us of their cruel religion; how the people cut their bodies, and fill their mouths with mud; and many other such things. He gave us the number of their gods, and brought with him a picture of Juggernaut. And we understood from him how many roll hundreds of miles to perform a pilgrimage to it, often dying on the way. He also brought with him two idols, one from China and one from India. He took them in his hands, and spoke as if the idols themselves were speaking in this manner: "O sons of Geog Tapa! Ye Nestorians! We are the gods of the people of China and India. They worship us. Do something for them, that they may turn from us. Help them. Let your hearts burn for them." We were thankful that day that our people could stand in Elijah's place, and laugh at idols. Some said, "They have eyes, but they see not; ears, but they hear not." After Mr. Stoddard closed, Mar Elias was invited to speak. He spoke of the times of the prophets, when there were idols; and that it was the work of the prophets to prevent the people from worshiping them. "So," he said, "we must labor for people worshiping vanity." It was very good for the people to hear words of encouragement in this work from their old bishop. About five hundred people were present this Sabbath, beside children, and those who went away for want of place. They were very much pleased with what they heard this day.

At evening we thought the house of prayer would not contain the people; so we had our meeting in Mar Elias's house, which is larger. We passed two boxes and a basket for cotton yarn. Some of the people said to me, "It is a shame for you to carry about that basket." I said, "I am not begging for myself; I am begging for Christ." This time we got twenty-four harans, twenty-four eggs, and sixteen skeins of yarn. The eggs and yarn were sold, and the money was put in the box.

The April Concert.

The first Sabbath in April was a day worthy to be remembered. The boys from Seir were with us; the girls of our school were there; and Mr. Stocking came to help us. We had a most delightful Sabbath school in the morning. Twenty-seven Testaments were given to men and women, who had learned to read during the last two years; and I am sure I have never seen a gift of our missionaries received with so much joy and gratitude. After dinner we put up the map in the church, which was crowded. Mr. Stocking spoke on the greatness of the work of giving the gospel, which we had before but imperfectly understood. He also gave us something of the history of the church, and told us who were the enemies of the blessed gospel, particularly the papists, who just now are making a great commotion among our people. As he exposed the errors of the papists to our people, our joy was so great that we could scarcely restrain our laughter. He also told us of the progress the gospel had made at the Sandwich Islands, and that they supported their own schools and some of the missionaries. Mr. Stocking was so delighted in our Sabbath school, to see there assembled the fruits of the labors of years, that he spoke to us on this wise: "O ye people of Geog Tapa! Enlarge your church. Take down this wall here, and that one there. Put up others yonder; then you will have room to bring in all the people of these hamlets, and teachers with them."

In the evening we again assembled in Mar Elias's house. John conducted the meeting, to encourage our people to give in their poverty. We told them of the founding of the church in New England, and how they labored to send forth missionaries. We closed by singing the Missionary Hymn. While they were passing the boxes and the baskets, the boys and the girls of our seminaries, and the readers of our village, sang this hymn with so much animation, that we almost felt that the seraphs were with us. This time we got sixteen harans, including the price of sixty-eight eggs; also a piece of cotton cloth, worth two harans, and eight skeins of cotton yarn. We had not expected to get so much, because it was just the time for giving the yearly taxes to the government. This work has become so much a subject of conversation in our village, that we often hear persons say, "This shall not be used needlessly; it shall be given for the gospel." One old man has written four tomans* as his bequest to the gospel.

* Nearly ten dollars.

Proceedings of other Societies.

Domestic.

PRESBYTERIAN BOARD OF MISSIONS.

From the report of the Board of Foreign Missions of the Presbyterian Church, submitted to the General Assembly at Charleston, it appears that the receipts were $145,059 06, and the expenditures $144,472 48. The income was from the following sources;—Balance from last year $136 16; donations 101,358 53; legacies $10,162 20; Synod of the Reformed Presbyterian Church $1,800; avails of Life and Sermons of Rev. W. M. Lowrie $714 21; contributions in India $3,847 96; sums received from government for Indian schools $19,240; sums received from Bible and Tract societies $7,800. The following table presents a condensed view of the missions.

MISSIONS.	Names of Stations.	First commencement of operations.	Missionaries and Assistant Missionaries.					Communicants.	Scholars.				
			Ministers.		Lay Teachers and others.				Boarding.		Day.		
			American.	Native.	American. Male.	American. Female.	Native.		Boys.	Girls.	Boys.	Girls.	Total.
INDIAN TRIBES:													
Choctaws,	Spencer Academy,	1846	3		4	6	1	*	118				118
Creeks,	Kowetah,	1842	2			3		27	20	20	*		40
	Tallahassee,	1849	1		3	6	1	24	40	40			80
Chickasaws,	Wapanucky,	1849	1		3	2							
Seminoles,	Little River,	1848			1	1	2	*	9	8			17
Iowas and Sacs,	Iowa,	1835	2			3		*	18	16			34
Otoes and Omahas,	Bellevue,	1846	1		1	2		*	19	17			36
Chippewas and Ottawas,	Grand Traverse,	1838	1		3	3		40			23	20	43
	Total of Indian Missions,		11		15	26	4	91	224	101	23	20	368
AFRICA:													
Liberia,	Monrovia,	1842	1		1	3		32			69		69
	Kentucky,	1850			1			19	4		20		24
	Sinoe,	1847	1					45			*		
Kroo people,	Settra Kroo,	1841			1						20		20
Near the equator,	Corisco,	1850	1			1			2		48		50
	Total of African Missions,		3		3	4		96	6		157		163
INDIA:													
Lodiana,	Lodiana,	1834	4			3	2	14		18	249		267
	Saharunpur,	1836	3			3	3	17	9		177		186
	Sabathu,	1836					*						
	Amballa,	1848	2			2	1	13			85		85
	Jalandar,	1847		1			2	6			200		200
	Lahor,	1849	2			1					112		112
Furrukhabad,	Futtehgurh,	1838	4	1		4	6	95	21	26	395	9	451
	Mynpurie,	1843	1			1	2				150		150
	Agra,	1846	3			2		37			50		50
Allahabad,	Allahabad,	1836	5			5	5	49	24	19	330	40	413
	Total of India Missions,		24	2		21	21	231	54	63	1,758	49	1,914
CHINA:													
Canton,	Canton,	1846	2			2			24		56		80
Ningpo,	Ningpo,	1844	6		2	7		19	36	27	63		126
Shanghai,	Shanghai,	1850	3			3							
	Total of China Missions,		11		2	12		19	60	27	119		206
SIAM:													
	Bangkok,	1840	2		1	1	1		4	2			6
JEWS:													
	New York,	1846	1										
	Philadelphia,	1850	1										
	Baltimore,	1850			1								
PAPAL EUROPE:													
	Stations in France,												
	Belgium, &c.	1844											
	General total,		53	2	22	64	26	437	348	211	2,057	69	2,657

* Not reported.

INDIAN MISSION ASSOCIATION.

From the ninth annual report of this society it appears that its receipts from all sources during the year ending April 1, 1852, were $15,380 03. Of this amount, $7,468 91 were received from the United States and the Choctaws for educational purposes. The expenditures of the year were as follows:—$11,756 25 for the missions; Secretary's salary, $1,000; agencies, $1,202 90; miscellaneous expenses, $1,007 56. Four missions are sustained by the society, one of which is among the Choctaws, one among the Creeks, one among the Weas, and one among the Potawatomies. The laborers at the different stations are as follows:

Choctaws.

Armstrong Academy.—Rev. R. D. Potts, Rev. A. Moffat, *Missionaries;* Mrs. Potts, Mrs. Moffat, Miss Chenoweth, Miss Davis, *Female Assistants;* Rev. Henry Graves, B. M. Worcester, *Native Assistants.*

Canadian River.—Rev. Joseph Smedley, *Missionary;* Peter Folsom, *Native Assistant.*

Creeks.

North Fork Town.—Rev. S. Wallace, *Missionary;* Mrs. Wallace, *Female Assistant;* Rev. Chilly McIntosh, William McIntosh, *Native Assistants.*

Creek Agency.—Rev. H. F. Buckner, *Missionary;* Mrs. Buckner, *Female Assistant;* Rev. D. N. McIntosh, Rev. Lewis McIntosh, Rev. J. Perryman, and Rev. Mr. Jacob, *Native Assistants.*

Weas, Piankeshaws and Miamies.

Rev. D. Lykins, *Missionary;* Miss Eliza

McCoy, Miss S. G. Simmerwell, *Female Assistants.*

Potawatomies.

Rev. J. Lykins, Rev. B. W. Sanders, Rev. I. F. Herrick, *Missionaries;* Mrs. Sanders, Mrs. Herrick, *Female Assistants.*

Boarding schools are sustained among the Choctaws, Weas and Potawatomies, the whole number of pupils being 165. The additions to the churches during the last year have been 126; and the present number of communicants is said to be more than thirteen hundred.

AMERICAN BAPTIST MISSIONARY UNION.

The American Baptist Missionary Union met at Pittsburgh on the 20th of May, the Board of Managers having convened in the same place on the 18th. The Treasurer's report presented the following statement of receipts for the past year:—from donations, $89,439 44; from legacies, $9,375 25; from the Karen mission fund, $1,000; for real estate and interest, $2,797 25; making the total, $102,611 94. The sum of $19,500 were also received from the United States and from other societies. The subjoined table will give a general idea of the operations of this society.

MISSIONS.	Stations.	Out-stations.	Missionaries.	Female Assistants.	Native Preachers and Assistants.	Churches.	Baptized.	Present number.	Boarding Schools.	Pupils.	Day Schools.	Pupils.
IN ASIA:												
Maulmain Burman,	2	6	7	7	9	3	2	183	1	118	7	255
Maulmain Karen,	2	13*	3	5	34	40?	141	1,729	4†	220		
Tavoy Karen,‡	2	17?	6	6	20?	19	24	1,000?	3†	50?	17?	250?
Arracan Burman,	2	2	3	3	5	2	5	50			2	30?
Sandoway Karen,	1	44	3	2	49	45§	97?	5,000?	1	21	20?	200?
Ava (inceptive,)			2	2	2	1	9	?				
Siam,	1	2	3	4	5	1	2	34	1		3	
Hongkong,	1	4	2	1	4	1	4	25			4	60
Ningpo,	1		3	3	2	1		9				
Assam,	3		8	9	7	3	12	70?	3	87	1	25
Teloogoo,	1		2	2	3	1	1	8?	1	22		
Whole No. in Asia, 10	16	88	42	44	140	117	297	8,108	14	518	54	820
IN AFRICA:												
Bassa, 1	2			2	4	1	1	20?	1	20?	1	16?
IN EUROPE:												
French,	11	8‖	2	2	20	11	132	352	1†	4		
German,	40	¶	3		24	40	683	3,881	1†	7		
Greek,	3		2	3		1	1	12?			1	55
Whole No. in Europe, 3	54	8	7	5	44	52	816	4,245	2	11	1	55
INDIAN MISSIONS:												
Ojibwa,	2	1	2	1	1	1		23	1	5	1	55
Ottawa in Michigan,	1		1			1	1	25			1	?
Shawanoe,	3		3	5	2	3	7	112	2	40		
Cherokee,	5	7?	2	2	6	5	158	1,200				
Whole No. in America, 4	11	8	8	8	9	10	166	1,360	3	45	2	55
Totals, 18	83	104	57	59	197	180	1,280	13,733	20	594	58	946

* Beside those of Rangoon district.
† Including theological and normal.
‡ Tabular view not received.
§ Including one Burman church.
‖ 50 places for stated preaching.
¶ 292 places for stated preaching.

BAPTIST FREE MISSION SOCIETY.

This society held its ninth annual meeting at Montrose, Pennsylvania, June 2. The Haitien mission is represented as prosperous. Churches have been organized at Port-au-Prince and St. Marc, the first having forty-eight members and the other eighteen. During the past year eleven have been baptized by the mission. The number of preaching places is four. The mission force consists of one American preacher, one Haitien preacher, three American females, and two unordained natives. A missionary society has been organized by the converted Haitiens; and they have resolved to raise one hundred dollars for the annual support of the native preacher at St. Marc. One of its members, whose poverty compels him to eat but two meals a day, gives twelve dollars annually.

The society sustains twelve persons, in whole or in part, among the fugitive slaves in Canada three of whom are ordained. To the seven churches under the care of this mission fifty are reported as having been added by baptism. There are four schools, which contain nearly three hundred pupils. This society is also contemplating the commencement of a mission in

Africa; and one of its Canada missionaries has offered his services for the enterprise. The home operations of the society are quite miscellaneous, and need not be described in this notice.

ASSOCIATE REFORMED PRESBYTERIAN MISSIONS.

THE General Synod of the Associate Reformed Presbyterian Church held its twelfth meeting in Pittsburgh, Pennsylvania, May 26; and its Board of Agency for Foreign Missions submitted a report of its proceedings during the previous year. It has three ordained laborers and one physician in Damascus, who have sustained two Arabic services on the Sabbath, in connection with the Irish Presbyterian missionaries in the same place. The average native attendance has been about twenty. A weekly prayer meeting has been held at the house of Dr. Mishakah, which is regarded as promising happy results. The mission in Oregon is represented as prosperous, there being three ordained preachers of the gospel in that territory, and another on his way thither.

METHODIST MISSIONARY SOCIETY.

THE thirty-third anniversary of this society was celebrated in Bromfield Street Church, Boston, May 19. The income during the previous year was $152,482 48; the expenditure amounted to $157,309 83; and the balance due the Treasurer was $3,173 34. Of the disbursements, $30,572 49 went to California and Oregon; $8,456 62 to Germany; $7,100 51 to China; $18,217 09 to Liberia; $300 to Buenos Ayres.

The operations of the society are domestic and foreign, the former including the Indian missions, in addition to what is done in the home field, and the latter embracing Oregon and California, Germany, South America, China and Liberia. The following table will exhibit the state of the Indian missions.

	Stations.	Missionaries.	Local preachers.	Communicants.	Probationers.	Day scholars.
NEW YORK:						
Oneidas,	1	1	1	35	9	
Onondagas,	1	1	1	55		53
MICHIGAN:						
Flint District,	2	2	2	451		176
Marshall District,	2	2	2	184		75
Sault St. Maria,	1	1		41	23	
WISCONSIN:						
Ojibwas,	3	4		48		
INDIAN TERRITORY:						
Wyandots,	1	1		135	16	
Shawnees,	1	1	1	50		

This society has five missionaries and assistant missionaries in Germany; but the statistics of this mission are not given. One missionary is stationed at Buenos Ayres, who reports fifty-one church members and twelve probationers. The China mission consists of Rev. R. S. Maclay, Rev. M. C. White, Rev. J. W. Wiley, M. D., Rev. J. Colder, and their wives; the Rev. J. D. Collins, the superintendent of the mission, having recently died in this country. These brethren are laboring at Fuh-chau, side by side with our own missionaries, and with similar encouragement. The Liberia mission consists of fourteen missionaries, most of whom are laboring among the colonists. The following table, taken from the last report of the Methodist Missionary Society, will show the character and extent of its operations in West Africa.

Circuits.	No. in Society.	Probationers.	Local preachers.	Day scholars.
Monrovia,	245	38	2	40
Lower Caldwell Circuit,	151	30	3	87
Upper Caldwell,	72	4	2	70
Millsburg and White Plains,	77	7	2	65
Heddington and Robertsville,	54			
Marshall,	24	2	1	
Bassa and Edina Circuit,	151	1	6	85
Sinoe and Reedsville Circuit,	190	25	2	90
Cape Palmas, "	166	20	2	50
Cape Mount, "				10
Lanesborough, Native "				10
Peter Harris, Native "				10
	1,130	127	20	517

Foreign.

LEIPSIC MISSIONARY SOCIETY.

THIS society held its last anniversary on the 26th of August, 1851, in St. John's Church, Leipsic. At the close of the sermon the annual report was read; from which it appeared that the receipts for the year had been 19,049 Thlr. The efforts of the society are confined to Southern India. In fact, it has entered into the labors of Ziegenbalg, Schulze, Schwartz, &c., and one of their missionaries proclaims the gospel in the old Jerusalem church at Tranquebar. The number of ordained laborers is six, who occupy as many stations, including Tranquebar, Trichinopoly and Madras. The congregations at all the stations embrace about three thousand souls. Baptism has been administered to 154 heathen, and to 89 children of Christians. Instruction is imparted to 833 children, who are gathered into 26 schools. The missionaries are aided by 15 catechists, 3 readers, 33 teachers, and 14 others. Two native preachers render assistance at Tranquebar and Trichinopoly.

After the reading of the report, two young men were set apart to the missionary work. During the address of Pastor Schneider, they were called upon to answer the following inquiries: "Do you abide, really and truly, by the confession of our church? Are you ready to

teach and to live in accordance therewith? Are you resolved to place your holy calling before every thing else; to shun no care or sorrow, no persecution or suffering; and to surrender your life, if need be, for the name of the Lord Jesus Christ?" To these questions each replied, "Yes, with my whole heart; and to this end may God give me the might and grace of his Spirit."

NETHERLANDS MISSIONARY SOCIETY.

This society held its annual meeting for 1851 in Rotterdam, on the 16th of July. After the reading of the report of the Secretary, Rev. H. Hiebink, a sermon was preached by Rev. H. E. Vinke from 1 Pet. ii. 9. The receipts for the previous year had been 89,981 guilders, (about $37,000,) showing an advance of 17,924 guilders upon the income of the preceding year. The institution for the training of missionaries is continued at Rotterdam, under the direction of Rev. Mr. Hiebink, as heretofore. The publications of the society still consist of the Verslag, (Annual Report,) Maandberight, (Monthly Report,) and Kleine Stukjes, (pious tracts.)

It is to be regretted that we have not the full statistics of this society. The materials of the following table were furnished to one of the Secretaries in 1850.

	No. of Stations.	No. of Missionaries.	Teachers.
Celebes,	10	10	
Timor,	2	4	
Ambon,	1	1	1
Harrooko,	1	1	
Java,	3	3	
	17	19	1

The reports from the Celebes stations are favorable. Messrs. Riedel, Welchen, Hermann and Schwartz are represented as having been particularly successful. But the other stations of the society appear to be less prosperous.

PARIS EVANGELICAL MISSIONARY SOCIETY.

This society held its twenty-eighth anniversary in the temple of the Oratoire Saint-Honoré, Paris, April 29. After an address from the President, M. Jules Delaborde, the annual report was read by the Director of the Missions, Dr. Grandpierre. The origin and history of the war which has laid waste the country of the Bassoutos, and deranged the plans of the missionaries, were described; as also the devotedness of these servants of Christ, the moderation of their friend Moshesh, and the fidelity of a large number of the church members. The hope was expressed that the Commission of Inquiry, appointed by the English government, would restore peace and prosperity, and that the gospel would again have free course in South Africa. The society has eleven stations, at which eighteen missionaries have been laboring; and another has been sent to join them. Still another has gone to the Antilles, to commence a new mission; so that the number of ordained preachers is at present twenty. The Committee have resolved to explore Algeria, with reference to the commencement of efforts in behalf of the Mohammedans. M. de Pressensé Père reported the state of the finances, showing that the receipts of the previous year had been 88,974 fr., while the expenses had amounted to 99,665 fr. The society, however, has an unexpended balance of 101,759 fr.

BRITISH SOCIETY FOR THE PROPAGATION OF THE GOSPEL AMONG THE JEWS.

This society held its ninth annual meeting at Freemason's Hall, London, April 30. Sir John Dean Paul, Bart., being in the chair. It appeared that the receipts of the society had amounted to £4,620, which sum exceeded the expenditures by £146. The abstract of the Secretary's report is as follows:

Several missionaries were engaged "in diffusing the words of eternal truth among the visitors of the Crystal Palace;" and one of them succeeded in placing sixty-five copies of the word of God in their temporary resting places. Testimony has already been received from foreign shores that these efforts were made a blessing to some. Of the conduct of the eight young men in the Jewish mission, the resident tutor bears honorable testimony. A larger number have been received into the visible church of Christ by baptism than in any former year; and many of their unconverted brethren have witnessed the solemnity, and occasionally attended Christian worship, not to disturb, but to hear and judge for themselves. At Manchester one missionary is pursuing his labors with zeal; and he has been instrumental recently in introducing a respectable individual to the church of Dr. Halley; and another has been baptized by the Rev. William Parkes. At Hull one convert has been baptized. The Birmingham missionary has gone to occupy a foreign station. In London "two of the seed of Abraham have died in the Lord;" and several have been baptized. The female Scripture reader has been instrumental in supplying ninety families with the entire Scriptures by their own purchase. Her Bible classes comprise fifty-seven Jewish females; and about sixteen of the mothers attend her Christian instructions. In Paris, through the labors of the missionary, nine persons have been baptized. Lyons, Marseilles, Bavaria, Frankfort, Gibraltar, and Palestine were successively referred to; and it was shown that at every station the efforts of the missionaries had been more or less successful. "A precious first-fruit of African devotedness to God has been given to the missionaries, in the conversion of Mr. Ben Oliel's brother, at the age of nine-

teen." He had been educated for a Rabbi, and had defied every attempt to win him to Christ; but the word of God triumphed.

SCOTCH FREE CHURCH MISSIONS.

To the General Assembly of the Free Church of Scotland, at its recent session in Edinburgh, reports were submitted by the Committees for the Conversion of the Jews and for Foreign Missions. The Convener of the first named Committee referred to the expulsion of Messrs. Wingate and Smith from Pesth, at a time when the blessing of God was evidently resting on their labors, and of Mr. Edwards from Lemberg, where "things were in a favorable train." The church at Amsterdam, under the care of Mr. Schwartz, has received an accession of nine from the children of Abraham. The schools at Constantinople are "in a healthy and prosperous state." Divine service is regularly attended by the converts and others; and contributions are still made by the converts at the missionary meetings of the Free Church.

The Convener of the Foreign Committee stated that at the last examination of the Central Institution at Calcutta, 1,280 persons were on the roll as its pupils. "The grand object in the education of these young men is, to guide to them to the Savior." Six adults have been admitted to the church at this station. Bansberia, an outstation, is reported as "in a satisfactory state." Two or three natives are laboring at Culna. The institution at Chinsurah, containing seven hundred and fifty pupils, "has greatly flourished." The native Christians in connection with the Bengal mission amount to thirty-five; among whom are three licensed preachers, one catechist, five probationary catechists, five teachers, four students, &c. More than £1,000 have been raised in Calcutta for the purposes of the mission. The Madras mission has large schools at Madras, Conjeveram, Chingleput and Nellore. A local revenue of 11,150 rupees is reported. The latest returns from Bombay give a total of 1,317 pupils in the schools under the care of that mission. Narayan Sheshadri was licensed in September last. The Puna schools have 528 pupils. Three adult natives have been added to the church. The entire expense of this mission is defrayed by friends in Western India. Rev. James Aitken has labored at Satara for three or four years; whether he will continue, is undecided. Two missionaries are at Nagpore; and they have gathered 316 pupils into schools.

Dr. Macfarlane presented the report on the Kaffir mission. The operations of the Free Church in South Africa have been much impeded by the war between the colonists and the natives. Two stations, Pirrie and Burnshill, have been temporarily abandoned for this cause. At another station, within the colony, there appears to be no resident missionary.

The receipts for the Jewish scheme were £4,435 11*d*; and the disbursements were £4,240 7*s* 11*d*. The receipts for foreign missions amounted to £12,591 14*s* 8*d*, including £1,680 2*s* 1*d* for mission buildings at Calcutta, &c. The disbursements were £12,210 12*s* 4*d*, leaving a balance in the hands of the Committee for the General Fund, special contributions, buildings at Calcutta and Bombay, of £4,610 19*s*.

American Board of Commissioners for Foreign Missions.

Recent Intelligence.

CHOCTAWS.—Mr. Stark writes from Good Land, under date of May 19, as follows: "The state of feeling among our people on the subject of religion is about what it has been. We see decided improvement in their attendance at religious meetings. The regularity and increase of numbers are very encouraging. This is particularly true in reference to our prayer meetings. For some time the female prayer meeting, on Thursday afternoon, attracted but few; but more recently the number present has been three or four times greater."

A letter from Mr. C. C. Copeland, dated June 7, gives the following account of the operations of the mission in the western part of the Choctaw nation.

There is a very pleasant state of things in all our congregations, except the Chickasaws. The Six Town church, so long in an apparent decline, is wonderfully revived. All who had backslidden, have returned, or are anxious to do so. Meetings are well attended there, and another neighborhood has joined us. Mr. Folsom has labored on this side of the Blue; but during the winter no one went there to attend to the wants or wishes of the people; and they have applied to us. We have agreed to establish a native Saturday and Sunday school; and that will give us another "preaching place."

Yesterday I attended a communion season at Bennington. We had a good meeting. Six were received to the fellowship of that church, three on profession and three by letter. Indeed, I have attended this spring a succession of the best meetings I have ever had with the Choctaws. Not that there is any uncommon excitement, or any particular revival influence apparent; but they seem to love to hear the gospel; and then there is such a quiet, orderly deportment among the people. They come to hear, and stay to hear; and they seem to treasure up the Word. I find that there is a great deal more conversation about the truths of the gospel than formerly. It is easy to gain the attention of a

congregation, and retain it through the whole service.

When I look out upon this field, and see what needs to be done, "my heart within me dies" almost; and did I not constantly feel that the work is the Lord's, and that he is carrying it forward by the feeblest means, I should give up in despair. But we have this to encourage us, that our native helpers manifest a good degree of interest and zeal in our labors. Most of them can be relied upon. They are doing a good work; and the Lord seems to smile upon and bless their efforts. It is a great favor to have such helpers; but I feel the need of a co-worker with whom I can take counsel. Often I am brought into "straits," and hardly know what to do or which way to turn. A good adviser at such times would be invaluable.

Who will join our brother in his pleasant and useful labors? There is promise of an abundant harvest; who will thrust in the sickle and reap?

DAKOTAS.—Mr. Adams writes from Lac-qui-parle that the attendance on the services of the Sabbath has increased, the number of adult hearers being about fifty. He says, however, that "the Adversary is on the alert. Sacred dances are quite frequent; but then there is little or no feasting." "Never have I seen the time when food was so scarce here as at present. Indeed, since the middle of last winter it has seemed as though many of our Indians in this northern region would starve. This exigency has drawn heavily on our stock of provisions." "Many of the natives have learned a good lesson; and they are now resolved to depend more on the cultivation of the soil, and less on the chase."

TUSCARORAS.—From a letter of Miss Thayer, dated June 23, the following extract is taken:

The young converts, thus far, have held out well, with two exceptions. These had been hard drinkers. In an evil hour, falling into temptation, they were overcome by their appetite for strong drink; though now they seem greatly humbled in view of their fall. Industry is on the increase. Fields are being cleared and fenced, fruit trees set out, and some new buildings erected. New life seems infused. What a contrast with the condition of things three years ago! Surely the Lord hath smiled upon our feeble efforts to remove the incubus of sloth and vice.

I had many fears for the young converts on account of a circus recently at Lockport. Formerly they thronged to witness such sights; and great evil has been the result. For some days previous to the exhibition, I was greatly distressed, and prayed earnestly that these lambs might not be led astray. The Lord kept them all at home, quietly attending to their own business.

On Monday, June 14, the frame for the boarding-house was erected. Almost all the Tuscaroras were present to lend a helping hand, not excepting the women, who came to bring refreshments. All seemed most animated and happy. How much good it does them to help themselves! I cannot describe the emotions I experienced, in view of what my eyes beheld, mine ears heard, and my mind anticipated. The long wished for day seemed at hand.

AINTAB.—A letter from Mr. Crane, dated May 4, says that there has never been a more hopeful state of things at Aintab than there is now. Discussion is earnest and frequent among the old Armenians; and the authority of the Bishop has been very much weakened. In regard to other places he writes as follows:

Since Mr. Schneider left for the annual meeting, there have been sent out from us two men to Kessab, one to Killis, one to Diarbekr; and two more are to start in a day or two for Marash. Last week a deputation came from the last named place, earnestly entreating that either Baron Simon or myself would go and spend at least two weeks with them. A short time since the helper who has recently gone to Diarbekr, was at Marash; but, after laboring two weeks to little purpose, he left with the sad conviction that the door was not fully opened. But he had no sooner gone, than the Spirit seemed to vivify the seed sown; and it sprang up at once. Now their delegate is waiting with constant entreaty to convey some one to instruct his brethren. They want missionaries; and were there another here, or two even, we could all be employed. The young preacher recently sent to Kessab writes, in a letter received yesterday, that the region around that place is all waking up. On his way he stopped at a village two hours out of Kessab; and he left his companion in consequence of the anxiety of the people to hear the gospel.

BOMBAY.—A letter from Mr. Allen, dated May 12, describes the progress which has been made in publishing a revised edition of the Scriptures in Mahratta. The second book of Samuel was in the press at the date of his communication. Mr. Allen fears that the Old Testament will not be completed till the spring of 1854; and another year may be necessary for the issuing of the New Testament in conformity therewith. In the mean time, however, the New Testament may be had in two editions, one octavo and the other duodecimo; and there is probably a sufficient number to last till the revised edition of the Bible shall have been finished. Some books of the Old Testament may also be procured. "It is a part of the arrangement," Mr. Allen says, "that copies of all the different books which are regarded as suitable for separate circulation, shall be struck off for immediate use, as the printing proceeds. When the required number of copies in the quarto and octavo size have been printed, the type is overrun or reset in the duodecimo size; and then another impression is struck off. Thus we are now printing one thousand copies of the historical books in duodecimo for separate use."

Although the entire Bible has been already printed in Mahratta, many of the books have been issued at different times, in different type and style, and in small editions; so that very few persons have a complete copy. Even missionaries who have been laboring eight or ten years among the Mahrattas, have never been able to procure all parts of the Scriptures. And in ad-

dition to the supply of a palpable and urgent want, the revised Mahratta Bible will be of convenient size, the whole making only one royal octavo volume; whereas the New Testament in common use has hitherto been an octavo of about six hundred pages. The following extract from Mr. Allen's letter will be read with interest; and the closing appeal is respectfully commended to the friends of missions.

For some years past the native mind in all parts of India, especially in those parts which are most affected by European influence, by education and missionary operations, has been becoming more and more excited, and also more and more distracted. The Hindoos are dissatisfied with their religious state, and often avow their unbelief in some or all of their sacred books They are also dissatisfied with their social state; and they often speak freely of the galling bondage of cast, and of the degraded character and condition of their females; and many among them are much dissatisfied with their political state, relations and prospects. This state of the native mind is obviously manifest in their social intercourse and in their earnest discussions among themselves, in the spirit of the native press and the articles contained in their journals, and in the numerous clubs and associations which they are forming in the cities and the large towns.

These "signs of the times" invest all views of the future with great interest. And these views of the future often excite feelings of very anxious and painful interest, when we consider the character and nature of the different causes which are producing these effects, and the strange materials which are furnished for their operation and development by the prejudice, ignorance, superstition, bigotry and depravity of the native population. In these circumstances it becomes an urgent duty, as speedily as possible, to supply all classes with the Scriptures, the great treasury of knowledge concerning God and man, and the great charter of civil and religious liberty; so that they may read in their own language the wonderful works of God and his yet more wonderful love; and may see that "repentance toward God and faith toward our Lord Jesus Christ" are reasonably required, and the pardon of sin and eternal life are freely offered to all classes of people in India. Allow me, in conclusion, to make the same request to the churches in America, which the Apostle to the Gentiles made to believers in his day: "Finally, brethren, pray for us, that the word of the Lord may have free course and be glorified, even as it is with you."

Ceylon.—Mr. Spaulding, under date of April 1, reports the admission of three girls to the church from the Oodooville boarding-school, and also of one lad from the English school. It is expected that others will be received at an early day. The cholera has interfered with missionary operations to some extent. Temperance societies have been formed in three of the villages of Oodooville; and when there shall be similar organizations in the two remaining villages, it is proposed to unite them all in a parish society. "We hope to see," Mr. Spaulding writes, "all the principal men among our nine thousand souls of one mind on this subject. And this, I trust, will lead to union on some other great point of moral reform, and eventually to co-operation against idols and fables."

In the same letter Mr. Spaulding describes an occurrence of a very painful character, in connection with the female boarding-school under his care.

All but a very few of our girls spent the recent vacation at home, as usual. As Joan Maine has no father, and her mother and family friends are proud, aristocratic heathen, and as there has been a fear that compulsion would be used to form a marriage alliance for her with a heathen, she has sometimes remained with us during our vacations. At this time, however, her mother came for her. As there was some hope of making an arrangement for her marriage with an educated young man belonging to our church, she being also a member of the church; and as she belonged to the first class in the school, and appeared well, nothing on our part was suspected.

The first intimation which we had of any difficulty, was at the close of the services on the Sabbath; when I was told that she was to be married that night. I immediately sent off one of the teachers and another church member to try to rescue her. When they arrived, they found that she was closely guarded. The teacher was not permitted to see her. But the other, after much entreaty, was allowed to speak with her a little in the presence of others; but she was guarded and watched constantly. She seemed quite distressed, but resolved to suffer patiently. Her mother professed to sympathize with her and wept. Some of her more judicious and candid heathen relatives advised them to desist from their measures. The stronger and more wicked, however, prevailed; and she was married, of course with heathen ceremonies.

We have had several cases since the school was commenced in 1825, where our pupils have been deceived, and kept from returning at the close of the vacation, and married to heathen. Some years ago, one who was an orphan appealed for protection through the missionary to the court, and was rescued. This case of Joan is one of only two or three, where members of our church have been compelled by heathen relatives to form alliances, which they have, from Christian principle, opposed. Such cases are exceedingly trying to our faith and patience; and, if written out in their particulars, might make a profitable and interesting history. But these individuals may yet be chosen, as was Samson, to do a great work in a very undesirable way.

On the 3d of May Mr. Spaulding wrote again as follows: "Many signs of the times are exceedingly encouraging. The temperance cause makes rapid progress; and some of the more candid heathen listen to Bible truths with more than common interest. Two English magistrates have joined the temperance movement, one of whom is a Christian of long standing, though a young man. And this whole movement is purely native; for it had its origin among the educated Tamil people. They asked our co-operation; and we have never gone to their meetings, except when we were invited. We are now under appointment for to-morrow evening. We do not all attend; but one, two, three or four, according to

circumstances. Four or five large villages are preparing for such meetings. Other Bible truths, besides those pertaining to temperance, are brought out; and the gospel, in its broadest sense, is preached. The facts that now pass before my eyes, remind me of some of the speeches I made in America, and show how easy it would be for God to fulfill our highest hopes. We need your prayers, and those of the churches, more than ever."

In a letter dated April 7, Mr. Saunders gives his first impressions of the field in which he is to labor in the following language:

Some things connected with the operations of the Jaffna mission pleasantly impress my mind, and seemingly indicate an approaching harvest. There is a good degree of interest awakened on the subject of temperance; and many of the natives are taking their stand on the platform of total abstinence. In several of the villages many of the influential men, as also others are becoming deeply interested in establishing schools and building places of worship. Some are offering land, &c., for these purposes. The native church is also earnestly endeavoring to proclaim Christ to the destitute. Last Sabbath a collection was taken up in the church at Batticotta, which amounted to seven shillings. The object was to support a catechist and school on one of the neighboring islands. I was delighted to notice the spirit with which they took hold of the cause. From the old man at the head of the family down to the youngest child, all apparently felt it to be a privilege to give something. I am aware that first impressions are very frequently incorrect; but such facts show that the field is ripening for the harvest.

Home Proceedings.

EMBARKATION OF MISSIONARIES.

On the 10th of July Rev. Henry Ballantine and Mrs. Ballantine, of the Ahmednuggur mission, with four children, sailed from Boston for Bombay, in the ship Chile, Captain Titcomb, in the expectation of resuming their labors at Ahmednuggur.

MEETINGS IN BEHALF OF THE BOARD.

A meeting in behalf of the American Board was held in Broadway Tabernacle, New York, May 14; the Hon. Theodore Frelinghuysen, President of the Board, being in the chair. Prayer was offered by Dr. Sharp, of Boston. After a brief statement from one of the Secretaries, addresses were made by Rev. W. W. Scudder, of the Ceylon mission, Rev. C. Byington, of the Choctaw mission, Rev. W. Goodell, of the Armenian mission, Dr. Bacon, of New Haven, and Rev. S. W. Fisher, of Cincinnati.

A similar meeting was held in the Lowell Institute, Boston, May 27, John Tappan, Esq., being in the chair. Prayer was offered by Dr. Tappan, of Maine. Addresses were made by Rev. W. W. Scudder, of the Ceylon mission, Rev. C. Byington, of the Choctaw mission, Dr. Bacon, of New Haven, and Rev. A. C. Thompson, of Roxbury, Massachusetts.

DONATIONS,

RECEIVED IN JUNE.

MAINE.

Cumberland co. Aux. So. D. Evans, Tr.		
Gorham, m. c.	23 50	
Lewiston Falls, m. c. 21,17; la. cir. 14,30; a lady, a thank off'g, 20;	55 47	
N. Yarmouth, Gent. 13; la. 26; m. c. 13,49. c. f. 1,02;	53 51	
Portland, La. miss. asso. 47,75; 2d ch. m. c. 40,58; 3d cong. ch. s. s. for Miss Whittlesey's sch. Syria, 17,22;	105 55	
Saccarappa, m. c.	15 93	
Scarborough, Cong. ch. and so. ($85 of wh. and prev. dona. cons. Rev. I. B. Thornton and Rev. H. G. Stone H. M.)	102 93	
Sweden, m. c.	10 00	
Westbrook, A friend, 1; do. 1;	2 00	
Yarmouth, 1st cong. ch. gent. 81,50; m. c. 67,25; Miss M. 1,25;	150 00—518 89	
Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr.		
Bath, Rev. J. W. Ellingwood, to cons. Mrs. Frances E. Hyde, of Gardiner, an H. M.	100 00	
Warren, Benev. so.	5 00—105 00	
Penobscot co. Aux. So. E. F. Duren, Tr.		
Bangor, Hammond-st. ch.	77 79	
Bluehill, S. Thorndike, for ed. hea. chil.	2 00	
Brewer, 1st ch. s. s.	22 50	
Brownville, Cong. s. s.	7 00	
East Machias, m. c.	10 00	
Eden, W. B. K.	3 65	
Orono, Cong. ch. and so. m. c.	17 42—140 36	
York co. Conf. of chs. Rev. G. W. Cressey, Tr.		
Buxton, Cong. ch. and so.	5 50	
Kennebunk, Union do. m. c.	3 50	
Lyman, Cong. ch. and so. 31,70; s. s. 3,30;	35 00—44 00	
		808 25
Castine, Gent. asso. to cons. John H. Jarvis an H. M. 100; la. asso. 43,82; Dennysville, s. s. 20; Hebron, M. A. H. 1,50; Machias, cong. ch. m. c. 34; Monson, m. c. 13,90; s. s. 6,37; Oxford, Rev. I. C. 1,50;	221 09	
		1,029 34

NEW HAMPSHIRE.

Cheshire co. Aux. So. W. Lamson, Tr.		
Alstead, Paper Mill Village, m. c.	12 05	
E. Alstead, m. c.	7 00	
Gilsum, m. c.	14 26	
Harrisville, Ch. and so.	18 58	
Hinsdale, m. c.	18 00	
Swanzey, m. c.	19 60—89 49	
Grafton co. Aux. So. W. W. Russell, Tr.		
Hanover, A little boy,	10	
Lebanon, Cong. ch. and so.	79 00—79 10	
Hillsboro' co. Aux. So. J. A. Wheat, Tr.		
Antrim, Pres. ch.	13 00	
Brookline, Cong. ch.	52 00	
Hollis, Benev. asso.	90 56	
Hudson, Cong. ch. 2,71; S. E. G. 1,50; S. F. G. 1;	5 21	
Manchester, 1st ch. m. c. 25; misses' sew. cir. 31;	56 00	
Temple, Gent. 31,60; la. 19,98; m. c. 4,13;	55 71—272 48	
Merrimack co. Aux. So. G. Hutchins, Tr.		
Fisherville, 1st evan. cong. ch.		5 65
Sullivan co. Aux. So. E. L. Goddard, Tr.		
Washington, A s. s. class,		1 00
		447 72
Lancaster, cong. ch. m. c. 8; Plaistow and Haverhill, Ms. united cong. so. 38; Reed's Ferry, W. B. 10;		56 00
		503 72

VERMONT.

Chittenden co. Aux. so. M. A. Seymour, Tr.
Burlington, Av. of pew rent, by J. W. Hickok, 12 00
N. Underhill, Cong ch. and so. 27 70—39 70
Franklin co. Aux. So. C. F. Safford, Tr.
Bakersfield, Cong. ch and so. 17 00
Berkshire, S. P. A. 2; H. E. B. 2; 4 00
Fairfax, 7 35
Fairfield, 19 50
Highgate, 15 50
Montgomery, Cong. ch. and so. 26 50
St. Albans, 1st do. wh. and prev. dona. cons. LUTHER L. DUTCHER an H. M. 81 75
Swanton, Benev. so. 20 00—191 60
Orange co. Aux. So. L. Bacon, Tr.
Chelsea, s. s. for ed. of hea. chil. 4 35
Thetford, Juv. so. for fem. sem. at Beirût, 1 00—5 35
Rutland co. Aux. So. J. Barrett, Tr.
Cuttingsville, Cong. ch. 5 50
Rutland, E. par. 1; m. c. 8,50; 9 50
Tinmouth, Cong. ch. and so. 25 00—40 00
Windham co. Aux. So. F. Tyler, Tr.
Brattleboro', Centre ch. and so. gent. 81; la. 60,61; m. c. 29,75; 171 36
Wardsboro', Ch. and so. 16 00—187 36
Windsor co. Aux. So. J. Steele and E. P. Nevins, Trs.
Sharon, Cong. ch. and so. 50 00
Woodstock, do. m. c. 7 35—57 35
521 36

A lady, av. of jewelry, 14,37; a poor woman, 2; Craftsbury, m. c. 16; Rev. S. R. Hall, for debt, 5; 37 37
558 73

MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr.
N. Falmouth, m. c. 17 00
Berkshire co. Aux. So. Rev. J. J. Dana, Tr.
Dalton, Cong. so. 50 10
Hinsdale, do. 173,73; m. c. 52,02; wh. cons. Rev. ASA C. PIERCE, Rev. ISAAC N. LINCOLN and BENJAMIN E. WARNER, H. M. 225 75
Lanesboro', Miss R. Collins, 5 00
Monterey, Gent. 5; m. c. 9,53; 14 53
N. Becket, Cong. so. 75 00
Peru, do. 45 54
Pittsfield, Young la. institute, m. c. 8,84; Miss Tower's s. s. class, 2,16; 11 00
Richmond, E L. C. 3 00
South Egremont, Cong. so. 37; m. c. 23; wh. and prev. dona. cons. PLYNIA KARNER, Jr. an H. M. 60 00
Stockbridge, m. c. 40; Mrs. May, 1; 41 00
W. Stockbridge Centre, 21 00
Windsor, Cong. so. 40 22
A friend, by Dr. Todd, to cons. SAMUEL P. ROLLO of Stephentown, N. Y. an H. M. 100 00
692 14
Ded. disc. 19—691 95
Boston, S. A. Danforth, Agent.
(Of wh. fr. J. P. N. 10; W. L. 7; a converted Catholic for hea. lands, 1;) 80 63
Brookfield Asso. William Hyde, Tr.
Ware, Orrin Sage, for debt, 400 00
Essex co. North, Aux. So. J. Caldwell, Tr.
Amesbury and Salisbury, Cong. ch. and so. la. 16 50
Bradford, Cong. ch. and so. 186 50
Newbury, do. 100 00
Newburyport, Mr. Campbell's ch. 54,59; m. c. 56,41; a lady, 5; 116 00—419 00
Essex co. South, Aux. So. C. M. Richardson, Tr.
N. Danvers, Joseph Adams, to cons. Mrs. HARRIET C. ADAMS an H. M. 100 00
Hampden co. Aux. So. C. O. Chapin, Tr.
Springfield, George Merriam, wh. cons. GEORGE S. MERRIAM, JAMES F. MERRIAM, EDWARD MERRIAM, SUSAN MERRIAM and ABIGAIL MERRIAM H. M. 500 00
Hampshire co. Aux. So. J. D. Whitney, Tr.
Cummington, 1st par. Miss C. B. 20; Village, m. c. 37,54; 57 54
East Hampton, m. c. 101 03
Granby. 4 00
Middlefield, Gent. 30; la. 23; m. c. 55; 108 00
Northampton, 1st par. m. c. 148,25; gen. benev. so. 225,50; Edwards ch. m. c. 12,97; 386 72
Southampton, m c. 75 29
Whately, 2d par. m. c. 2 71—735 29
Middlesex North and vic. C. Lawrence, Tr.
Dunstable, W. Dunn, 5 00
Middlesex South Conf. of chs.
Holliston, Ladies' benev. read. so. for Choc. m. 10 00
Saxonville, Edwards cong. ch. 171,60; ded. prev. ack. 9; 162 60—172 60
Missionary Union of the Salem Asso. R. P. Waters, Tr.
Swampscot, Cong. ch. 26 53
Norfolk co. Aux. So. Rev. T. T. Richmond, Tr.
Dorchester, 2d cong. ch. and so. gent. (of wh. fr. Nathan Carruth, to cons. EDWARD G. PORTER an H. M. 100; T. D. Quincy, to cons. THOMAS D. QUINCY, Jr. an H. M. 100; James Clap, wh. and prev. dona. cons. HENRY CLAP an H. M. 50;) 387; la. 248,29; m. c. 37,34; 672 63
Medway, Village ch. and so. gent. and la. wh. and prev. dona. cons. LUTHER METCALF an H. M. 73,58; E. par. miss. so. 42; fem. miss. so. 47,15; m. c. 25,73; W. par cong. ch. and so. to cons. ASA COLE an H. M. 100; 288 46
Roxbury, Eliot ch. and so. gent. 17; m. c. 28,29; 45 29
South Dedham, Ladies, 2 75
Wrentham, 52,30; N. par. 25; 78 30
W. Roxbury, Spring-st. ch. and so. m. c. 10,56; a friend, 30; 40 56—1,127 99
Old Colony Aux. So. H. Coggeshall, Tr.
Fairhaven, 1st cong. ch. s. s. for schs. in Ceylon, 25 00
New Bedford, North ch. wh. cons. ANDREW MACKIE and HENRY P. WILLIS H. M. 251,02; s. s. for ed. of a child in Madras, 12; 263 02
Sippican, Cong. so. 17 00
Wareham, A friend, 2 50—307 52
Palestine Miss. So. E. Alden, Tr.
Abington, 1st par. gent. 80,98; la. 55,41; m c. 30,61; 3d do. gent. 37,25; la. 23,12; 227 37
Braintree, E. P. H. 50c.; S. par. m. c. 20; 20 50
Braintree and Weymouth, Gent. and la. 84 33
Bridgewater, Trin. cong. ch. and so. m. c. 67; Scotland par. Rev. D. D. Tappan, 10; 77 00
E. and W. Bridgewater, Union ch. and so. m. c. 10 22
Hanson, Gent. and la. 18 00
Middleboro', 1st par. gent. 59,51; la. 53,75; m. c. 14,09; 127 35
North Bridgewater, Gent. and la. 44,50; m. c. 21,33; Porter evan. ch. and so. gent. and la. 164,19; m. c. 9,31; 239 33
North Weymouth, 1st ch. and so. 72 00
Randolph, 1st par. gent. 102,77; la. 46,02; s. s. 5; m. c. 76,95; E. par. gent. 58,94; la. 47,94; young la. 16,89; m. c. 28; chil. 10; 392 51
Weymouth, 2d par. m. c. 15 45
1,284 06
Ded. exps. of printing, 26 06-1,258 00
Pilgrim Aux. So. J. Robbins, Tr.
North Carver, Cong. ch. and so. 5 00
Plymouth, 3d ch. and so. (of wh. fr. T. Goddard, 24; C. S. Porter, 12; J. Robbins, 12;) 125 26—130 26
Taunton and vic. Aux. So.
Norton, Trin. cong. so. m. c. 19 05
Raynham, Cong. ch. and so. 50; S. D. H. 1; 51 00—70 05
6,041 82

Cambridge, Shepard cong. so. 190,76; m. c. 135; Cambridgeport, 1st evan. cong. ch. 100; Miss Harlow, (of wh. for the Jews, 6,) 12; Charlestown, Winthrop ch. and so. 1,019,33; Chelsea, Broadway ch. m. c. 19; juv. miss. so. for m. to S. Africa, 50; for sch in Syria, 50; Winnisimmet ch. and so. m. c. 25; Dracut, 1st evan. ch. 20; E. Cambridge, evan. cong. ch. and so. m. c. 11,69; Lowell, 1st cong ch. (of wh. fr. Mr. and Mrs. Linus Child, for debt, to cons. Linus M. Child an H. M. 100,) 224,50; Malden, S. L. Gerry, 12,50; Methuen, Mrs. D. S. 2; Salem, Crombie-st. ch. and so. 311,74; 2,183 52

8,225 34

Legacies.—Dunstable, Mrs. Alice Fletcher, by William Dunn, 15; Westboro', Benjamin Fay, by S. T. Fay and J. A. Fayerweather, Exr's, 1,000; W. Newbury, Mrs. Sarah Hills, by John Moody, Ex'r, (prev. rec'd, 9,000,) 750; 1,765 00

9,990 34

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East Windsor Hill, Ch. in theol. sem. 52,52; juv. so. 1,15; 53 67
Hartford, Selah Treat, for debt, 500 00
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Middletown, A friend, 100; 1st so. gent. and la. 23; 123 00
Washington so. gent. and la. 3 25—126 25

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New Haven, Mrs. Abby Salisbury, 150; 1st ch. Mrs. H. F. Whitney, 50; E. Whitney, 10; union m. c. 30,42; 3d ch. m. c. 12; Yale college, m. c. 9; 261 42
Westville, Cong. ch. and so. 50 00—311 42

New Haven co. East, Aux. So. A. H. Maltby, Ag.
Branford, m. c. 6 40
Durham, Rev. Dr. Smith, 2 00—8 40

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North Stonington, Cong. s. s. for ed. hea. chil. 5 00

1,122 61

Legacies.—Canton, Mrs. Amelia Everest, by S. Terry, (prev. rec'd, 6,145,85,) 160,89; Wethersfield, Chester Bulkley, by Seth Terry, 2,340; 2,500 89

3,623 50

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Astoria, R. D. ch.	66 45
Brooklyn, R. Prot. D. ch.	300 36
Bronxville, R. D. ch.	11 70
Currytown, do. m. c.	7 46
Day, do.	4 20
Deerpark, do. m. c.	24 30
Farmersville, do.	16 50
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Flushing, do. m. c.	7 84
Geneva, A. E. F.	10 00
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Greenville, do.	3 67
Hackensack, do. two friends,	15 00
Hudson, do. s. s. for Mr. Doty, Amoy,	25 00
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Jamaica, R. D. ch.	10 38
Leeds, do.	9 26
Mellenville, do. benev. so.	32 68
Montgomery, do. m. c.	144 90
New Baltimore, S. I. C. 4; Miss C. M. F. C. 1; E. C. L. 1;	6 00
New York, a friend, 300; do. 5; T. 30; R. D. ch. m. c. Franklin-st. 89,21; Washington Square, R. D. ch. 160,31; Market-st. R. D. ch. m. c. 136,10; Collegiate R. D. ch. La Fayette Place, 883,80; North ch. 176; Ninth-st. ch. 434;	2,214 42
Phelps, W. H. I.	5 00
Plattaville, R. D. ch.	22 85
Poughkeepsie, 1st R. D. ch. (of wh. to cons. Rev. W. H. Ten Eyck of Hyde Park an H. M. 50;)	100 00
Schenectady, R. D. ch.	105 47
Shawangunk, do.	15 00
Stapleton, do. m. c.	6 50
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Tompkinsville, do. to cons. Alexander McKenzie an H. M.	50 00
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Union Village, do.	21 00—3,443 11

Monroe co. and vic. E. Ely, Agent.
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North Bergen, Pres. ch. 30 10
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Otsego co. Aux. So. D. H. Little, Tr.
Otsego, Fly and Oak Creek, benev. so. 12 00

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Smithville, Miss Ford, 5 00—39 40

4,908 90

By G. Nixon, for Madras m. 15; Albany, 4th pres. ch. 100; Amsterdam Village, pres. s. s. for *Maria Douckey*, Ceylon, 20; mater. asso. for *Montgomery Goodale*, do. 20; Astoria, pres. s. s. 12; Bethlehem, pres. ch. 17,74; m. c. 5,56; Binghamton, Rev. P. Lockwood and wife, 25; Buskirk's Bridge, P. V. N. M. 10; Chatauque, Miss R. L. dec'd, 5; Franklin, G. W. R. 50c.; Hebron, pres. ch. 5; Lloyd, pres. ch. 35,87; m. c. 9; and Milton, pres. ch. 5,15; to cons. Rev. M. F. Liebenau, of Lloyd, an H. M.; Mt. Vernon, pres. ch. 50; New Scotland, do. 30,62; New Village, G. L. 5; Perry, pres. ch. m. c. 25; Sherman, ch. and so. 12; Sidney Plains, pres. ch. 3,80; Troy, 1st pres. ch. 75; R. A. F. 10; Yorktown, cong. ch. 5; Rev. J. H. T. 5; Wantage, 2d pres. ch. 30; West Day, Rev. W. L. J. and wife, 1,50; 538 74

5,447 64

Legacies.—Buffalo, Joseph E. Camp, by Ephraim Goss, Ex'r, 200; Leyden, Reuel Kimball, by Reuel Kimball, Ex'r, (prev. rec'd, 16;) 8; 208 00

5,655 64

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Belleville, R. D. ch. m. c. and s. s.	127 00
Bergen, do. m. c. 76,46; s s. 11,34;	87 80
Boundbrook, R. D. ch. 52,70; s. s. for ed. hea. chil. at Amoy, 6,82;	59 52
Freehold, R. D. ch.	13 50
Jersey City, 1st do.	34 18
Paterson, 2d do.	50 00
Six Mile Run, R. D. ch.	52 59—424 59

Elizabethtown, R. T. H. Jr. 2; Franklin Place, s. s. 1; Newark, a bro. and sis. 1;

Parsippany, pres. ch. 14; Rev. J. Ford, 25; 43 00

467 59

Legacies.—W. Bloomfield, Mrs. Charlotte Hartley, by Miss Elizabeth Marten, Ex'x, 90 00

557 59

PENNSYLVANIA.

Jackson, N. F. 5; chil. 3; Northern Liberties, Dr. Ely's ch. inf. sch. 5,41; Rev. E. J. P. 1,71; Philadelphia, James Smith, 300; West Chester, little Fanny, 6c.; 315 18

DELAWARE.

Wilmington, Hanover-st. pres. ch. 73,23; s. s. 17; 90 23

MARYLAND.

Baltimore, Fem. mite so. for *Joanna M. Ridgely* and *Harriet W. Neilson*, Ceylon, 40 00

DISTRICT OF COLUMBIA.

Washington, 4th pres. ch. junior miss. so. for Nestorian m. 33 19

NORTH CAROLINA.

Ladies of a fem. sem. 30 00

GEORGIA.

Greensboro', Miss L. L. Bass, 10; Savannah, La. African so. (of wh. for ed. of a child in Africa, 20,) 38; 48 00

OHIO.

Western For. Miss. So. G. L. Weed, Tr.
Bloomingburgh, for Dr. Williamson, 40,35; Cincinnati, 2d pres. ch. m. c. 20; Tab. pres. ch. m. c. 3,68; s. s. for ed. of a boy at Madras, 18; L. D. B. and C. Aydelott, 1,76; College Hill, Mt. Healthy ch. 39,43; Columbus, Rev. Mr. Preston, 20; Concord, (of wh. fr. chil. 3,06,) for Dr. Williamson, 21,26; Coolville, (of wh. fr. chil. 25c.) 17,55; Delaware, Mrs Sykes, 3; Dresden, (of wh. fr. chil 3,) 25,20; Helena, Rev. E. A and father, 2,87; Ironton, 15,30; pres. ch. m. c. 4,50; Marietta, (of wh. fr. miss. sew. cir. 13 86; chil. 13,27;) 44,63; Pisgah, (of wh. fr. chil 98c.) for Dr. Williamson, 15,30; Reynoldsburgh, Mr. H. 5; Stratford and vic. (of wh. fr. chil. 3,80,) 15; Union, (of wh. fr. ch. 18,) 23,35; Walnut Hills, Lane sem. ch. m. c. 15; Warren, 5; juv. miss so for Dr. Scudder, 10,50; Worthington, Mr C. and wife, 6. ded. disc. 1; 371 68

Brunswick, m. c. 3; Canton, pres. ch 61; s. s. for ed. of hea. chil 5; Cherry Valley, W. L. C. 2; P. C. 1; Defiance, pres. ch. 16,50, Perrysburgh, pres ch. 11,75; Ravenna, cong. ch m. c. 21,50; s. s. 3,50; Streetsboro, chil. 69c.; 125 94

497 62

INDIANA.

By G. L. Weed, Tr.
Allensville. 3,50, Greencastle, 12,55; Monticello, coll 21,20; m. c. 14.65; s. s. for Dakota m. 20; Noblesville and Stony Creek, chs 4; Oxford and Dayton, chs. 31,31, Rockville, 2d pres. ch. m c 30; s. s. for Syrian m. 9,72; Rossville, 6,62; Terre Haute, Mr P. 5; Wareland, 12,25; 170 80

Greenville, Pres. ch. 17,80; Vernon, Rev. A. S. D. and wife, 5; 22 80

193 60

ILLINOIS.

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Alton, Mr. Norton's ch. 50,60; Capt. Moody, 20; Carlinsville, pres. ch. 5; Jacksonville, cong. ch. 65,45; Monticello, cong. ch. and so. 48,20; New Providence, pres. ch. 11.50; Pleasant Prairie, do. 3,50; Spring Creek, do 2,50; Springfield, 2d do. (of wh. to cons. Rev. ALBERT HALE an H. M. 50,) 72; 278 75

Beardstown, Cong. ch. m. c. 10; s. s. for sch. at the Gaboon, 10; Collinsville, pres. ch. 50; Farmington, M. S. 10; Jacksonville, Mrs. J. L. 2; Quincy, E. B. 10; 92 00

370 75

MICHIGAN.

Eckford, Pres. ch. 10; Hillsdale, pres. ch. m. c. 15; Marshall, C. B. P. 10; Mrs T. N. 5; G. H. B. 5; cash, 4,46; Ridgeway and Marion, R. D chs. 6; Tekonsha, 5,54; Union City, Mrs. M. Clark, 25; 86 00

WISCONSIN.

Delton, Z. B. 1; Sun Prairie, cong. ch. 3; 4 00

IOWA.

Burlington, Cong. ch. 37,55; young. la. pray. cir. 7; Granville, German ch. 5,50; Montrose, pres. ch. m. c. 2; 52 05

MISSOURI.

By G. L. Weed, Tr.
St Louis, Trin. cong. ch. 78,25; Pine-st. ch. 24,80; North ch. 12,15; 1st pres. ch. 129,85; 245 05

Pleasant Retreat, Cumb. pres. ch. 5 00

250 05

KENTUCKY.

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Louisville, Indiv. (of wh. for Rev. G. B. Rowell's ch. S. Isls. 5,) 42; a friend, 10; 52 00

OREGON TERRITORY.

Cathalamet, 5; Oregon City, 7; 12 00

IN FOREIGN LANDS, &c.

Canton, China, W. Thorburn, 20; Capt. Pearson, for tracts, 5; 25 00

Fuh-chau, China, Rev. L. B. Peet and Mrs. Peet, wh. cons. Rev. EDWIN J. SHERRILL, Eaton, C. E. an H. M. 50 00

Ifafa, S. Africa, m. c. 1,92; Ifumi, m. c. 12.06; Itafamasi, m. c. 2,16; Umlazi, m. c. 19,86; 36 00

Kaposia, Ch. and cong. 2; chil. 3,25; 5 25

St. Petersburg, Russia, Mrs. M. T. Gellibrand, 50 00

166 25

Donations received in June, 19,607 89
Legacies, 4,563 89

$24,171 78

☞ TOTAL from August 1st to June 30th, (of wh. for debt, $17,455 08,) $260,582 39

GENERAL PERMANENT FUND.

Swanton, Vt. Mrs. Betsey Jackson, dec'd, 116 82

CHILDREN'S FUND FOR EDUCATING HEATHEN CHILDREN.

Amount received in June, $511 43

DONATIONS IN CLOTHING, &c.

Bloomingburgh, O. A box of bacon, rec'd at Kaposia.

Montgomery, Vt. A bundle, fr. fem. benev. so.

Union Grove, Ill. Four barrels, fr. pres. ch. rec'd at Kaposia.

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, stationery, slates, shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled-cloth, flannel, domestic cotton, etc.

THE

MISSIONARY HERALD.

VOL. XLVIII. SEPTEMBER, 1852. No. 9.

American Board of Commissioners for Foreign Missions.

Nestorians.

VISIT OF TWO NESTORIAN DEACONS TO BOOTAN.

MR. PERKINS has translated the journal of a Nestorian Deacon, kept by him during a visit to Bootan last winter, and has sent a copy to the Missionary House. The name of this individual is Murad Khan. He was accompanied by Deacon Mosheil, who had spent the previous winter in the same region. In transmitting the journal Mr. Perkins says: "You will see in it evidence of the Deacon's singularly happy talents and tact for the labors of an evangelist, as well as hearty devotion to the work." And the reader, when he has finished the perusal of these extracts, will doubtless subscribe to the judgment of our missionary brother.

Journey to Mosul.

The two deacons left Oroomiah for Bootan on the 10th of November, O. S. On the fourth day they arrived at Memikan, having preached the gospel at each of the villages where they spent the three preceding nights. Next week they went to Kochanis, the residence of Mar Shimon, to obtain a letter of commendation to the people of Bootan. This the Patriarch did not give; but he said that the missionaries were "good men;" and he told the deacons to "go in peace."

On reaching the mountain of Berchelai we found it covered with snow. We ascended it with great difficulty. On reaching Julamerk the rain took us. In company with us were two men from Bass and one Tyarian. The sun set, and left us on the bank of the river Zab. The men from Bass separated from us, taking their own road. We went along the edge of the Zab in deep darkness and violent rain. On each side of the river were lofty mountains. The road was cut out of the cliffs. Whenever the horse [loaded with books] slipped, fire sparkled under his feet. There was the roaring of the Zab; and there was the powerful rain; but I cannot describe the difficulty of the way, as it was.

We drove along the Zab, till a portion of the night was passed. We were in much distress. At length we saw a light, appearing like a star, down the valley of Tyary. Still going on we reached the waters of Tal, which flow into the Zab. The light disappeared from our sight. We halted. Looking up to the summit of a high cliff, we saw light appearing like the light of the moon. We ascended by the edge of the water, and saw in a cave about fifteen men, who were keeping a fire burning. Willing or unwilling, we proceeded to them. They proved to be Tyarians and men of Diss. They said, "Whence have you come?" We replied, "From the house of Mar Shimon." They quickly rose before us, and took our garments, and dried them, while we rested. We believed that the Lord had prepared for us this fire; and we were very thankful to him. We preached to them Christ, how he came down from heaven to save sinners; and we sung for them. They were very thankful to us.

We marveled at the power of the Lord, that in this night of difficulty he had prepared for us such a congregation in the cleft of the rock.

On the following day our native brethren went to Tăl. In the inn where they spent the night, they preached on repentance. Next day, having ascended a mountain "with great difficulty," they arrived at Goondikta, a village of Tekhoma. The priest, being intoxicated, treated them very rudely; but a deacon received them kindly; and even the priest "was ashamed" next morning, and said "he ought to have killed an ox for them, and even that would have been too little." The following evening found them at Beea, in the house of Sada, preaching "the words of God," which the people "greatly rejoiced to hear." On Friday they departed from Beea. "Seeing a troop of emigrants, about forty Tekhomians," they say, "we took our places, one of us in front and the other in the midst of them, and for a half an hour went on preaching to them." The succeeding night was spent in Amadiah, and the gospel was heard gladly, the people rising and kissing the New Testament. Saturday brought our travelers to the castle of Amadiah; but there was "great scarcity" in the place. They "were hungry, but could buy no bread; for there was none." Still they were not slow to speak of the bread of life. Next morning they went to the market, but could obtain no bread. At length they procured a little at a high price; but as "the scent of famine beset them" at Amadiah, they betook themselves to a cave, where they remained over night. The events of the succeeding night are recorded in the subjoined extract.

We went to an inn, quite distant from any village, and put up there, ourselves and four persons from Elkoosh. They said the place was very dangerous. We kept a fire burning all night. Our companions lay down and went to sleep, while a merchant and I kept watch. About midnight we beheld, and, lo, five robbers entered the inn, armed with guns, swords and shields! They gazed this way and that, like frantic men. By the light of the fire my companion, the merchant, recognized one of them. He saluted him; and the others were thus thwarted; they could not strip us. They inquired about our load. The merchant said, "It consists of books and bread for the way." They said to the merchant, "You have inflicted on us a great loss." They rose and departed.

The two deacons proceeded next morning to Elkoosh, and were hospitably entertained at the papal monastery of that place. On the following day they set out for Mosul with two papal priests, just from Europe. As the party was about to enter the city, they were stopped to perform quarantine. But the priests, by means of a falsehood, were permitted to go forward; while our Nestorian brethren, having spoken the truth, were detained.

We kept quarantine five days. The servants of the principal Turk at the quarantine told him that we busied ourselves over books, and sung hymns. So one day he sent for us to come to his room, and bring our books. We went with the New Testament in our hands. He received us very kindly, and inquired, "Is that the gospel?" We told him, "Yes." He told us to read to him. We read to him, and he expressed great satisfaction with what we read to him, also with the hymns which we sung to him; and he said, "I will let you out of quarantine to-morrow."

Journey to Mar Akha.

Our travelers remained at Mosul three days longer, when they proceeded on their journey, intending to spend the first night at Tilkeepa.

On the way we met an Arab, spear in hand, having his head and face muffled. I said to Mosheil, "Look out for him; for he is a very bad man." He proceeded a little way from us, and left the road, and went out upon the plain into uneven places, and passed out of our sight. We reached the brow of a hill, to descend into a hollow; and, looking to our right, we saw a head appear, moving like a bird along the undulating places to the hollow. We perceived that it was that same man. We proceeded into the hollow, and drove very rapidly, our horse having recruited while we were in quarantine; and just as we were rising out of the hollow, we overtook two men of Mosul. We looked, and the Arab horseman came out on the top of the hill. He gazed at us, but we had got out of his power. Sad and angry, he turned and went his way. We marveled at the mighty power and grace of God, and were very grateful to him, who had rescued us from so many dangers and difficulties.

Leaving Tilkeepa next morning, they went to Maltaya, and spent the night at the house of Priest Paul, a papist.

There came to us Deacon Isaac and Rais Hoshab, of Mergee, papists. Deacon Isaac inquired of us, saying, "Are you Americans?" We said, "No."

"Who are you?" he continued. We replied, "We are Christians." He said, "No, we are Christians." We said, "If the reverend Priest will give us permission, we will give our reply." The Priest said, "You have permission." We said, "You listen to the Pope more than to Christ." We discoursed on the Pope, and made him out false. The Priest spoke of Mary, as the mother of God and a Savior, and about confession. We brought counter proofs from the Scriptures. For about one hour all his words were refuted, and he was greatly ashamed. Rais Hoshab said, "Verily the truth is with these men, and we are deceived. All their words are correct." The Priest spoke not another word.

The succeeding Sabbath found our Nestorian brethren at Naherwan. They were the guests of Rais Shimon.

We entered the church, and prayed and preached. The Rais brought forth the book, called Verda. The yard was filled with men and women. We opened to the section on Lazarus, whom our Lord raised from the dead, and told them, "So are sinners confined in the grave of sin. Christ can raise them to life." In the evening the people of four nations assembled at the house of the Rais, Nestorians, Armenians, Jacobites, Kleebai, or "fallers away," as the papists are there called, about twenty persons. They said, "We wish these deacons to sing in this book." We opened to the place on the rich man and Lazarus, and sung and explained to them the meaning. They were much gratified. The next morning they cooked a pilav for us, and treated us to coffee in their hospitality.

Priest Gabriel—Priest Sleeva.

Having spent two days in Jezira, our travelers proceeded, on the following Thursday, to Mar Akha. This is an out-station of the Nestorian mission; Deacon Eshaya, formerly of the papal monastery at Elkoosh, being sustained there by our brethren. Next Sabbath the deacons from Oroomiah requested permission to preach; but Priest Gabriel "was not willing." At the close of a service in the church on a subsequent evening, one of them, uninvited, began to expound Rom. x. 14. The priest rose and said, "You are not of us; you are Protestants; your religion is corrupt;" and he went out of the church, and several persons went out with him. Two deacons remained, saying, "Why shall we not receive them? They do not preach to us in the name of Mohammed. These are the words of God. Whoever wishes, let him listen to them; and whoever is not pleased, need not listen." This Priest Gabriel is a celebrated "soothsayer," and carries on a lucrative trade in "charms," which he sells to Nestorians, Armenians, Koords and Yezidees. His opposition to the preaching of the Word is supposed to arise from fear that his "craft" will be put in jeopardy thereby.

On the following Monday our Nestorian brethren went to Khanduk, and saw a Jacobite deacon, formerly a monk, who has become "a true Christian," and now teaches a school for the Assyrian mission. Murad Khan says: "We rejoiced greatly in him, and he in us." On returning to Mar Akha the two deacons found that Priest Gabriel had sent word to the neighboring villages, warning the people to beware of the "deceivers." Still they determined to spend next Sabbath in "the villages that have priests and deacons."

We made ready, and went out to the mountain, some distance from the village. There we sat down under some pleasant olive trees, which reminded us of the blessed praying places of our Savior. We separated with precious prayers. One of us returned to the school, and two of us proceeded to Zehee, Saturday, December 24 (O. S.), to the house of Priest Sleeva. We were received with gladness. At evening we went to the church. When the time came for preaching, we opened the Psalms and read, translating into the spoken language, as at Oroomiah. We observed that the Priest lighted a taper, and looked at each verse till we finished. Then he turned to the people, and exclaimed with a loud voice, saying, "Whoever says these men are not of us, is accursed. I have looked into the book, and not even one dot have they omitted." After we went out of the church, we requested permission of the Priest to commune; and he was very willing.

The next morning we went into the sanctuary with him, and administered the Lord's Supper, and communed and preached. He was fully persuaded that we were of his people. The Priest said to the people, "Whoever loves me, let him come and hear the words of our Lord Jesus Christ." They all gave heed, and came to the preaching and listened. At noon the Priest said, "Let us go to the house of the Rais; preach there also." The people again assembled at the house of the Rais, and we preached from the 3d of James, and prayed. At evening they again assem-

bled in the house of the Priest; and we preached from the 3d of Acts. The Priest said, "I wish you to pray one prayer here also, as you did at the house of the Rais." So we prayed extempore. The language of the Priest to his people was all the time this, "If you love God, you will receive these sweet words of our Lord Jesus Christ." He showed us much love; also his son, Deacon Maraha. He also wrote a letter for us, that the people of the villages should receive us. He wrote that whoever will not receive the words of our Lord Jesus Christ, which are written in the Holy Scriptures, is accursed.

Dergula—Bereed.

Next week the two Nestorian deacons proceeded on their way "with great joy," believing that the prayers of their brethren "for their journeyings in Bootan" were heard. On Wednesday they came to Dergula, the former residence of Bader Khan Bey, and were entertained by an Armenian priest.

We remained in the Priest's house over night. He treated us very hospitably. In the evening we looked out proof texts from the Holy Scriptures; he also looked out many. He is the most learned man in Bootan. In the course of the evening there came in an Armenian merchant, and said to the Priest, "Look out for these men, lest they be deceivers." The priest said, "No, no; they are excellent men; they only speak from the Old and New Testaments." The Priest said, "If you like, inquire of them in Turkish, and see." The merchant said, "Have you the communion, baptism, &c.?" We answered him in the strength of the Lord. He was well satisfied.

The following day brought our travelers to Bereed. Here they visited a priest, who said, "If a man break his fast, even though he were come down from heaven, I would not receive him." In the evening, however, they preached on the pool of Siloam. On arriving at Shakh the next day, they were "under much apprehension," because the people had expelled the teachers of a pure gospel the previous year. But when the Sabbath came, and some two hundred persons assembled to celebrate the Lord's Supper, they preached from the words, "But let a man examine himself," &c.; and two-thirds of the people refrained from communing, because of their conscious unworthiness. They subsequently preached to about thirty of the principal men at the guest room of the Rais.

Priest Luke, when he saw that his secret deeds were being exposed, contended with us. He said, "We will do as our fathers and grandfathers did." We related to them how Abraham did not do according to the deeds of his father Terah, &c. The people saw that our words were true, and rebuked Priest Luke, and he was made ashamed. A man of the company requested of us permission to smoke his pipe in the time of fast. We asked for the old book of canons, and looked out and read the place where it is said, "This fast is optional with every individual." The man heartily thanked us, took his pipe and smoked, and said he felt refreshed. We sung a hymn, "Hark, the voice of love and mercy," &c., and afterward took our leave to go to Mar Isaac. Priests, deacons, and the Rais went out with us, and accompanied us on the way with gladness. They said, "We wish you to visit us again."

Murad Khan has made the following record of his sojourn in the village of Mar Isaac.

In the evening we preached. There arose a man upon his knees whose name was Eneas. He thrust forth his hand into our faces and said, "Show me a way of fasting, that I may follow it. You just keep on preaching, 'Repent,' 'Cease reviling,' &c.; so long as we are in the world, this cannot be. Lay down for me a rule of fasting." We said, "If you will not keep the commandments of God, neither would you keep a rule of fasting." He replied, "From my childhood, in time of fast, I have not even smoked a caleeoon. Why shall I not keep a rule of fasting?" He considered himself a righteous man, because he knew the fasts, feasts, new moons, &c. We said to him, "Still you lack something that you may be righteous. Now you have fasted the fast of seven weeks. Rise up, go and enter the cave of some rock. See no mortal; drink no water, as the tradition runs of the saint Mar Aha himself. Do not break your fast for a whole year! Peradventure you will be a perfect man!" He was made very sorry by this rule. Rais Metleb laughed, and said, "If the commandments of God are too hard for you to keep, then keep this rule of fasting." He was ashamed and confounded. We said to him, "Brother Eneas, do you know how to pray?" He replied, "Of course I know how." We said, "Repeat the Lord's Prayer." He began, but blundered, and could not finish. The

men present laughed. We said, "Eneas, cast yourself down before the cross of Christ; he will heal you." He was silent.

Opposition at Mar Akha.

At length the two deacons were again brought into contact with their chief opposer.

When Priest Gabriel heard that we had been so favorably received in Bootan, he was filled with the wrath of the tempter. He sent a man to us to say, "Do not come to the church; you are not of my people." But we did not regard him and went; for if the people of the land should hear that he had expelled us from the church, many of them would grow cold. When evening prayers were finished, we spake to the people. We said, "Fathers and brethren; you have sent to us word that we should not come to church. These many days we have been sojourning among you; what false doctrine have you heard from us?" They said, "We have heard none." We said, "Priest Gabriel, what bad word have you heard from us?" He said, "You are Protestants; you are English; you are deceivers." We said, "Priest Gabriel! On the first Sabbath that we came, we partook of the sacrament from your hand." He said, "You are deceiving us." We said, "We have the book of canons; we have bishops, priests, deacons, churches and Mar Shimon." He said, "I will not receive them." We said, "If you will not receive these, then of necessity we cannot fellowship you." Rais Paul rose up and rebuked the Priest, and took us by the hand, and said, "These men shall be in my house twenty years. Whoever pleases, let him come and listen to them. Whoever is not pleased, need not come." We left the church; and we and the Rais wrote letters to Mosul.

Before our answer came from Mosul, the people congregated at the house of the Priest. Some said, "Let us go with guns and kill them. Let some fifteen of us die for killing them." Some said, "Let us beat them to death." Some said, "No, let them alone. We have destroyed their school; we have cut them off from our church; now the best way is to root out this household of Deacon Eshaya from the place; then nobody will come here to preach."

In consequence of these demonstrations of hostility, Deacon Eshaya addressed a letter to Jezira, giving information of the state of things at Mar Akha; and measures were taken to afford adequate protection to the two deacons. But the effort was rendered abortive, through the countenance given by the papists to Priest Gabriel and his party.

Labors and Success at Mar Akha.

The following extract shows clearly that the Lord has blessed his own truth in Mar Akha, notwithstanding the opposition of "wicked and unreasonable men."

Deacon Isaac, son of the Priest's brother, and his widowed mother, would always come to our preaching. The men of the village came to the Priest, and said, "If the son of your brother goes after these deacons, many other people will go with them." They said to Deacon Isaac, "We are not willing to have you go to the deacons at night." Deacon Isaac said, "Know ye this; if you lay a sword upon my neck, I will pass under the sword itself, and go to preaching." At evening Deacon Isaac went to the church. Priest Gabriel said to him, "If you will go to these deacons, get out of the church quickly, before the people come, lest you be put to shame before them." Deacon Isaac said, "I wish you to cast me out in the presence of all the people. I shall not be ashamed; for it is for no evil deed that I am cast out, but for the cause of God." When the people assembled they expelled Deacon Isaac, and he went out from the assembly. Deacon Amban, a brother of the Priest, said to him, "If Deacon Isaac is put out of your assembly, I also will not even accept the sacrament from your hand;" and he left the assembly.

The reader will be glad to learn that Deacon Isaac has since entered the seminary at Seir. It may be that God will make him a great blessing to his people. Murad Khan describes the labors of his associate and himself in the following language:

Daily, in the house of Deacon Eshaya, we had worship. When we sung, the people would say, "The voice of donkies comes to us." The mother of Deacon Isaac, Mary, continued our firm and zealous friend. When we finished preaching at evening, she would carry what she had heard from us to the house of a man whose name was Daniel, and relate to his family whatever she had heard. Our Lord Jesus Christ, by his great power, chose Daniel and his household. He sent after us to go to his

house. He said to us, "I wish you to preach and sing in my house." We said, "Are you not afraid that the Priest will injure you, and cast you out of the church?" He said, "No, I have no fear." We opened the Bible, and brought forth Scripture proofs. He was very much gratified. Sometimes when we preached in his house, our preaching was heard also in the house of the Priest, because there was only a wicker partition between the house of Daniel and that of the Priest. Priest Gabriel was so filled with anger against Daniel, that he said to him one day, "If you would commit adultery, it were better than that you should listen to the preaching of those deceivers." Daniel replied, "O Priest Gabriel! Know you this; if a heathen Moollah would come and preach to me these words of our Lord Jesus Christ, I would receive him." The Priest was silent. Several Sabbaths we went to the house of Deacon Marcus, and brought out proof texts from the Scriptures. Deacon Marcus gladly received the truth.

Return to Oroomiah.

Here the record of the labors of our Nestorian brethren in Bootan terminates. The efforts of the papists, in addition to those of Priest Gabriel and his party, were sufficient for the time being to thwart their plans. On the 7th of February, O. S., they left Mar Akha, and proceeded to Jezira; and there they took a raft for Mosul. While they were in that city, they went to the house of Mr. Williams on a certain occasion to sing. The following extract describes one of the incidents of the evening.

We saw there a Yezidee, a votary of the Devil. If the Yezidees hear a person mention the term "devil," they will kill him. Before them his name must be called Melek Tâoos. We did not know it. We told a little boy present to ask the Yezidee if he loved the Devil. So the little boy made the inquiry. When the Yezidee heard the name "devil," he was frantic with rage. He had a dirk at his side, which he drew, and declared that the Pasha should sooner cut off his head, than he would hear his master's name called "devil," instead of Melek Tâoos. Mr. Williams's servant quieted him, telling him that we were strangers, and did not know their feelings. This is a good example for Christians. If the Yezidee was willing to have his head cut off for the sake of the Devil, how much more should Christians be willing to lay down their lives for the sake of Christ.

During the journey from Mosul to Oroomiah nothing occurred which calls for a specific notice.

LETTER FROM MR. PERKINS, MAY 12, 1852.

MR. PERKINS describes in this letter the first visit made from the plain of Oroomiah to the station in Gawar, after the return of spring. The friends of the American Board will rejoice that the operations of the mission have been commenced in the mountains of Koordistan, in such favorable circumstances.

I have just returned from a visit to Gawar. I left home on the 27th of April, and reached Memikan on the 30th. I found the road bare, with the exception of five or six miles across the highest mountain, where the snow was two feet deep, and of two or three miles in the immediate vicinity of Memikan, where it was of less depth and very rapidly disappearing.

The present spring is uncommonly late in Gawar, as also in Oroomiah. It would have been difficult, if not impossible, for a horse to cross the high mountain a week earlier. The Nile, a formidable river at this season of melting snow, I crossed by a bridge at the entrance of the very wild gorge at the lower end of the plain, some fifteen miles north of Memikan. The route by the bridge, though it adds several hours to the length of the way, may always be made available, when the river is too high to be easily forded by the direct road.

Even at the date of his visit, Mr. Perkins says, the magnificent plain of Gawar had begun to assume its beautiful spring garb, contrasting strangely with the snow-capped mountain ranges which enclose it. "But the scenery, strikingly beautiful as it now is, will grow more and more charming as the season advances, for many weeks to come."

I found Mr. and Mrs. Coan and Mr. Rhea in comfortable health, as also happily and successfully engaged in their work. Their self-denial has been great in their rude and straitened native quarters, surrounded by stables and not more attractive human habitations, their own premises filled much of the time with smoke and infested with vermin, to which they were long confined by the

great depth of the snow. To all this we should add their extreme seclusion and distant separation from missionary associates. Four, five, six, seven, and even eight feet of snow, and the rigors of a Greenland winter, had effectually shut them out from us more than three months, even in a season regarded as remarkably mild. Nor have they been strangers to trials from wicked and unreasonable men.

But their mercies from the Lord, their contentment and their joy in their work, have far outweighed all their trials. That they have been graciously protected and prospered in their work, especially that Mrs. Coan, a solitary lady in the heart of Koordistan, has enjoyed comfortable health in such circumstances, and been enabled to accomplish a great amount of missionary labor in the instruction of the mothers and daughters of the little village in which they reside, in addition to all her domestic cares and duties, rendered doubly onerous by the character of their accommodations, is matter of lively and heartfelt thanksgiving to God. And while I took sweet counsel with these beloved associates, communed with them at the table of our common Lord, visited their small but very interesting schools, male and female, the pupils of which gave most cheering evidence of rapid improvement, as well as of the unwearied toil and pains that had been bestowed upon them, and preached to an attentive congregation of about forty souls, who assemble every Sabbath, and a considerable portion of them every evening, to listen to the tidings of salvation, I felt more strongly and delightfully constrained to erect a new Ebenezer to the praise of Him who is with his servants alway, even to the end of the world, than has often been the case during my missionary pilgrimage.

Mosul.

LETTER FROM DR. LOBDELL, MAY 21, 1852.

DR. AND MRS. LOBDELL arrived at Mosul on the 8th of May, having had "the usual variety of pleasure, hardship and danger in crossing the country." They felt, however, that they were under special obligations to be grateful to their heavenly Father, inasmuch as their health was better at the close of their journey than when they left Aintab. It was the intention of Mr. Williams and himself to remain at Mosul, with their families, during the summer; and it is earnestly to be hoped that He who keepeth Israel, will not suffer the sun to smite them by day, nor the moon by night.

Oorfa—Diarbekr.

Dr. Lobdell passed through Orfa and Diarbekr on his way to Mosul. Of the former he speaks as follows:

We spent a very pleasant night in Oorfa. The late head of the Armenian community was formally acknowledged by the Pasha, when we came before him, as the head of the Protestants. The Pasha had not before heard of their firman,—a sufficient commentary on the mode of legislation and the amount of general information in the Turkish empire.

I addressed fifteen of the brethren through an interpreter, and commended them to God. They are sheep who have only Christ for their Shepherd. It was deeply affecting to see the tears fall from "eyes unused to weep," as we separated the next morning. A few of them accompanied us some miles from the city, and besought me to use my influence to procure for them an American missionary. What can I do? Few places in this part of the empire have so many attractions as Oorfa. It is beautifully situated on the west side of a fertile plain; and though it is Edessa fallen, it retains many marks of its ancient greatness; and abundant reasons offer for its immediate occupation. I drank from the spring in the cave where Abraham is said to have been born, and over which a mosque has been erected; and I should have been glad to end my wanderings there. In the name of the persecuted Protestants of Oorfa, I beg you to send them a missionary soon.

Dr. Lobdell was much interested in Diarbekr; and many pleasant hours were doubtless spent by him and Mr. Dunmore in dwelling upon the prospects of Christ's kingdom in that part of the world.

As I remained in Diarbekr about ten days, I had an opportunity to see the nature and extent of the work in that place. It is deep, wide-spread, encouraging. Indeed, it is more so than that of any place I had seen in the East, with the single exception of Aintab. The cleanliness and enterprise of the Protestants are very noticeable. The congregation of the native assistants varies from sixty to ninety.

It was with great pleasure that I spoke

to them, through an interpreter, of the instrumentality of the gospel in fitting souls for heaven. The very novelty of the circumstances increased the interest. The women looked through a window from an upper room; and the men, seated in Oriental style upon their straw-woven mats, seemed anxious to catch every thought. The persecution has been severe; but it has done more for the cause than indifference would have effected. That for which a man will give up friends and a livelihood, which will enable him to meet the jeers and blows of his enemies with a joy like the martyrs', must have a divine significance and power. It will excite inquiry and a desire for conformity to the claims of the truth. The brethren of Diarbekr have been subjected to great trials; but of these it is not my purpose or province to speak.

Dr. Lobdell makes a brief mention of the assaults made upon himself, in various ways, while he was at Diarbekr. He never went into the streets, he says, without hearing the cry, "Prote," "Prote;" and seldom did he escape a shower of missiles. He was repeatedly hit, while walking for exercise with Mr. Dunmore on the top of his house, by stones flung from the roofs of the adjacent buildings. He also speaks of an attack made upon Mr. Dunmore and himself while looking at a mosque; but as this unpleasant affair was described in the last Herald, any farther notice of it is unnecessary. A brighter day, however, may be anticipated at Diarbekr. Should a friendly or upright Pasha be placed in that city, the aspect of things would at once change for the better.

Arrival at Mosul.

After an unavoidable delay of ten days, we had our tent pitched over a raft of one hundred and twenty inflated goat-skins, tied together; and we floated rapidly down the swift-rolling Tigris. We were only four days and a half descending, and we stopped every night on the river's bank to sleep. We had some fears for our safety; but God mercifully watched over us. The fierce Shammar tribe of Arabs, we have since learned, were within a short distance of us the day before we reached Mosul; but we escaped their bloody hands. The Arabs who swam out upon their skins, and the armed Koords upon the shore, were alike unable to touch us, as the river was unusually high and swift. We had just fear enough to make the trip interesting. I do not remember ever having previously enjoyed as much during four successive days. The scenery is grand, equalling that of the far famed Hudson. It may not wear as well; but it is unique and wonderful.

I need hardly say that we received a hearty welcome from Mr. Williams and his family, as well as from the native brethren. Mr. Marsh had been absent about three months; and they seemed glad, while mourning his absence, to welcome me and my medicines as a partial substitute. Thus ended our long journey.

I hope that I have not come hither in vain. Pray that my faith may not waver; and hope with me that the clouds, now hanging over the Christians of Mosul, may soon pass away. God grant that neither ill health, nor ill success, may ever force me to lay my bones in America. I love my country; but I love the heathen and the deluded followers of the Fathers more. I wish that hundreds of my young Christian brethren would remember these souls, "dead in trespasses and sins," and come to preach to them the resurrection and the life.

Erzrum.

LETTER FROM MR. PEABODY, JUNE 26, 1852.

A Pasha Displaced — Opposition — Progress.

THE following letter brings down the history of the Erzrûm station to a recent date.

About two months since, I gave you some account of a gross outrage committed against our Protestant merchant. The British Consul took hold of that and numerous other acts of injustice and oppression, perpetrated by our Pasha, with a strong hand; and having the co-operation of the French Consul and a large number of Turks, he succeeded at length in getting the Pasha removed from office. But he is still here; and as the new Governor has not yet come, we are without any government. The day of the arrival of the news that this violent oppressor's authority was at an end in this pashalic, was one of great rejoicing; as all the people had suffered much in their pecuniary interests, in consequence of his outrageous deeds, almost every article having become twice, and in some cases thrice, as expensive as usual.

Notwithstanding all this, the Arme-

nian Vartabed of this city wrote a highly commendatory letter of him to the Patriarch, who wrote another to the Porte. The reason of this was, that they fancied that this man would be an excellent tool for them to use to retard the progress of Protestantism. His conduct towards the merchant, his disregard of the British Consul, his refusal to recognize our evangelical Vartabed as head of the Protestants, assigning as a reason that he was a low fellow, and other circumstances of a like nature, led these enemies of righteousness to hope that they could turn him to a most important account in effecting their purpose. But how greatly must they have been disappointed, even while he remained in office! For during this very time our congregation was constantly increasing, except for a week or two after the abuse of the merchant; and twenty tax-gatherers were enrolled as Protestants. It would seem, indeed, as if they must be convinced that neither the co-operation of the local authorities, nor the outrageous treatment of evangelical men, such as destroying their property, beating them in the streets, using every artifice to separate Armenian wives from Protestant husbands, cursing and holding up to contempt Protestants every Sabbath in the church, can arrest the progress of the truth. We have never before had so large a number of hearers. Between sixty and seventy were present on each of the last two Sabbaths; though some of these were from Diarbekr.

Mr. Peabody says that the interesting young Russian subject, "a brother greatly beloved," whose case has been mentioned in the Herald, has determined to repair to the United States, and prepare for the work of the ministry. He does this from a conviction that he cannot enjoy the rights of conscience in Turkey. All who understand his circumstances, entertain the same opinion.

Another delegation from Khanûs has recently been here; and I have promised to make an excursion to their district as soon as possible. The head of our Protestant community has written to Constantinople for a vizierial letter for them, in order that they may be formed into a Protestant community. I am much pleased with the men from that region whom I have seen; and I believe that there are some truly pious souls among them. They beg most earnestly for a teacher and preacher. Some of them have been entirely separated from the old church for more than a year. They have been greatly persecuted the past winter.

Constantinople.

LETTER FROM MR. LADD, JUNE 21, 1852.

A New Field.

In the following letter Mr. Ladd describes a new and promising field for missionary effort, now completely thrown open to our brethren at Constantinople. He first gives a brief account of the district and of its population.

Psamatia is situated in the southern part of the city, and the most distant from the great bazars and principal places of business, which are near Seraglio Point, and along the Golden Horn. It is an hour and a half's ride from Pera; and the shore of the Marmora forms its southern boundary. It is impossible to ascertain very accurately the amount of Christian population in this district; but if we estimate the Armenians at sixteen thousand, the Greeks at nine thousand, and the Catholic Armenians at one thousand, we shall not probably be far from the truth. The Turkish is the common language of them all; but both Greeks and Armenians usually speak their native tongues in their families; and in a considerable number of families of both nations, besides their own tongue, the Turkish is also spoken. The Catholic Armenians speak only the Turkish.

The Christians of Psamatia are not generally considered so well cultivated as those of Pera and Hass Keui. And as they live in a retired part of the city, they have not been subjected to the demoralizing influence of foreigners, like those of Pera. They are much more like country people. Owing to the distance of Psamatia from Pera, and to the limited access which in former years we have had to the city proper, this district has hitherto been very much out of the immediate sphere of our missionary labors. When I came here last fall, no preaching service had been held in it, although the station had for some time desired to set up one. On the 26th of November I commenced such a service on Wednesday evening. It continued to be held in the house of Yanco, the Greek Protestant who suffered so much from the persecution of his nation some three years ago, till May 12; and the average congregation was nineteen, mostly Armeni-

ans, with some Greeks and one or two Catholic Armenians. I was always obliged to stay in the city over night, as it was impossible to return to Pera at a late hour in the evening.

The station has now made an arrangement to have this service on the Sabbath. I preach there three-fourths of the time; and one of the native pastors preaches the other fourth in Turkish. Some of the other brethren will preach occasionally in Armenian, as they shall be able. The service has been held only five times on the Sabbath; and the congregation has increased from thirty-five to sixty.

The Prospect.

These meetings have been the means of exciting much discussion and inquiry; and have attracted the attention of the Armenian priesthood. In March a barber was beaten by persons who were instigated by the Armenian priests, in order to induce him to leave off his attendance; but the result was that he joined the Protestant commnnity, and is now an observer of the Sabbath, and reads and explains the New Testament to his customers. He is still suffering in his business for the sake of Christ. Two weeks ago Yanco was cursed in the church by the Armenian Vartabed; and the people were forbidden to go to his house. This has produced considerable excitement; and a few days ago one of the Protestants was beaten in the streets by an Armenian, who was soon arrested by the Turkish authorities on complaint being made; but I have not yet learned the result. This persecution is well fitted to call the general attention of the people to the doctrines of the Protestants; and such with God's blessing will undoubtedly be the result. Our congregation has already been increased by these occurences.

I believe the time is near when a glorious reformation is to spread among the large Christian population of Psamatia, which has hitherto been comparatively an uncultivated field. The principal reason of this has been its distance from Pera, it not having been practicable, in former years, for missionaries or other Franks to reside in Constantinople proper; but now the old Turkish law forbidding this has become merely nominal; and Franks are residing in the city proper, and in numerous other places where it was forbidden by the same law. From the facts which I have learned, and the opinions of judicious persons well acquainted with the subject, I am persuaded that missionary families can reside at Psamatia without molestation. The question of having some of us located at Psamatia is to be brought before our station immediately for consideration. This place contains in itself all the elements of a missionary station. Still it is evident that one family ought not to be there very long alone. Were it not for my going to Aintab to spend the winter, I should be ready to remove to Psamatia early this fall, with the understanding that another family would join me next spring, if not practicable before. I speak of myself, because Psamatia is the chief field here for the use of the Turkish; and there also my Greek would be in full requisition.

Mr. Ladd says, in the conclusion of his letter, "Seven scholars from Psamatia have entered our seminary and girls' boarding-school during the winter; and several Armenians from the same district have joined the Protestant community. I hope and trust that the next evangelical church in Constantinople will be organized there."

LETTERS FROM MR. HAMLIN.

Bebek Seminary.

THE following extract, from a letter dated June 25, discloses a very interesting state of things in the seminary at Bebek.

The pressure of students into the seminary is such that we have been induced, and almost compelled, to receive far more than the number contemplated. We have now forty-four, the largest number we have ever had, I think; and we are expecting others from Diarbekr, &c. We reject applicants almost every week. No very obvious reason can be given for the present rush, except the generally increased spirit of inquiry abroad among all classes.

There is also a good degree of religious feeling; and I am cheered with the hope and expectation, that a large number of our present students will be devoted and faithful laborers in the evangelization of this empire. Among our new scholars are young men of fine talents, who exhibit that serious and earnest desire to know and obey the truth, which indicates a higher influence than man's at work upon their hearts.

On the Sabbath preceding the date of this letter, Mr. Hamlin preached at Psamatia, the dis-

trict mentioned in Mr. Ladd's communication; and he found even more signs of promise among the people than he anticipated. "In a short time," he says, "if the present rate of progress continues, the largest congregation by far in all the city will be there."

I met with a very pleasing instance of the usefulness of one of our younger scholars, who spent his vacation in that quarter of the city. He was accidentally brought into a family one evening, where the parents were unfortunately at variance with each other, and had declared a wish to separate for life. He obtained a Testament, read to them Christ's law of the marriage institution, and then preached the gospel to them so faithfully, that partly in amazement at such a youthful preacher, and partly from the force of the truth, they relented, and proposed that he should judge and settle their strifes and difficulties, after each one had made a full statement. "No," said he; "this is not the way. I will tell you Christ's way. Forgive. Make all your trifles into a bundle, and throw them into the Marmora, and forget them, and begin from this evening to live by the gospel; and you and your children will be happy." They finally promised to do so. Having prayed with them, he left them at a late hour, promising to visit them again. He seems to have done so very faithfully; for a relative who was equally unhappy with his wife, seeing the change, went and carried the youthful peace-maker to his house, and kept him a week. They often sat till morning light, reading, talking and praying. Both of these families are now peaceful and happy. They say that they have just begun to live, and that, since this visit of our student, neither wine nor angry words have passed their lips. Each has sent a son to our seminary and a daughter to the female boarding-school. It is a good instance of a vacation well spent.

Under date of July 9, Mr. Hamlin wrote again as follows:

The missionary work in this city is evidently advancing. Religious discussion occupies thousands of minds. An immense mob, gathered a few days since at Psamatia, is only an indication of the general excitement among the Armenians, betokening great changes in the capital. A company of young men, mostly belonging to Psamatia, recently went to the Armenian Patriarch, and said to him, "If these men are right, and the truth is with them, tell us, that we may join them; but if they preach error, and the truth is with you, come forth and refute them, and expose them; for we are all being torn in pieces by doubts, and we know not which way to turn."

The Patriarch stroked his beard, as though he would conjure out of it some satisfactory reply; but at length he said, "These men are false, and the truth is not with them; but come and lay your complaints before the General Council, which meets on Thursday. It is for them to direct what shall be done." I saw one of these young men the next day; and he said that the Patriarch seemed vexed, and spoke like one who did not dare to come out in defence of his faith; and he thought that most of these young men would join the Protestants. This is a singular work. It is an inquiry after truth, rather than salvation; but we hope and pray that it may result in an extensive work of renewing grace.

THE BRITISH AMBASSADOR AND THE AMERICAN MISSIONARIES.

Address of the Missionaries.

Just before the departure of Lord Stratford de Redcliffe from Constantinople, our brethren in that city waited upon him, and presented the following address:

Having been informed that the departure of your Lordship from this country is approaching, we feel constrained to give utterance to our deep and sincere regret, in view of this, to us, most painful event. In this feeling we are doubtless joined by all the friends of that religious liberty, that civil order and social prosperity, and that intellectual and moral progress of the nations subject to the Ottoman Porte, in which they see the only true and solid basis of the prosperity and the strength of the Government itself. But most of all have the Protestant Christians of this country and their friends reason to deplore the necessity of your Lordship's retiring, even temporarily, from the position you have occupied so long, and with so much wisdom and devotedness, when they remember your invaluable efforts, providentially crowned with such eminent success, in behalf of those who were cruelly persecuted for conscience' sake.

But not to detain your Lordship on this topic, on which you have given us so much occasion to speak in repeated

instances before, our desire is to call your attention especially to the success upon which you are permitted to look back, as you are about to leave, for the present, these shores. It is a well known fact, that in these eastern countries progress in every department of human enterprise has formidable obstacles to encounter, and that those who endeavor to effect the most useful reformations, are rarely allowed to accomplish even half of what they might reasonably expect to realize. Still it remains true, that there has been important progress made during the more than twenty years we have been resident in this empire.

It is natural for us to speak first of the sphere of our own calling, and we would once more acknowledge here the very important services of your Lordship, so nobly rendered to the cause of liberty of conscience, and consequently to evangelical truth. We can confidently assert that, whatever conflicts may yet await the Protestant subjects of the Ottoman Porte, your efforts in their behalf have been crowned with signal success; and it is our firm conviction that no human power can ever annihilate what Providence has done through your Lordship's instrumentality.

Twenty years ago there existed not one Protestant subject in this whole empire! The existence, indeed, of Protestant Christians any where was almost unknown to the Government and to the Mohammedan population of this country. Now a Protestant denomination is acknowledged, and its members possess the Imperial Charter of their civil rights; and the Mohammedan population of Turkey, from the Sovereign to the peasant, are beginning to see Christianity in its purest character. In the lives of the members of fourteen Protestant churches and of other Protestant communities existing in this country, they witness the effects of a real Christianity, in the quiet, godly, truthful and conscientious behavior of those who profess the gospel; and they openly avow this difference, so honorable to gospel truth. Already a degree of popular education prevails among the Protestant subjects of the Porte, which it is believed has not its like in the whole country; and it is spreading its valuable influence with increasing success. The female sex, so much neglected intellectually and morally throughout the East, is being emancipated and educated for an honorable standing in society, for happiness and for usefulness pervaded by piety. Young men are being trained for usefulness, not only in the ministry of the gospel, but also in the higher elements of human science and industry. The press, employed for the benefit of the Protestant subjects of the Porte, is issuing with increasing rapidity works in the department of education, from the common school-book to treatises in the natural sciences, in mathematics, moral philosophy, history and other branches, and in religion, from the simple tract, to voluminous works in church history, Scripture exposition, and divinity in its fullest extent. These books are entirely conservative, and calculated for a good and permanent effect in religion and social order and prosperity under the existing Government. Their dissemination is growing naturally with their growing popularity.

We forbear to speak of the labors of many excellent missionaries sent out at various times from England and from Scotland, as their efforts are well known to the world. But we must be permitted to refer to the establishment of the Protestant Episcopal see of Jerusalem, another centre of Protestant influence, as being another successful measure which your Lordship has realized. The present excellent and distinguished incumbent of that important office warrants the hope of very great good to be accomplished in this connection. The Protestant Bishop of Jerusalem enjoys the confidence of thousands, as a man of a truly apostolic spirit; and he is actually, though informally, the Bishop of the Ethiopian Christians and ecclesiastics who visit Jerusalem.

Now to all these changes for good your Lordship's influence stands closely related; and so far as the fruits of your labors in this connection are concerned, we must and do consider them imperishable. And we hope also, and pray, that the happy results of your Lordship's influence will become more and more evident, even beyond your own boldest expectations.

And here your Lordship will allow us also very briefly to allude to the civil and social changes that have taken place in Turkey, during the same period of time. Though it must be confessed that the provisions of the Imperial Charter, called the "*Tanzimati hairiyeh*," have not been consistently carried out in all cases, yet we feel perfectly sure of the fact, that the condition of the Christian and Jewish subjects of the Porte has

been vastly ameliorated. The external changes that have taken place in the mode of dress and style of building among the Rayahs and in their general deportment, are sufficiently indicative of deeper and more important changes that have been going on in the policy of the Government towards them. The officers of Government, both in the capital and throughout the provinces, are under a degree of restraint in the treatment of their subjects, which formerly seemed not to be felt; and it is but reasonable to expect that the advantage already secured will gradually attain to a much nearer approach to perfection. The poorer classes are now protected against the rich and the great in their own respective communities. Unjust monopolies are abolished. The oppressive power of crafts and corporations is limited and regulated. To state but one instance, we would refer to the laboring class of the Jews in Smyrna, for whose rights, over against their rich oppressors, your Lordship made frequent, though at that time, apparently unavailing efforts; yet now they have substantially attained to their just position in the Jewish community there, and are a comparatively free, happy and industrious class of society. Many other illustrations of your Lordship's success might be specified, did time permit. Occasional retrograde steps and discouraging delays have been characteristic of radical reforms, in all ages of the world. A comparison of the actual state of things at the extremes of a sufficiently long period of time is the only sure criterion of real progress; and such a comparison of the beginning and the end of the last twenty years is satisfactory evidence to our minds, that important changes for the better have taken place in the civil and social condition of the Rayahs of Turkey; and your Lordship will permit us to add, that it is chiefly to you, under God, that these oppressed and down trodden communities owe their present peace and comfort.

We repeat it. We contemplate the departure of your Lordship with deep regret, but must submit to it, as to a decision of that Providence which is infallible. We are convinced, besides, that if God has any more occasion for your gifts and services in the protection of the rights of conscience in this empire, he will be sure to bring you back again; an event which we should hail with the utmost satisfaction.

Commending your Lordship and your honorable family to the protection of Almighty God, we desire to reiterate to your Lordship our gratitude for all your past kindnesses and our most profound and hearty esteem.

Reply of the Ambassador.

To this address his Lordship made the following reply:

I cannot allow you to leave me without receiving my cordial acknowledgements for the address which you have presented in so flattering a manner. Your testimony to the exertions by which I have constantly endeavored to obtain protection or redress for those who have been called to suffer for conscience' sake in this empire, is the more valuable as it proceeds from you, who, with equal zeal and discretion, have long applied your abilities to the same object, laying deep the foundation of no ordinary structure.

It may be hoped, without presumption, that what has been done for those whose only crime was to search for scriptural truth at the fountain-head, and whose behavior in every trial has done so much credit to their principles, will have the effect not only of protecting those principles and the rights connected with them from future assault, but of promoting a spirit of tolerance and peace among Christians of all denominations, and will eventually lead to the removal of any abuses which time and circumstances may have introduced into the more ancient religious establishments. We cannot, gentlemen, be too thankful, under Providence, to the Sultan and his ministers for those imperial acts of authority, by which the recognition of a Protestant community, on equal terms with other spiritual communities of the empire, has been formally promulgated, and the exercise of Christian worship in a Protestant form secured.

I listened with pleasure to the praises so justly bestowed in your address on Bishop Gobat. The example of that distinguished prelate, in all that is truly Christian, can hardly fail in due season to produce results which, being matured with patience and untainted by sectarian animosities, are the more likely to last, and to last beneficially for all.

Gentlemen! You have been sent from far on a great and good errand. I am delighted to see in the progress of your work a bright reflection of that noble example which the country of our common origin has given from early times, and which, illustrated and extend-

ed by you and by those who sent you from the western continent, bids fair to assist in spreading the purest kind of civilization throughout these interesting regions, and ultimately to prove an additional bond of sympathy between our respective nations. Reverend gentlemen! I thank you, and wish you well.

Syria.

LETTER FROM MR. WHITING, JUNE 10, 1852.

THIS communication will be read with very great interest; for it furnishes tangible and undoubted evidence that our brethren in Syria have not labored in vain. There, as elsewhere, the gospel has proved the power of God unto salvation.

Accession to the Church.

At our recent communion season we received to the fellowship of the church a young man from the papal Greek sect, whose case is one of considerable interest. Eight months ago he was a disciple of Voltaire, both in principle and in practice. He lived in sin and folly, and ridiculed all religion. By some means he was induced to visit our chapel, and listen to what the missionaries had to say. He became interested in what he heard. It seemed rational. He was led to compare it with the Bible; and he became convinced that both the Bible and the preaching were true. He saw that the religion of the gospel was very different from that of the church in which he had been brought up; that it was such a religion as a sinner needs, and so suited to his own case. The more he heard and read and thought, the more interested he became in the truth. It took hold of his conscience, and found a lodgment in his heart.

His whole life and temper were now changed. He broke off from his sins. He became remarkably conscientious in his business transactions. Being of an ardent temperament, and having a heart full of benevolence and zeal, he was perpetually speaking to others of those things that had become so interesting to his own mind. This drew upon him no little reproach and opposition. His relatives were among his most strenuous opposers. Being a respectable family, they felt deeply chagrined and disgraced by his becoming a Protestant, and made great efforts to reclaim him. Not succeeding in this, they next tried to persuade him to keep his new opinions to himself. They said to him: "Be a Protestant yourself, if you will; but do not be talking and preaching to others about these matters." But they could not stop his mouth. Talk he must and would and did, with all who were willing to hear him, distributing tracts also extensively. He has been and is still one of the most zealous colporters we have ever had. He is one of the overseers in a silk-factory, where he has the confidence of his employers in a high degree, and is in a favorable position for exerting a good influence over a large number of boys and young men.

The opposition of his friends has in a great measure ceased; and I believe it is in consequence of his persevering patience and kindness of manner towards them, and of the great and happy change they see in his character. We supposed it likely that they would strongly oppose his joining the evangelical church. But instead of this both his father and mother accompanied him to the chapel, and, after giving a respectful and close attention to the whole service, saw their son stand up before the congregation, and heard his distinct assent to that form of sound words, the Protestant confession of faith, and also to the solemn church covenant, and then take his seat with the communicants, and receive the memorials of the Lord's death. What was passing in the minds of those parents we could not know; but our hope and prayer were that the solemn scene which they witnessed, and the truths which they heard, might be made useful to them.

An influential Friend—Vice Consul at Akka.

From the case of this promising young man Mr. Whiting's thoughts naturally turned to others, who have obtained the same "blessed hope" within the last few years. "I have lying before me," he says, "a list of more than twenty names, whom I should like to introduce to our friends in America, as some of the fruits of the mission to Syria." As he has not time to go much into detail, he furnishes brief notices of fourteen persons; and the patrons of the Board cannot fail to be gratified thereby.

No. 1 is about thirty years of age. He was formerly a Maronite, and belongs to one of the most respectable families in Beirût. He was convinced of the truth of Protestant doctrines many years ago, chiefly by the private reading of the

Scriptures. He has been a member of the evangelical native church about one year. He is very decided and consistent in his Christian character, and occupies a position of commanding influence. He has a very extensive acquaintance and correspondence in the country; and, though not a preacher by profession, nor possessing the qualifications for that office, he nevertheless actually does preach the gospel with much zeal and effect to people of all sects and classes, and often to those whom no missionary or native preacher can reach. He is a man of property, moreover, and very liberal in his donations to benevolent objects. He has never been in the employment of the mission. He is one of the elders in the native church, and, I may add, one of its pillars.

No. 2 is the young man already described as having recently united with the church.

No. 3 is also a man of about thirty. He was educated in the Greek church, and belongs to one of the best families in Beirût. He now resides in Akka, and is in commercial business, holding the office of United States vice-consul. He appears to be truly and decidedly pious. His business connections are large, extending through all the towns and villages around Akka, Nazareth, Safed, Tiberias, &c.; and as he deals on strictly Christian principles, and comes into contact with people of all classes, and has, moreover, much Christian zeal, tempered with discretion, his opportunities for doing good are extensive. It is very pleasing to see a man in such a position in society leading a devout and consistent Christian life, and really shining as a light in the midst of a vast region of darkness.

Educated Converts.

No. 4 is the senior tutor in our seminary at Abeih. He was in our former seminary, under the tuition of Mr. Hebard. He is now twenty-eight years of age, one of the best educated young men in Syria, and comes from a very respectable family in Beirût. What is more important, he has consecrated his talents and acquirements, his influence and his life, to the service of Christ. He is well acquainted with the English language, by means of which he has enriched his mind with invaluable stores of knowledge, sacred and profane; and he is at the same time an accomplished Arabic scholar. His excellent education and clear Christian experience are turned to good account in the important station he now occupies; and we cherish the hope that the Lord is preparing him for the still higher work of preaching the gospel of salvation to his countrymen.

No. 5 is the promising young evangelist who is preaching the gospel at Hasbeiya, and is likely to be fully inducted into the office of the ministry, and probably installed as pastor of the Hasbeiya church.

No. 6 is Dr. M. of Damascus, whose conversion was certainly one of the most important that have occurred since the mission was established. He was brought up, as you are aware, in the papal Greek church. He is a little over fifty years of age; and for general intelligence and weight of character he has no superior among the entire native population in this country. He is by far the best native physician and the ablest writer in Syria. Since his conversion he has published a controversial work on the errors of the Romish and Greek churches, which, for point and power and attractiveness of style, will compare with the letters of Kirwan. He has now in press another work of equal ability, partly in reply to animadversions upon his former publication. The writings of this man will be read, in spite of the prohibitions and anathemas of all the hierarchies in the land. And he is likely to keep his powerful pen employed. He has a very extensive acquaintance and correspondence, moreover, and is profoundly respected all over the land. His large medical practice in Damascus gives him access to all classes of people, whether Christians, Mohammedans or Jews.

No. 7 is a young apothecary in Beirût, of "a large and respectable connection." He has long been a Protestant in his views; but he has remained in the Greek church till quite recently. At length, finding no peace in this course, he applied for admission to the evangelical church; and he now stands propounded to be received at a future day. "He seems to be truly converted; and, by his skill and fidelity in his daily business, as well as more directly by intercourse with his numerous relatives and friends, he is capable of exerting a good influence."

Scattered Seed.

No. 8 is one of the B'hamdûn brethren, about forty years of age. He was a Maronite, and embraced evangelical views many years ago; but he united

with the native church at Beirût only last January. He is extensively engaged in business, owns considerable property, and is probably the first man in B'hamdûn for influence and weight of character. As a Christian he is decided and consistent. He is not a man of learning, but has an uncommon share of plain good sense, with a good knowledge of the Scriptures. His large business engagements doubtless expose him to dangerous worldly influences; while they afford him at the same time, if faithful, rare opportunities for usefulness.

No. 9 is our young brother at Bhawarah, a graduate of the Abeih seminary, and a member of the evangelical church. Few of our native brethren, if any, have shown a more uniform Christian zeal and readiness to labor for the good of souls, than this young man. He is teaching an excellent school in his native village, also an adult evening school, and has a Bible class and Sabbath school on the Lord's day. He is not distinguished for talents or scholarship; but his simple piety, zeal, and sound scriptural knowledge, lead us to hope that he may in due time be prepared for the gospel ministry.

No. 10 is A. Y., the United States vice-consul at Tripoli. His case is known to you. He was of the Greek church, but is now an evangelical Protestant, and, we trust, a true Christian; though he has not yet seen his way clear to unite with our native church. He has suffered no small share of reproach for his religion, and has borne it with a becoming spirit. He has also met with serious embarrassments and losses in his worldly business, in consequence of his attachment to the truth; but he remains firm. He is one of the most ardent of all our native friends, moreover, in his efforts to spread the truth and do good to souls. His diligence and docility in studying the Bible, his careful observance of the Sabbath, and his conscientiousness in all business transactions, are very gratifying, and much to the honor of the gospel.

No. 11, Mr. Whiting says, is an intelligent and devoted brother in Aleppo, who occupies an important position in society, exerts an extensive influence, and in all the relations of life adorns the doctrine of his Lord and Savior. "He is a great comfort and help to our brethren at Aleppo in the work of the gospel."

No. 12, from the neighborhood of Hasbeiya, is now receiving instruction at Abeih, preparatory to his being set apart to the work of the gospel ministry. Six or seven years ago, while persecution was raging at Hasbeiya, and the gospel was for the time banished from the place, this young man came to Beirût, and hired himself out as a day laborer, in order that he might have access to the means of grace, and at the same time burden nobody. When the seminary at Abeih was opened, he was a member of it for a year, during which time he united with the church; and he afterwards taught a school in one of our Druze villages. He subsequently returned to his native village, in the hope that he might be more useful there. A few individuals were led to the knowledge of the truth by means of his instructions. He has since been employed as catechist and Scripture reader at Ibel, where there is an interesting Protestant community; and, believing that he has gifts and a call to the more public work of preaching the gospel, the mission have placed him at Abeih for a season, that he may receive further instruction preparatory to that work.

Tried Friends.

No. 13 is a worthy brother in Beirût, a maker and vender of silk cord and thread. Once of the Greek church, he has been for several years a respected and consistent member of the evangelical church. He formerly met with much opposition from his relatives and friends, and suffered very seriously in his temporal affairs, in consequence of joining the Protestants. But he persevered, firmly adhering to the truth amid persecution and poverty, resolved to starve rather than return to the corruptions of the church which he had left. At one time he was reduced almost to beggary, nearly all his former customers having deserted him. He could sell almost nothing; and he had not the means of replenishing his shop; for no one would give him credit. By the kind providence of God, however, he obtained from a friend the loan of a small sum of money without interest, by which means he was enabled to purchase stock and continue his business. And the hard pressure did not continue very long. Providence smiled upon him. His business increased; he paid back the whole of the loan; and he is now perhaps doing a better business than ever. His well-known integrity, his industry, his meekness under abuse, and his uniform kindness and good-will towards all men, have done much to

commend the gospel he professes to the community in which he lives.

No. 14 is our friend N. M., of the village of Aitath, nearly on the road from Beirût to Abeih. Once a Greek, he has been some five years in communion with the evangelical church. He is the only man who remained steadfast, of those who declared themselves Protestants some years ago at Sook-el-Ghurb. He has had much to contend with, in the shape of reproach, persecution and poverty. But he has held fast his integrity, and has been indefatigable in his efforts to win his friends and neighbors to the truth. Though not a man of much education, he possesses good common sense and a knowledge of the world, and is zealous and ready to converse upon the things of the gospel. We have often employed him to make short excursions as a colporter. He is now teaching a good school in his native village, much respected as a man of truth and honesty, and is exerting a happy influence.

Mr. Whiting says that these sketches might be prolonged; and it was his wish to add some notices of certain Hasbeiya converts; but the time was wanting. He concludes his letter as follows: "When I look at these men and others like them, a goodly number of whom are found scattered over the land, rescued by grace from deadly error and sin, and made heirs of eternal life; when I consider their characters, their standing in society, and the good they have actually done and are doing, I thank God and take courage. I cannot but feel that a great work has been begun; nor can I doubt that it will go on, and that before twenty years more shall have passed away, by the blessing of God, glorious results will be seen. The friends and patrons of the mission may depend upon it that the gospel has fairly taken root in Syria, and that no earthly power can eradicate it. Even if the mission were to be broken up, of which, thank God, there is no present probability, the good work would not stop. The leaven is working. It will continue to work and spread; and at length the whole mass will be leavened."

Madras.

LETTERS FROM MR. WINSLOW.

Death of a Hindoo Believer.

In a letter which bears date June 8, Mr. Winslow mentions the death of a member of the church under his care. Such seals to the efficacy of the gospel in a heathen land will be regarded as very precious by American Christians.

Since I last wrote Chocanathan, a respectable church member, has died. He was ill for some weeks, but at last failed rather suddenly. The day before his death, when he was in full possession of his reason, I read, conversed and prayed with him for some time. This I had done frequently before; but now it was with the expectation that he would probably stand before his Judge within a few hours. He had partaken of the Lord's Supper the preceding Sabbath, the elements having been carried from the church, where the other members partook, to his house, which was near. He told me that it was to him a solemn and affecting occasion, and that he partook, believing that it would be the last time here below, but in the joyful assurance that he should soon be with the Savior in his kingdom.

His mind, when I conversed with him, was in a very calm and happy state. He had a deep sense of sin; but he had also full confidence in his acceptance through the blood of the atonement; and he declared his readiness to depart, whenever the Lord might call. "I have no wish to live," he said, "no desire to recover. I wish to go to my elder brother and Savior." He recounted some of the benefits which he had received from his connection with our church; and he said that, though born of nominally Christian parents, he knew nothing of religion but the form thereof, before he attended our service. He had now been born again, as he trusted, and had become an heir of heaven. He was glad that with others he had entirely renounced caste, though it had cut him off from his family friends, who would not now come near him; but it was enough if Jesus would receive him. To him he was ready to commit his wife and children, with his own departing spirit.

I expected to see him again; but the following day at evening, while I was absent attending a meeting, he breathed his last. He found himself dying, and wished me to be called; but before I could reach the house, he was gone. Once or twice he called me by name, and then said, "Lord Jesus, my Savior, my brother, I come to thee," and died. I trust that it is well with him.

On the 9th of June Mr. Winslow wrote again as follows:

Yesterday was the anniversary of my leaving America with the Spauldings, Scudders and Woodwards, in 1819. In Jaffna it was always our custom to

observe this day by coming together, as many of us as remained there, and spending some time, perhaps the whole day, in recounting the goodness of God to us and ours, and in acts of prayer and praise. On one occasion our number was just doubled; and each missionary and wife had two children. It was six years before death broke in upon our little company; then Mrs. Woodward was taken. Eight years later Mrs. Winslow died; and she was followed in a few months by Mr. Woodward. Sixteen years then elapsed before any other of our number was removed. After Mrs. Scudder was taken from us, only one half of our original band of eight was left. This number (three missionaries and one wife of a missionary) are still alive and in the field, after thirty-three years have passed away. A whole generation, or one hundred and thirty millions of souls, have gone into eternity from British India, since we left our native land to proclaim to them that salvation which is in Christ Jesus. Alas, how few have believed our report or the warnings of others! The great mass have gone down to death without hope!

Dr. Scudder and his daughter Harriet came to Chintadrepettah, and spent the evening with us in special thanksgiving to God for his preserving care over so many of our number in this tropical clime, though he has been pleased often to afflict us, and even lately to call us to mourning. It was a singular coincidence that, reckoning our children and grandchildren, we had with us the same number that left Boston in 1819. We may hope, therefore, that "instead of the fathers shall be the children."

Madura.

LETTER FROM MR. M'MILLAN, APRIL 23, 1852.

MR. M'MILLAN has written a letter which embodies many facts bearing upon his work at Dindigul, some of them of a very interesting character; but space can be found only for the subjoined extracts.

Opposition diminishing.

The bitter opposition which I have experienced from strong heathen influences, since I entered upon my labors in this field, has almost died away. Now, instead of opposition and hatred, we have for the most part assistance and friendship. Formerly every inch of ground was contested; now concessions come unasked. Formerly when I entered a village to commence operations, I found it difficult to purchase a small piece of ground on which to build; and even after I had obtained it, my buildings would sometimes be torn down. Now I find less difficulty in obtaining land.

The Zemindar of Kanavardy, who formerly gave me so much trouble, and who caused several of my buildings to be leveled to the ground, died last year; and only a few days ago I stood over the place where his body was consumed to ashes. I could not help thinking of the folly of opposition to God. How vain are all attempts to frustrate the plans of Jehovah! But a short time before his death, he said that he had made the labors of a former missionary at Kanavardy pass away like smoke; and he said he would do the same to the labors of the missionary in other parts of his zemindary. But God has taken him away.

The present Zemindar is quite a young man; and he appears to be very ignorant in relation to the proper management of his affairs. He is surrounded by the bad advisers of his father, and they have some influence over him. Still he is not disposed to follow their advice in all things. Before his father's death several persons at Kanavardy had placed themselves under our care for instruction; but I was at a loss to know how to obtain a sure foothold there, or how I could possibly obtain a small piece of ground for buildings. Things remained in this state for a few months, when the Zemindar died. He left behind him two sons, the elder of whom succeeded him. I was informed before the death of the father, that they were favorably disposed towards us, and had expressed a desire to see me. The younger had even appointed a day for calling upon me; but on that very day his father died.

In the unsettled state of affairs, I did not hear directly from them for several months; and knew not what course they might pursue. I feared that the young Zemindar might be against us. But I was agreeably surprised by a call of his agent, who said that the Zemindar was willing to give me any piece of ground at Kanavardy that I might wish. I thanked him, and told him I did not desire much; and I mentioned a spot that I thought would do. He and the

Zemindar immediately made it over to us in writing, giving a much larger piece than I had asked; and it even included a small heathen temple. His advisers, thirteen in number, made many objections to this course; but he remained firm. He told them that his father had opposed the missionary, but that he intended to favor him.

He and his brother have since visited me in Dindigul; and I have been to see him at his palace. During my tour in that quarter a week or two ago, he kindly supplied me with many things. Thus all outward opposition has apparently ceased, where I least expected it; and all things seem to favor the progress of the gospel.

Mr. M'Millan proposes to erect a house of Christian worship on the ruins of the heathen edifice, now his property. Perhaps a part of the materials of the latter may find a place in the new building.

Jesuit Worship.

Mr. M'Millan says that his chief opposers at the present time are the French Jesuits. The following paragraph will show what kind of influence they exert upon the native population.

Within the last few months the Jesuits in Dindigul have begun to preach in the evening to the people in Tamil, and to exhibit painted pictures of heaven, hell, &c., placing a bright light behind them. A few evenings ago I went to their service, to hear and see for myself. The discourse was quite orthodox, on the whole, as coming from a Jesuit. The preacher spoke concerning Christ, his nature, his sinlessness, his sufferings and death for the sins of men, with an occasional blow at the Protestants and the Goa priests. He spoke very loud, frequently sitting down and rising up again, professing to be much affected. At last he said he would exhibit to them the sufferings of Christ for the sins of men. Immediately the door of the church opened close beside him, exhibiting a picture of Mary, with Christ in her arms as taken from the cross, large as life. As there was a bright light behind the picture, it had a solemn and imposing appearance. The poor Romanists quickly dropped on their knees before it, and smote their breasts, and made many lamentations. While they were thus on their knees, the students in the seminary commenced singing a hymn, not to Christ, but to Mary; and the chorus at the end of each stanza, which the multitude soon caught and sang, was "Mary, have mercy on us." They sang two hymns; and both were to Mary. This worship was quite at variance with the sermon; and reflecting natives could not avoid perceiving the inconsistency. But the mass of the people doubtless, even before they left the church that night, forgot the doctrine that "Jesus was the Savior of men," though they well remembered the picture and the chorus.

LETTER FROM MR. MUZZY, MAY 6, 1852.

Mr. Muzzy commences his letter with the general remark, that the missionary work is still advancing in his field. He then proceeds to make some statements of a specific character.

The Village Congregations.

The state of the congregations continues to afford encouragement. The progress of the people in gaining a knowledge of Christianity is still slow, and subject to some interruptions; yet their separation from their former associates is becoming more apparent, and their position as nominal Christians more settled and firm. Their extreme poverty obliges them to be much from home, which is a great hinderance to their learning Christian lessons. Their advancement, however, depends much upon the kind and amount of supervision we are able to give them. When they can expect to see the missionary regularly each month, and perceive a kind interest taken in their improvement, and find a strict account required of what they have been able to learn, as well as of what their teacher and catechist have done, they are encouraged to make efforts, and seem to take pleasure in the performance of their duties. But when, from any cause, this supervision is interrupted, the people become irregular and remiss. Notwithstanding the defections in some of the congregations recently received, and the many absences from home already spoken of, the increase in numbers and Christian knowledge in the older congregrations is cheering.

Mr. Muzzy expects that the number of the congregations will soon be increased. Indeed, he has received applications for Christian instruction from quite a number of villages in different parts of his field; and he hopes that he shall be able to accede to them at an early day.

A Happy Death.

Old Jacob, of whom I formerly wrote to you, has recently died. He united

with the congregation in his village when it was formed, some ten years since; and after giving evidence that he had taken the Lord for his portion, he was admitted to the church, of which he has been a humble member for nearly four years. Although upwards of seventy years of age, and very ignorant, he with his wife committed to memory the whole of our smaller catechism and more than half of the larger one, and was a regular and cheerful attendant upon the preaching of the gospel. He did not, like some native Christians, attempt to adhere to his heathenish caste, while professing to forsake heathenism and every thing else for the gospel; but, in the presence of large numbers of his countrymen, he openly broke his caste, and has ever since adhered to that renunciation.

His firmness was once tested, when he was brought into a large assembly of his caste people, and the sacred ashes were handed to him, and he was told to rub them, in token of his return to heathenism, or be beaten and turned out of caste; but, though his wife and all his children save one had forsaken him, he was firm. He replied, "The Lord Jesus Christ has made himself known to me, and has had mercy upon me, an old sinner, after I had wasted a long life in sin against him; and it will not be right for me to forsake him now." "No!" he exclaimed with energy, "I will not forsake my Savior, though you cut my head off." And he bore with patience the severe persecution which followed.

And as he owned his Lord before men, the Lord did not forsake him in a dying hour. When he found the time of his departure drawing near, he sent for his missionary, that he might hear once more the precious words in which his soul had been made to trust. The truths of the gospel were, indeed, the rock upon which his whole heart was staid. To his weeping friends he said, "Do not weep for me; I am not afraid to die. I am happy. The religion of Jesus is now my firm support. The Savior comforts me. I am going where there is no sin or sorrow. If you wish to die in peace, take fast hold of this precious religion." When able to speak only a few words at a time, he took his two daughters by the hand, and said, "Do not go with him," meaning a son who had left the congregation and gone back to heathenism. Then, putting them into the hands of a son who is a member of the church, he said, "Go with him, and serve his God, and he will do you good;" and he soon expired.

English School—Hope for Romanists.

Two other items of information are not without their value to those who are watching the progress of events in India.

The English school is still prosperous. The course of study and the progress of the pupils are much as they were last year. The annual examination, held in December last, was attended by the principal English residents of the place; and one of them consented to take charge of the exercises. All expressed their pleasure at finding what progress had been made, especially in the study of the Old and New Testaments. One gentleman gave twenty-five rupees to be expended as premiums for good attendance and proficiency.

We now have meetings regularly each Wednesday morning, and often Sabbath evenings, at the Catholic school-house in the city. This school is attended by that class of Romanists who are employed as servants by the English residents and the missionaries, and who have come into contact with the truth, and are more enlightened than many others, so much so that they withstand their priests to their face, and threaten that if they do not teach the Scriptures they will come to us. I have a strong hope that the Lord will give us a regular congregation among this people.

LETTER FROM MR. FORD, JUNE 1, 1852.

SINCE Mr. Little left his field on account of ill health, Tirumungalum and Periacolum have been in the sole charge of Mr. Ford. Nothing but the necessities of the mission could justify such an arrangement. The amount of labor required is out of all proportion to the strength of a single man. Mr. Herrick has consented to render such aid as he can give; but his duties at the seminary allow him very little leisure for other efforts.

Hopeful Indications.

The following extract is from a letter of Mr. Ford, giving an account of a recent excursion made in company with Mr. Herrick.

Mr. Herrick and myself spent the Sabbath at Vithupetty; and we had an opportunity of addressing, besides the members of our congregation, a large number of Christians from Tinnevelly. Most of them were traveling merchants, who turned aside from their worldly em-

ployments to observe the duties of the Sabbath, in a village where they were strangers. How many, living in a Christian land, would be rebuked for their neglect of the sanctuary by these converts, who a few years ago knew not the command, "Remember the Sabbath day to keep it holy." Seven of the members of our congregation are communicants, four of them having been admitted to the church during the past year.

While we were at this place, ten or twelve men from a village six miles distant came and asked for a catechist. We afterward went to visit them at their place of abode. When we were approaching, they came out to meet us, and escorted us through the principal street, an aged man leading the way. This was done with the design, apparently, of exhibiting us to their townsmen, as we subsequently learned that there was a nearer way to their houses. A few only of their wives were present. Time is required to induce females to break away from their prejudices, so as to attend our meetings and learn lessons with their husbands.

The other village congregations, Mr. Ford says, remain much as when they were last reported. The one at the station gives signs of promise; and several families profess an attachment to the Christian religion.

The Periacolum field continues to afford us encouragement. At Badeniacanoor, where our catechumens were much persecuted by the heathen, the work of the Lord seems to be making progress; and the people are engaged in learning the catechisms more zealously than ever. The violent opposition has died away, and there is a prospect of a flourishing congregation.

When I was last at Cumbum, I had an attentive audience of almost a hundred nominal Christians; a few of whom were from a neighboring village. Four persons were admitted to the privileges of the church, making the present number of communicants ten; and others are candidates for admission.

We need more men at both the stations under my care. In order that the work may be carried forward to the greatest advantage, more missionaries must enter into these labors. No man can superintend congregations properly, the two extremes of which are more than a hundred miles distant. We greatly need a reinforcement to help us to reap the harvest, which is already white. Are there not young men in our theological seminaries of proper qualifications, who are willing to devote their lives to this part of India?

Ceylon.

LETTER FROM MR. MEIGS, JUNE 4, 1852.

THIS communication, from one who has labored more than one third of a century in Ceylon, will be read with great pleasure. Mr. Meigs writes from Tillipally.

Encouraging Indications.

During the last six months I have seen much to encourage me at this station. The first indication of the presence of the Spirit was on the day of fasting and prayer in December, before our quarterly communion at Manepy. It was my privilege to preach on that occasion from the words, "For ye were sometimes darkness," &c. I drew a contrast between the past and present condition of our church members. The occasion was one of great interest to us all.

From that time onward the work seemed to be deepening in the minds of several of the members of the church, and especially among my native assistants. They received a great impulse in their prayers and manner of preaching; and they feel encouraged and stimulated by what they see among the people. Instead of listless stupidity and cold indifference, many lend a listening ear to the sound of the gospel. Two of my native assistants, Moses Welch and Thomas Snell, take their turns with me in the afternoon service of our village chapel. My native assistants, with their families and some of the neighbors, assemble every morning a little after sunrise in the chapel at the ringing of the bell; while I hold a meeting at the houses of some of my neighbors. I have great pleasure in saying that I am heard with increasing interest and attention.

Mr. Meigs states that he has met only one man for a long time, who made violent opposition to the truth; and it is very remarkable that his son has lately been received into the church at Batticotta.

On the 4th of March I made an appointment for an evening meeting at a village, which has long enjoyed the unenviable notoriety of being the rudest and most heathenish spot in this region. But a great change is taking place there. Instead of opposition and coldness, we are now welcomed with much apparent

pleasure by the people and by their children. I could not count all who were present when I met them; but there could not have been less, I think, than two hundred and fifty. My native assistant thought there were more. We brought forward the importance of erecting a large village chapel at or near the place where we were then assembled. The subject was received with favor; and most of the people said they wished to have the building put up with as little delay as possible.

On the 29th of March we held another great meeting in the same bungalow. Messrs. Poor and Spaulding kindly came to my assistance. As both had labored much in this village, they felt a deep interest in its prosperity. It was urged upon the people that, whereas they have temples for the worship of all their false gods, they should now build one for the one living and true God, in whom they now profess to believe. We were compelled to exclude all children from the meeting; and yet there were more people present than could readily hear the voice of the preacher. The next morning the most respectable men present were calling for a subscription paper, that they might raise the necessary funds for a village chapel.

Temperance.

The following statements have a very hopeful aspect, inasmuch as they look beyond a mere external reformation.

You will have learned something of the progress of temperance in this province from other sources. I shall confine my remarks principally, therefore, to what has been done in the parishes around me. On the 5th of December last the first total abstinence society was formed in Tillipally. Between three and four hundred of the most respectable people in the place assembled in one large church, and listened very attentively to several speakers. Mr. Poor, who has labored so long and so successfully in this cause, was greatly rejoiced to see such an audience at his old station. Seventy-six signed the pledge; and more would have done so, but for want of time. On the 29th of May we held another meeting in the same place. Mr. Pole, the magistrate of Mallagom, and Mr. Leisching, the magistrate of Point Pedro, were present; and the occasion was one of interest, about fifty having signed the pledge. More than three hundred respectable men were present; and several of the head men expressed great interest in the subject.

At two other places meetings were held in the open air by the light of the moon. A large number attended; and they appeared deeply interested in what they heard. Mr. Meigs has been present on similar occasions at Vannarpony, Changony and Mallagom. At one of these places five hundred persons assembled.

The people are calling for meetings in all directions; and the demand for the labors of those who can address such masses in their own language, is very great. We rejoice to be thus employed; for these are in part religious meetings. They are opened and closed with prayer; and the subject of religion is always introduced. One great advantage of these meetings is, that the people are becoming accustomed to assemble in masses to listen to the missionaries; and they are greatly interested in what they hear. They are learning that there is something better than assembling to see the childish and wicked displays of their temple feasts.

Mr. Meigs states, as an important fact, that the arrack rent for Jaffna was sold a few days before he wrote for £1,350; last year it brought £2,250. Before this year the arrack rent has been rapidly increasing. "By this," he says, "we can form some idea of the extent of the total abstinence movement."

Miscellanies.

INDIAN LANDS PURCHASED BY THE UNITED STATES.

THE following table was procured from the Indian Department at Washington, at the request of Rev. S. M. Worcester, D. D., by Rev. Orrin Fowler, member of the House of Representatives. It exhibits "the aggregate quantity of land purchased from each Indian tribe, since the establishment of the Federal Government, and the amount paid therefor, with a statement of lands given in exchange." Such a document has a permanent value, as illustrating the treatment which the Indian has received from his white brother.

Statement of the aggregate quantity of land purchased from each Indian tribe since the establishment of the present Federal Government; and the amount paid therefor, with a statement of lands given in exchange.

Names of tribes.	Number of acres of land acquired.	Am't of consideration in money, goods, &c.	States in which the ceded lands lie.	Number of acres given in exchange or reserved.	Value of lands given in exc. at $1.25 pr. ac.	Where the lands given in exchange lie.
Appalachicolas,	5,120	13,000	Florida,	None.	None.	
Caddoes,	1,000,000	80,000	Louisiana,	5,440	6,800	Louisiana.
Cherokees,	15,053,440	6,419,239	Georgia, N. Carolina, Alabama, Tennessee and Arkansas,	14,374,135	17,467,675	W of the Mississippi, 1-2 N and 1-2 S. 36 30.
Chickasaws,	6 768,000	3,068,000	Tennessee and Mississippi,	None	None.	Located among the Choctaws
Chippewas, Ottawas and Pottawattamies,	10,683,840	1,656,000	Illinois and Wisconsin,	5,016,640	6,270,800	W. of the Mississippi, N. 36.30.
Choctaws,	19,934,400	2,288,730	Mississippi and Alabama,	20,030,912	20,750, 00	W. of the Mississippi, S. 36 30.
Creeks,	24,766,400	2,786,571	Georgia and Alabama,	15,298,400	19,123,000	W. of the Mississippi, S. 36.30.
Delawares,	5,760	3,000	Ohio,	None.	None.	
Delawares, Shawnees, &c.,	2,038,400	4,000	Indiana,	None.	None.	
Delawares and Piankeshaws,	2,038,400	4,000	Indiana,	None.	None.	
Delawares, Pottawattamies, &c.,	1,572,480	5,000	Ohio,	None.	None.	
Delawares, Miamies, &c.,	3,257,600	18,000	Indiana,	None	None.	
Eel River Miamies,	64,000	21,250	Indiana,	None.	None.	
Florida Indians,	unknown.	106,000	Florida, (wandering tribe,)	Quit claim	merely.	Placed among the Creeks.
Kaskaskias,	8,911,850	12,000	Indiana,	None.	None.	
Kaskaskias and Peorias,	1,920	35,780	Illinois,	96,000	120,000	W. of the Mississippi, N. 36.30.
Kickapoos,	5.359,360	228,800	Illinois and Missouri,	2,816,000	960,000	S. W. of the Missouri River. N. 36.30.
Menomonies,	11,184,320	1,235,797	Wisconsin and Michigan,	600,000	750,000	W. of the Mississippi, N. 36 30.
Miamies,	7,434,42-	1,755,907	Indiana,	514,640	680,000	Reservations in Indiana and 500,000 acres west.
Osages, Gt. and Little, and Osages and Kansas,	142,961,124	376,600	Missouri, Arkansas and Indian Territory.	99,840	124,800	W. of Missouri, N. 36.30.
Ottawas,	81,917	34,440	Ohio and Wisconsin,	36,560	45,700	W. of the Mississippi, N. 36.30.
Ottawas and Chippewas,	19,234,000	2,459,451	Michigan,	14,000	17,500	Michigan, (reservations.)
Chippewas,	34,225,280	1,728,600	Wisconsin, Michigan and Minesota,	10,240	12,800	Reservations
Peorias,	6,865,280	5,600	Illinois,	640	800	In Missouri, on Black River.
Piankeshaws,	2,076,160	4,100	Illinois,	None.	None.	
Piankeshaws and Peorias,	160,000	14,062	Missouri and Illinois,	160,000	200,000	W. of Missouri, N 36.30.
Pottawattamies,	12,832,680	2,647,950	Indiana, Michigan, Illinois and Iowa,	225,600	282,000	Indiana and Michigan.
Quapaws.	51,780,560	175,076	Arkansas. Louisiana and west of Arkansas,	98,320	122,900	W of Missouri. N. 36.30.
Sacs and Foxes,	27,069,520	2,390,716	Illinois, Iowa and Missouri,	435,200	544,000	W. of the Mississippi, N. 36.30.
Sacs, Foxes and Ioways,	10,000,000	60,000	Missouri,	None.	None.	
Sacs, Foxes, Sioux and others,	16,256,000	317,732	Missouri and Iowa,	None.	None	
Shawnees, and Shawnees and Delawares,	692,48	130,850	Ohio and Missouri,	1,701,280	2,126,600	W. of Missouri. N 36.30.
Seminoles,	4,032,640	295,500	Florida,			Home with the Creeks.
Senecas, and Senecas and Shawnees,	79,680	114,850	Ohio,	128,120	160,150	W. of Missouri, N. 36.30.
Sioux,	5,000,000	1,000,000	Wisconsin and Minesota,	None.	None.	
Weas,	Not as	certained	Indiana, Illinois and Ohio,	Quit claim	merely.	
Winnebagoes,	10,349,360	2,848,482	Illinois and Wisconsin.	825,600	1,032,000	N. of St. Peters and W. of the Mississippi.
Wyandots,	4,977,070	610,600	Ohio, Indiana and Michigan,	165,280	206,600	N. of the Mississippi, N. 36.30.
Wyandots, Delawares, &c.,	11,808,499	210,000	Ohio,	None.	None.	
Wyandots, Ottawas, &c.,	1,030,400	16,500	Ohio,	None.	None.	
Stockbridges,	23,04	49,5 4	Wisconsin,			Homes allotted west.
Stockbridges and Munsees,	23,040	23,040	Wisconsin,			
	481 644,448	35.274,877		62,728,927	71,041,723	

ADDRESS OF DR. DUFF ON MISSIONS.

AT the late meeting of the General Assembly of the Free Church of Scotland, Dr. Duff made a long and able address on the obligations of that branch of the church of Christ to the heathen. A few extracts will be read with interest.

History of the Missions of the Free Church.

At the end of last century the spirit of our church was anti-evangelistic, and then nothing was done for the people at home. It was in 1824 that Dr. Inglis proposed the mission to India. In the same year the Highland school scheme originated. In these days it took five years to collect £5,000 for the India mission, of which the greater part was reserved as stock. The scheme contemplated the sending of only one missionary; and for two years there was only one. Dr. Inglis, after this, succeeded in getting an annual collection from the Presbytery of Edinburgh, and took heart. He then thought it possible to get for the mission £1,200 a year. Another missionary (Mr. M'Kay) was then sent out. Then it was the church at home began to take heart. The spirit began to arise, and gradually the funds began to increase. In the year 1834, they amounted to something like £2,000; in 1835 they had increased to £2,500. The next year after they doubled, and continued at the rate of £5,000 or £6,000 all the time before the disruption. Now, with this increase in the funds, a new demand came from Madras, in the shape of a memorial, urging the formation of an agency there; and the church, having now funds, could not refuse. The first missionary sent there was Mr. Anderson; and you know the blessed results. Then from Bombay another application came. The Scotch Missionary Society offered to give up its mission there, and every thing belonging to them; and, there being means now, this could not be refused. In the same way Nagpore was added at a subsequent period. I refer to these facts to show that the church was led on; that it was not forcing itself before Providence, but following Providence.

Dr. Duff then adverted to the wisdom of concentrating their mission forces upon particular influential localities. They had acted, he said, on this plan in India. He then spoke as follows:

The mission went on prospering. The disruption of the church at home helped it forward. God was with us, and smiling upon us in a hundred forms. But in the mean time these converts were multiplying; they were progressing in their stages of education; and they were becoming fit for being teachers, and for being taken on trial as catechists and preachers, and ultimately for being ordained ministers. And so at the other presidencies. What were we to do? Then it was that we felt seriously in straits. These straits were such, that it was seriously proposed to this venerable Assembly to begin to cut down the missions, and thus cut off their right arm. Cut down your missions! Why, the moment you begin to cut down your missions, you must, as a church, go downward. Begin to cut down your missions, and you may as well begin at once to give up the Free Church of Scotland. This Assembly could not entertain the proposal. A special appeal was made to the country, and you know how it was responded to. In two years great spasmodic nervous efforts were made, which had the result of relieving the Committee of their embarrassments, and enabling them to go forward in their career. But still these spasmodic or convulsive efforts could not be repeated with effect, any more than miracles could be repeated with effect. In these circumstances the Committee were compelled to take some plan in preference to another; and they then called me to this country. I say truly that it was entirely against my own personal inclinations that I ever left the shores of India. If one has become shattered and utterly useless, let him leave it by all means, and not remain a clog there; but as long as one is able to work there, let him do so. And I believe the spirit of all the missionaries is to work on, even unto death, and lay down their bones in India, if it is the Lord's will that they should do so.

New Plan to raise Funds.

Dr. Duff then stated the grounds on which he was led to propose *congregational associations*, in place of the old system. This work, he said, had been begun in the Synod of Perth; and every one of its fifty-two congregations had formed associations.

Since the last Assembly the Synod of Lothian and Tweeddale has been visited wholly; and the plan of visitation is simply this. It would occupy five or six years for one to attempt to visit every congregation in detail. It was thought, therefore, desirable and expedient that presbyteries should be visited in the first instance for private conference, and for afterwards addressing a public meeting, which might be attended by office-bearers and members within the bounds of the presbytery. And in the case of large presbyteries, like Edinburgh, Glasgow, Dundee, &c., having within their bounds such large cities, it would be necessary to hold a great many meetings; and that in all the presbyteries where there were more than one chief town, the other towns beside the presbytery seat should be visited. In this way the presbytery of Edinburgh was visited, and some thirteen congregations separately addressed. Then followed the Presbyteries of Linlithgow, Dalkeith, Haddington and Dunbar, Biggar and Peebles; in the Synod of Merse and Teviotdale. Dunse and Chirnside, Kelso and Lauder, Selkirk; in the Synod of

Glasgow and Ayr, Paisley and Greenock, Dumbarton and Glasgow; in the Synod of Stirling, Dunblane, Dunfermline, and Stirling; in the Synod of Fife, Kirkcaldy, Kinross, Cupar, St. Andrews; in the Synod of Angus and Mearns, Dundee, Brechin, Arbroath, Fordoun; that is, in all, twenty-four presbyteries, with the chief towns included in them, were visited. In these presbyteries thus visited there are 309 congregations. Of these twenty-four presbyteries all except three resolved, after full conference with the brethren (private conferences being held in all of them), that, in the proper time and place and circumstances, they would endeavor to act up to the recommendations of last Assembly in the way of forming their associations. In the case of three, Dalkeith, Selkirk and Greenock, the subject was merely postponed, because there were small inadvertent contingencies connected with the hour of meeting, that allowed too little time for full consideration. I say the consideration of the matter was postponed for a time by the presbyteries as such; but this did not prevent the individual members of the presbyteries, who saw their way clearly in this great movement, from going on and forming associations in their congregations. In this way some three were formed in the Presbytery of Selkirk, four in the Presbytery of Dalkeith; and I do not know how many in the Presbytery of Greenock, as full official returns have not yet been made; only I know that one has been since formed in Mr. Smith's congregation with the greatest success. If these be added to those in the Synod of Perth, the whole will represent congregations to the number of 361; and of these 150 have actually formed associations. When associations have been formed, the average rate of increase over their former contributions has been threefold! If this obtained throughout the whole church, the foreign missions would have an annual revenue of thirty thousand pounds sterling!

Dr. Duff then took up and answered various objections which he had heard stated against the formation of associations. Besides attending to these organizations, he had been raising subscriptions in England for mission premises at Calcutta, and had succeeded in raising already £5,000. He looked to Scotland for the remainder.

True Policy of the Church.

Dr. Duff concluded his remarks with the following appeal:

And now, if it be even so, that enemies are rising up and coming in upon us like a flood; infidelity in new and unwonted forms, strange chartisms, violent radicalisms, wild pantheisms, extravagant Carlyleisms, and all manner of vileisms, are rampant among us, a mighty host; and old Germany, formerly the hive of nations, and now the hive of heresies; shall we imitate the Romans in their degeneracy, and sink down and resolve to abandon the foreign fields of heathenism, and retain our resources, and recall our missionaries to help to defend us at home? If so, we shall strike panic into our whole forces. The whole mass will sink into terrorism, and will deserve to sink; and neither righteous man nor angel will weep over us. But let us strive to act an opposite part. Let us arise; and the more our difficulties thicken around us, the more let us, with worthier motives and in a better cause than that of the old Romans, show our courage as Christian men; and God, even our own God, will bless us in all our efforts. Then we shall find ourselves on a course of victory and triumph; and the more our enemies are concentrated around us, and league together, the more let us be aroused to uphold the standard of the Redeemer, and cause the banner of the gospel to stream forth emblazoned with the emblems of the Redeemer's imperial crown as King and Governor among the nations. On his head, indeed, already are many crowns; the crown of dominion over the kingdoms of creation, providence and grace; the crown of dominion over all the hierarchies of heaven and the potentates of hell; the crown of dominion over the church militant in travail, and the church triumphant in glory! But another crown is still wanting to complete the constellation of diadems on his imperial brow, the crown of all the earth!

Proceedings of other Societies.

Foreign.

UNITED PRESBYTERIAN MISSION.

THE foreign missionary operations of the United Presbyterian Church of Scotland extend to Canada, Nova Scotia, Jamaica, Trinidad, Old Calabar, Kaffirland, Australia. The introduction of the Scriptures into Persia has been suspended. As the missions in Canada, Nova Scotia and Australia belong to the department of colonial efforts, we may pass at once to the other fields. The following statements have been gleaned from the last annual report. The mission in Jamaica embraces twenty-three congregations, which are divided into four presbyteries. It has fourteen ordained missionaries, six catechists in charge of congregations, three vacant congregations, and upwards of thirty teachers of schools. The membership of the congregations amounts to

nearly three thousand eight hundred, whilst about three thousand children are receiving education in the day schools connected with the congregations. The report speaks of discouragements, arising from the superstitions and vices of the negroes, and of encouragements, showing that the gospel of Christ has not been preached in vain. The schools are regarded as a hopeful field of labor. An academy has been in operation six years at Montego Bay, educating pious young men of color; and the institution is now to become in part a school of the prophets. Of the judgments of the Lord the missionaries are compelled to speak. The cholera, which had committed such fearful ravages the preceding year, has again carried off a considerable number of persons. It raged with special violence in the parish of Westmoreland, in the southwestern part of the island, where the congregations of Friendship, Stirling and Negril are situated; and it revisited the northwestern parts, where it had wrought such havoc the year before, and cut down many persons in the neighborhood of Hampden and Bellevue. These awful visitations produced great fear among the people, and led them to crowd the church and the prayer meetings. The impression, however, was in most cases transient, and passed, in a great measure, away with the danger. There is only one missionary in Trinidad, who has charge of two small congregations.

The Old Calabar mission, about one hundred miles east of the Delta of the Niger, has three stations, Creek Town, Duke Town and Old Town, which are supplied by ten European agents, including females, and six African assistants, besides a captain and ship's crew. From the beginning, five years ago, the missionaries have publicly proclaimed the truths of God's word on the Sabbath. In Creek Town the meetings have been held in the yard of King Eyo, who exerts his authority to secure a good attendance of all classes, both bond and free, and who acts as interpreter. In Duke Town, where the ships lie, it has not been found practicable to assemble the people in one place, owing to the jealousies of rival chiefs; and for this reason the missionaries have been obliged to hold meetings in the houses of the leading men. The gospel has, in the same manner, been published at Old Town, also at Qua Town, a place two miles inland. Already several atrocious customs have fallen before the Word. The destructive practice of using the poi son nut, and other kindred evils, are less prevalent than they were; and the people begin to feel that there is an inconsistency between these things and the truths which they hear. The chiefs are solicitous to have their children obtain a good English education, in order to qualify them for trading with the British ships; and for this reason they encourage attendance upon the school. Boys and girls, the children of free men and of slaves, are daily present, mingling on equal terms in the exercises and lessons, and are treated exactly alike. The number attending the schools has generally averaged about two hundred. A considerable number of young persons have made more or less progress in reading, writing and arithmetic; while the instructions received, both in the day and in the Sabbath schools, seem to have had a beneficial influence upon their minds, as is evident from the fact that in all the attempts which the missionaries make to reform the public customs, the young men are uniformly found on their side.

The missionaries have made several exploratory visits to the interior, having gone, in one instance, a distance of one hundred miles. They have also learned what they could from the observation of others. The result is as follows: "1. It is obvious that these regions, especially the towns and plantations situated on the Cross, the Calabar, and the Qua Rivers, present a wide field for missionary labors. 2. There is easy access by water to all these places, as the three rivers flow in nearly parallel lines, and are connected by creeks. It is supposed that Omun, on the Cross River, and Uwet, on the Calabar, are not more than twelve miles apart; so that missionary stations planted on these great rivers could readily communicate with each other; while the Qua River is not more than six miles from Old Town. 3. The country becomes more elevated, and the atmosphere purer and more bracing, in proportion to the distance from the coast. Mr. Waddell says, with respect to Omun, 'We have seen a fine country, more salubrious and habitable than that which we occupy. The country rises as we proceed inland, generally undulating, with frequent ranges of hills.' 4. The great Eboe country, extending from the Cross River to the Niger, whence the Calabar people come, and where the great oil markets are, remains to be explored; but from a visit which four ship captains paid to a portion of this country, it is manifest that this is a region which invites the labors of missionaries."

The war in South Africa, between Great Britain and the Kaffirs, has been most disastrous to the operations of the United Presbyterian Church in that country. It has laid waste the mission stations, scattered the missionaries and the converts, suspended entirely the work of instruction, and done an amount of evil which can scarcely be exaggerated. And yet there is no disposition to abandon the field. The desolations of Kaffirland, on the other hand, are regarded as pleading "with the Christian church in tones the most urgent," and as calling "upon all the friends of Christ to spread more widely and effectually that gospel, which will make war to cease to the ends of the earth."

American Board of Commissioners for Foreign Missions.

Recent Intelligence.

NESTORIANS.—In a letter of Mr. Rhea, dated May 1, he states that Memikan, the village which Mr. Coan and himself have occupied during the past winter, will become their permanent home. In writing upon this subject, he uses the following language:

If we do not mistake the providence of God, we cannot review the past five months without feeling that we are here, in a marked manner, by his directing care It is the village of our native helpers. Deacon Tamo and his brother Khamis; and all the villagers are friendly, and also anxious that we should settle among them. It has finer air and water than any other village on the plain; and it is warmer in winter and cooler in summer. Other Nestorian villages are much larger, and in the winter season would afford a wider field of labor; but there we have but a limited acquaintance; and we have had but few opportunities of extending it. As this station is not confined to this plain, but will aim to reach in its influences the mountain field, we do not think it so necessary that we should be in a large village, especially if our time should be much occupied with teaching. In the summer season we can reach other villages upon the plain as easily as from any other point, and the mountain districts more easily. In the winter, on account of the deep snows, we shall be unable to visit the plain much, in whatever village we may be located.

It is gratifying to know that our village, and in fact the population of the entire plain, will gradually increase under the milder and more orderly administration of the Turks. Those who left the country during the reign of Koordish misrule and plunder, are slowly returning. The plain is extensive and beautiful; and it has a large amount of rich arable land lying waste.

Our prospects are perhaps more cheering than they have been at any time during the winter. Although we are not sure that a single soul has passed from death unto life during the five months of our labors here, still our quiet residence, the protection of the government, the cordiality of the people, their softened prejudices, their teachableness, the twenty readers in this small village, our spared lives and health, are all so many proofs of the presence and favor of God.

Mr. and Mrs. Crane arrived at Smyrna on the 10th of July, after a pleasant passage of forty-one days, in good health. They were expecting to proceed on their way five days afterwards.

GABOON.—From a letter of Mr. Walker, dated April 7, the following extract is taken.

About the 1st of February Mr Preston and myself made an excursion up the Olomb'ompolo to the field of my former labor. We went to the town which Mr. Griswold visited a short time before his death The story came to us that the people there wished to see another white man; for they wanted to eat him, because soon after Mr. Griswold's visit to that place their King had died. We had started to go to Iduma's town on another branch of the river a place which I visited in the latter part of 1848, and of which I gave you an account at the time. When we came to the fork of the river, our guide asked if we would go to Dengesula's town. We replied, "Yes," and immdiately turned the boat in that direction. Our visit there was not different from the one which I made to Iduma's town in 1848.

These two are the most important Pangwe towns on the river; and there is little doubt that a school might be established in either of them, if we had the men and means. And these schools would be the advance posts, by which we should be able to penetrate still further. Mr. Preston has since visited Iduma's town, and thinks he could live there, if some one would take his place at his present location.

TUSCARORAS.—A report for the past year has been received from Mr. Rockwood; and its statements are quite cheering. Sixty persons have been admitted to the church, fifty-eight of them by profession; and the whole number of communicants is one hundred and ten, of whom one hundred and four are Indians. Few churches, in any part of the world, have been more richly blessed within the same length of time. There have been two schools on the Indian reservation, containing some sixty pupils; though the average attendance has not exceeded thirty. It is expected that a boarding school will be opened soon, in accordance with the wishes of the Tuscaroras. Indeed, they have rendered very important assistance in preparing the necessary buildings.

Temperance meetings have been held once a month for a considerable part of the year; and their influence has proved highly salutary. The principal of the "Maine Law" was adopted several years ago; and it is felt to be of the first importance to preserve it in vigorous operation. The condition of these Indians in other respects is very gratifying. They are making decided advances in industry, refinement and morality. "Indeed," Mr. Rockwood says, "I do not see why this people may not be ranked among the civilized and Christian nations of the earth."

OJIBWAS.—The prospects of the Ojibwas on the southern shore of Lake Superior are still involved in great uncertainty. Repeated efforts have been made to remove them from their present homes; but those who have had the business in charge, have labored in vain, and have also lost the good opinion of the Indians. What the future shall bring forth, it is impossible to predict with any degree of confidence.

The mission have endeavored to carry forward their operations, according to their ability, in these unfavorable circumstances. At La Pointe the number of regular attendants on the services of the sanctuary has been about the same as heretofore. The school has suffered somewhat; and yet about thirty have enjoyed its advantages, more or less; while the progress of many has been gratifying. At Bad River there seems to

have been rather more encouragement. "Our Indians," Mr. Wheeler says, "have never been more friendly; and they have never shown more confidence in us." The number of hearers of the Word appears to be increasing; and the number of pupils in the school has been quite respectable.

DAKOTAS.—The mission among the Dakotas has been thrown into some perplexity by the action of the United States Senate on the treaties recently concluded with a part of this tribe. While some forty millions of acres of land were ceded to our government, a narrow strip on the upper waters of the Minnesota was reserved for the future occupancy of the Indians; and there several of our brethren were expecting to locate themselves, when they should leave their present stations. But the Senate refused to allow the reservation to stand in the treaties; though they have consented to an Indian occupancy during the pleasure of the President. Should the Dakotas agree to the modification, as is confidently expected at Washington, they will be mere tenants at will on the reserved territory; and the prospect of benefitting them by missionary efforts will be less encouraging.

CHEROKEES.—A church has been organized at Lee's Creek, the station of Mr. Ranney, which has eight members. The reported additions to all the churches by profession amount to fifteen; and the whole number of members is supposed to be 231. The school at Lee's Creek had forty-seven pupils last term; the average, however, was hardly twenty, owing in part to high water. At Dwight there are about thirty-five scholars, six of whom are boarded on the mission premises. It is not known that any material change has occurred in the school at Fairfield. The report from Park Hill says that there are thirty-four in the school at that station, fourteen of whom "are boarded away from home at the expense of their parents." The two national institutions are prosperous, each of them having fifty pupils at the present time. In the female seminary there has been a very interesting revival. Nine have already made a public profession of their love to the Savior; and six others are expecting to do so.

The Cherokees continue to make gratifying advances in civilization; but there is great danger that they will not move forward with equal pace in piety. Indeed, it is painfully evident that there is not an adequate missionary force in the nation at the present time; and the Prudential Committee are grieved by their want of success in supplying this deficiency.

CHOCTAWS.—Reports have been received from nearly all the stations; and though the additions to the churches do not equal those of some previous years, the general aspect of the field is highly animating. The next number of the Herald will contain a fuller notice of this mission.

Home Proceedings.

EMBARKATION OF MISSIONARIES.

ON the 31st of July, Rev. Frederick H. Brewster, of Wright, Michigan, and Mrs. Mary G. Brewster, of Windham, Connecticut, sailed for Canton in the ship Siam, Captain Ring, in the expectation of joining the Canton mission. Mr. Brewster is a graduate of Hamilton College; and he pursued his theological studies at Andover and East Windsor.

ANNUAL MEETING OF THE BOARD.

As it appears to the Prudential Committee to be inexpedient that the next meeting of the Board should be held in Cincinnati, and as the Laws and Regulations of the Board authorize the selection of some other place in such an event, the Committee have designated Troy, New York, as the place for the *forty-third annual meeting of the Board*, which is to be held on the 7th of September, 1852, at four o'clock in the afternoon; the friends of the Board in that city having expressed their cordial assent to this arrangement. Rev. Leonard Bacon, D D. is expected to preach the annual sermon. The meeting will probably adjourn on Friday.

The Committee of Arrangements at Troy consists of Rev. N. S. S. Beman, D. D., Rev. T. P. Field, A. Robbins, M. D., T. W. Blatchford, M.D. S. K. Stow, Esq., and Gurdon Grant, Esq.

DONATIONS,

RECEIVED IN JULY.

MAINE.

Cumberland co. Aux. So. D. Evans, Tr.
Harrison, Cong ch. and so. 11 00
Portland, A lady, 50—11 50
Franklin co. Aux. so. Rev. I. Rogers, Tr.
Chesterville, Mrs. J. P. 5 00
Kennebec co. Conf. of chs. B. Nason. Tr.
Hallowell, A friend, 5; Mr. Skeele's so. m. c. 57,62; 62 62
Waterville, Ann Ellis, for ed of a hea. child, 60c.; A. Alden, for do. 60c.; 1 20
Winslow, m. c. 10 00—73 82
Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr.
Bristol, 1st cong. ch. m. c. 15 14
Union, Cong. ch. m. c. 5; D F. P. 10; 15 00—30 14
Penobscot co. Aux. So. E. F. Duren, Tr.
Fryeburg, J. Colby, 10 00
Somerset co. Aux So. C. Selden, Tr.
Bingham, Cong. ch. m. c. 9 00
York co. Conf. of chs. Rev. G. W. Cressey, Tr.
Kittery, Cong. ch. m. c. 2; Rev. A. W. F. 10; 12 00
Saco, 1st ch. and par. benev. so. 70; m. c. 75; 145 00—157 00

296 46

Abbot, cong. ch. 2; Dixmont, m. c. 4; W. Brooksville, J. G. M. 5; 11 00

307 46

NEW HAMPSHIRE.

Cheshire co. Aux. So. W. Lamson, Tr.
Keene, Mrs. Sally Smith, 30; cong. ch. m. c. 10; 40 00
Stoddard, Cong. ch. and so. 21 00—61 00
Grafton co. Aux. So. W. W. Russell, Tr.
Canaan, Ch. and so. 5 00

Groton, D. C. 5 00
Haverhill, 1st cong. ch. and so. 80,29; fem. sem. 3; 83 29
Littleton, Ch. and cong. 8,44; m. c. 10; s. s. for schs. at Madura, 2,56; 21 00
Plymouth, Ch. and so. 70 29—184 53
Hillsboro' co. Aux. So. J. A. Wheat, Tr.
Goffstown, Cong ch. and so. 29 37
Hancock, do. 19 00
Manchester, 1st do. 307,40; miss. cong. 3; 310 40
Mason, Cong. ch. and so. 4 50
New Boston, Thomas Smith, 500 00—863 27
Rockingham co. Conf. of chs. F. Grant, Tr.
Exeter, 1st cong. ch. and so. 41; 2d do. 90,17; 1st and 2d chs. m. c. 14,58; 145 75
Kingston, Cong. ch. and so. m. c. 17 00
Portsmouth, R. K. 10 00
Raymond, Cong ch. and so. 27 00
Seabrook and Hampton, do. 11 04
Stratham, Mrs L. 10; indiv. 2,63; 12 63—223 42
Strafford Conf. of chs. E. J. Lane, Tr.
Ossipee Centre, 30; m. c. 7; 37 00

1,369 27

Legacies. — Londonderry, Mrs. Mary A. Holmes, by John A. Holmes, Ex'r, 100 00

1,469 27

VERMONT.

Addison co. Aux. So. A. Wilcox, Tr.
Vergennes, I. Bingham, 20 00
Caledonia co. Conf. of chs. E. Jewett, Tr.
Cabot, Cong. ch. and so. 9 00
Peacham, do. m. c. 7 00
St. Johnsbury, Friends, 150; South cong. ch. m. c. 76,29; 2d cong. ch. m. c 43,85; 270 14
North Danville, Friends, 2 50—288 64
Chittenden co. Aux. so. M. A. Seymour, Tr.
Burlington, 50 00
Essex, m. c. 7 50—57 50
Orange co. Aux. So. L. Bacon, Tr.
Union Village, A class of girls, 1 38
Rutland co. Aux. So. J. Barrett, Tr.
Clarendon. Coll. 6; m. c. 4,85; 10 85
Rutland, E. par. 13 88
Sudbury, Coll. 4 12
West Haven, m. c. 5; Mrs. L. 1; 6 00—34 85
Washington co. Aux. So. G. W. Scott, Tr.
Waitsfield, Cong. ch. and so. 35 00
Windham co. Aux. So. F. Tyler, Tr.
Dummerston, Ch. and so. 41 27
Windsor co. Aux. So. J. Steele and E. P. Nevins, Trs.
Hartford, Cong. ch. and so. 34,48; Mrs. S. 3; 37 48
Norwich, Friends, 20; J. for debt, 5; 25 00
Windsor, Cong. ch. and so. gent. 36; la. 23; m. c. 26,66; s. s. 14,34; wh. cons. Chipman Swain an H. M. 100 00—162 48

641 12

MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr.
N. Truro, A friend, 2 00
Orleans, Cong. ch. and so. 50 00—52 00
Berkshire co. Aux. So. Rev. J. J. Dana, Tr.
Curtisville, 12 60
Dalton, Miss Sarah H. Chamberlin, dec'd, by Miss Henrietta A. Chamberlin, wh. cons. her an H. M. 400 00
Great Barrington, Cong. ch. and so. 78 14
Housatonic, m. c. 10 00
Lee, Gent. 243,75; la. 96,23; m. c. 64,26; 404 24
Lenox, Cong. so. 72,45; m. c. 27,55; 100 00
Monterey, Gent. 2,25; la. 14,20; 16 45
Pittsfield, Young ladies' institute, m. c. 8,40; Miss Tower's s. s. class, 1,60; 10 00
Stockbridge, 67 00
Williamstown, 1st cong. so. 44,83; la. asso. 179,52; Williams college, 140; 364 35-1,462 78

Boston, S. A. Danforth, Agent.
(Of wh. fr. a friend, for debt, 1,000; a friend, for do. 300; W. T. Eustis, for do. 200; Penitent fem. refuge, m. c. 14; T. S. 8;) 2,255 03
Brookfield Asso. William Hyde, Tr.
Thorndike, Miss Kendall's s. s. class, 1 00
Essex co. North, Aux. So. J. Caldwell, Tr.
Bradford, Bradford acad. mission circle, to cons Miss Sarah N. Chandler, of Concord, N. H. an H. M. 100 00
Essex co. South, Aux. So. C. M. Richardson, Tr.
Marblehead, Mater. asso. for chil. of Madura m. 6 00
Salem, South so. (of wh. fr. a friend to cons. Rev. J. G. Hale of North Chelsea, an H. M. 50,) 345,61; m. c 21,55; 367 16
Wenham, Cong. ch. and so. 84 00—457 16
Hampshire co. Aux. So. J. D. Whitney, Tr.
Amherst, Prof. A. Warner, for debt, wh. cons. Miss Mary H. Warner and Aaron E. Warner H. M. 200; Mrs. Joseph Haven, 50; 250 00
Plainfield, Cong. ch. 10; Miss M. Hallock, dec'd, 5; W. A. H. 2; 17 00
S. Hadley, Mt. Holyoke sem. teachers, 253; pupils, 248,50; (of wh. to cons. Miss Sophia Spofford and Miss Helen Peabody H. M. 200;) 501 50—768 50
Harmony Conf. of chs. W. C. Capron, Tr.
Millbury, 2d cong. ch. and so. 100 00
Upton, W. Fisk, 6; L. F. 2; 8 00—108 00
Middlesex North and vic. C. Lawrence, Tr.
Townsend, E. S. (of wh. for debt, 10,) 20; a lady, 10; 30 00
Middlesex South Conf. of chs.
Concord, Trin. so. m. c. 20 00
Hopkinton, La. miss. so. 16 00—36 00
Missionary Union of the Salem Asso. R. P. Waters, Tr.
Beverly, 4th cong. ch. 20 00
Salem, R. P. Waters, wh. cons. Joseph Adams of North Danvers an H. M. 100 00—120 00
Norfolk co. Aux. So. Rev. T. T. Richmond, Tr.
Dedham, Dr. Burgess's ch. and so. 119 57
Dorchester, S. M. for Choc. m. 5 00
Foxboro', D. Carpenter, 100 00
Quincy, Mr. Clark's so. m. c. 4 50
Roxbury, Eliot ch. and so. gent. (of wh. fr. S. H. Walley, for debt, 500,) 643,75; m. c. 17,72; 661 47
W. Roxbury, Spring-st. ch. m. c. 13; a frend, 5; s. s. 1; a s. s. class, 1; 20 00—910 54
Old Colony Aux. So. H. Coggeshall, Tr.
Fairhaven, 1st cong. ch. 200 88
Palestine Miss. So. E. Alden, Tr.
North Bridgewater, S. ch. 63 00
South Braintree, Cong. ch. and so. 15 00—78 00
Taunton and vic. Aux. So.
Attleboro', 2d cong. ch. and so m. c. 25 00
Fall River, Nathan Durfee, for debt, 1,000 00-1,025 00

7,604 89

Andover, O. D. 10; Mrs. S. H. Wisner, 10; juv. miss. so. for Mr. Everett's sem. Constantinople, 90; Old South ch. m. c. 54,42; Bedford, Trin. cong. so. m. c. 22,57; Brighton, a friend, 20; Cambridge, little Susan, 40c.; Carlisle, evan. so. m. c. 17,80; Chelsea, Winnisimmet ch. m. c. 50.25; Broadway ch. m. c. 16,90; E. Cambridge, evan. cong. so. m. c. 13,31; Medford, 2d cong. ch and so. 40; N. Chelmsford, cong, ch. and so. 40; W. Cambridge, J. F. for debt, 250; Woburn, 1st cong. ch. and so. 240; 875 65

8,480 54

Legacies.—Abington, Edward Cobb, by Ziba Torrey, Ex'r, (prev. rec'd, 3,500,) 300; Boston, Catharine G. Kimball, by Chester Daniell, Ex'r, 50; Jane Creswell, 35,21; Sturbridge, Perez Walker, by George Davis and Chester Walker, Ex'rs, 500; 885 21

9,365 75

CONNECTICUT.

Hartford co. Aux. So. A. W. Butler, Tr.
Granby, 1st ch 20 25
Manchester, 2d cong. ch. and so. 127 00
West Avon, Cong. so 75 00—222 25
Hartford co. South, Aux. So. H. S. Ward, Tr.
South Glastenbury, m. c. 33 36
Litchfield co. Aux. So. G. C. Woodruff, Tr.
Bridgewater, Coll. 41 26
Ellsworth, do. 15 00
Norfolk, Cong. ch. and so. 200 00—256 26
Middlesex Asso. S. Silliman, Tr.
Chester, Gent. and la. 10 50
Essex, A friend, 10 00—20 50
New Haven City Aux. So., A. H. Maltby, Ag.
New Haven, Officers and students in Yale college, (of wh. from Prof. C. A. Goodrich to cons. Mrs. MARY P. GOODRICH of Bristol an H. M. 100,) 480, m c. in do. 5 09; Mrs. GERARD HALLOCK, for debt, wh. cons. her an H. M 100; la. Bible class, for ed. in Madura, 12; 1st ch. Timothy Dwight, 150; 3d cong. ch. 8,50; m. c 11. union m c. 18,53; 785 12
New Haven co. West, Aux. So. A. Townsend, Jr. Tr.
Birmingham, s. s. 5 68
Middlebury, E. H. 10; a s. s. class, 6; 16 00
Waterbury, 1st and 2d so. 73 00
Wolcott, 10 00—104 68
Norwich and vic. and New London and vic. F. A Perkins and C. Butler, Tns.
Franklin, Coll. 34 87
Griswold, Coll. 40,68; m. c. 25,54; 66 22
Lebanon, Goshen so. m. c. 17,14; gent. 35. la. 17; 69 14
Lisbon, Hanover so 17,78; Newent, a friend, 1; 18 78
Mohegan, s. s. 11 64
Montville, Gent. and la. 30 00
New London, T. W. Williams for debt, 100; wh. cons. Rev. STEPHEN PEET, of Beloit, Wis. and Rev. S. D. DARLING, of Oakfield, Wis. H. M.; H P. Haven, for do. 50; wh. cons. Rev. HENRY LORDELL of Mosul an H. M. 150 00
Norwich, 2d so. gent. 20; 2d and Main-st. ch. m. c 52,96; 72 96
Salem, Gent. and la. and m. c. 25 00
Stonington, Mystic. CHARLES MALLORY, wh. cons. him an H M. 100 00
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Tolland co. Aux. So. J. R. Flynt, Tr.
N. Coventry, La. 43 00
Stafford Springs. Cong. so. 36 42
Vernon, A. Kellogg, 50 00—129 42
Windham co. Aux. So. J. B. Gay, Tr.
Ashford. m. c. 10 25
South Killingly Ch. and so. 10 00
Thompson, m. c. 6 54
West Killingly, Rev. R. Whitmore, 10 00—36 79

2,192 24

A friend, to cons. HENRY E. HODGES of New Haven, an H. M. 100 00

2,292 24

Legacies.—Norwich, Mrs. Lucy Smith, by F. A. Perkins. 100; Torringford, Ebenezer Rood, by G. C. Woodruff, 50: Vernon, Mrs. Anna Talcott, by A. Kellogg, Ex'r, 80; 230 00

2,522 24

RHODE ISLAND.

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NEW YORK.

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Hyde Park, R. D. ch. 30 00
New Paltz, do. 30 75
New York, do. 21st-st. s. s. 20 00
Waterloo, do. 4 00
Wynantskill, do. m. c. 20 00—104 75
Buffalo and vic. J. Crocker, Agent.
Dunkirk, Pres. ch. 18 00
Fredonia, do. 95 02—113 02
Chautauque co. Aux So. S. H. Hungerford, Tr.
Westfield, A friend, a thank off'g, 10 00
Geneva and vic. C. A. Cook. Agent.
Berkshire, Cong. ch. 41; Rev. F. F. Judd, 20; 61 00
Big Flats, Rev. I. N. Hurd, 1 00
Bainbridge and Newark, Pres. ch. 25 00
Brockport. S. R. 10 00
Burdett, Pres. ch. 25; Rev. T. R. Townsend, 25; E. Baker, 20; J. W. S. 10; 80 00
Chenango Forks, Pres. ch. 8 52
Coventry, 2d cong ch. 49,65; G. D. Phillips, wh. and prev. dona cons. Mrs. PHEBE E HOYT an H. M. 50; Rev. and Mrs. Hoyt, 15; C. S. 10; 124 65
Danby, Cong. ch. 31 95
Geneva, Pres. ch. G C. Seelye, 20; W. H. S 1; fem miss so. 77; 98 00
Knowlesville, Pres. ch. 33 00
Lisle, Cong. ch. 33,91; E. Rogers, 50; cent. so. 15; 98 91
Norwich, Pres. ch. 50,58: I. Foote, 20; Mrs. Sheldon, for *M. A. Sheldon*, Ceylon, 10; 80 58
Plymouth, D M. 1 00
Richford, Pres. ch. 5 25
Sherburne, Pres. ch. 112,60; s. s. 20; Mrs. Newton for *Amelia N. Little*, Ceylon, 20; W. Newton, 20; do. for debt, 10; sew. so 32; 214 60
Trumansburg, Pres. ch. 43 00

916 46

Ded disc. 54—915 92

Greene co. Aux. So. J. Doane, Tr.
Catskill, J D. 5 00
Durham 1st pres. ch. 6; L. S. 4; 10 00
Hunter, Pres. ch m. c. 10 00—25 00
Monroe co. and vic. E. Ely, Agent.
North Bergen, S. H. 10 00
Rochester, A. Champion, (of wh. for debt, 500,) 1,500; J. D. 5; Washington-st. ch m. c. 54,92; 1,559 92
Sweden, Pres. ch. 15 00—1,584 92
New York City & Brooklyn Aux. So. J. W. Tracy, Tr.
(Of wh fr. Anson G. Phelps, for African miss. 1,500; do. for debt, 1,000; Anson G. Phelps, Jr. 500; do. for debt, 250. O. E. Wood and others, for do. 400; C. P. Baldwin and others for do. 300; W. E. Dodge, for do. 250; W. W. Stone, for do. 250; James Boorman, for do 250; Mrs J Boorman and J. W. Wheeler, for do. 150; W. C. Bowers, for do. 250; R. Bigelow, for do 250; W. W. Chester, for do. 250; Mark H. Newman, for do 250; R. T. Haines, for do. 250; J. C. Baldwin, for do. 150; D. Leavitt, for do. 100; A. R. Wetmore, 100; do. for debt, 50; G. Carpenter, for do 100; C. O. Halsted, for do. 100; W. B Crosby, for do. 100; Rev. W. H. Bidwell, for do. 100; Horace Holden, for do 100; John T. Terry, for do 100; Mrs. A. Bronson, for do. 100; J. A. Davenport. for do. 100; W. W. Pinneo, for do. 100; Mrs. W. S. Packer, for do. 100; Jasper Corning, for do. 100; David Hoadley, for do. 100; S. T. Stranahan, for do. 100; J. F. Joy, for do. 50; H W. Peck, for do. 20; H. M. Baldwin. 50; J. K. Myers, for debt, 50; A. L. Ely and others, for do. 50; Mrs. M. H. S. 10; 11th pres. ch. 92,65; s. s. 16,69; wh. cons. GEORGE STOUTENBURGH an H. M.; Brooklyn, South pres ch. a gent. and la. for debt, wh. cons. DANIEL W INGERSOLL, Mrs CAROLINE G. GRIFFITH and Rev. DAVID A. HOLBROOK H. M. 250; m. c. 67,27; Ch. of the Pilgrims, a dying child, 84c.; ded. paid for collecting, 78 95;) 9,126 38

Oneida co. Aux. So. J. Dana, Tr.
Pulaski, Cong. ch. 29 00
Utica, 1st pres ch. m. c. 13 48
Veronia, 2d cong. ch. 8 66
Waterville, Pres. ch and so. 47 80—98 94

Syracuse and vic. J. Hall, Agent.
Syracuse, 1st pres ch. m. c. 20 84

Washington co. Aux So M. Freeman, Tr.
Middle Granville, Union so. 13 00
Salem, Mr. Lambert's cong. m. c. 37 05
Whitehall, Pres ch. m. c. 100, Miss P. J 10; juv. miss. so. for ed hea. chil wh cons. HORACE S. ALLEN an H. M. 100; 210 00—260 05

12,259 82

Albany, 2d pres. ch. (of wh. fr. G. C. Treadwell to cons. THOMAS TREADWELL and HENRY TREADWELL H. M. 200,) 447.77; Rev. D Dyer, 10; Arkport, C. H. 10; Ashland, pres. s. s 3,66; Bethlehem pres. ch coll and m c. 93,25; Butternuts, fem. miss so 16: Canterbury, pres. ch. m. c. 22: Castle Creek, pres. ch. m. c. 11; Centreville, H. Snyder, 20; Cold Springs, pres. ch m c. 17, Franklinville, pres. ch 16; Jewett. pres. ch. 4,56; Leeds, J. G 3; New Haven, coll wh. and dona. from Hanover so Ct cons. JONATHAN E ROBINSON of Richland, an H. M. 35; New Rochelle, Mrs H. Brewster, 15; Northumberland, a friend 20. Paris, Katy More, for a Bible for a hea. child, 25c.; Peekskill, 2d pres. ch. 35. Penn Yann, G. for Armenian m. 5; Ridgebury, pres. ch. 37; Rocky Point, m. c. 17; Saratoga Springs, J. M. D. 20; Schaghticoke, pres. ch. and cong. 105; s. s 17,84; Schenectady, pres. ch. Mrs Hasbrouck's Bible class, for Mr. Poor's sch. Ceylon. 5; Union, pres. ch. 39,80; West Town, pres. ch. m. c. 20; 1,046 12

13,305 94

Legacies.—Argyle, Mrs Jane Stevenson, by John Harsha, Ex'r, 2,000; ded. int. 27.50; Utica Hannah and Esther Alvord, by Rev. J. W. Alvord, 49 25; Watertown, John Morris, by A. Ely, 25; 2,046 75

15,352 69

NEW JERSEY.

Board of Foreign Missions in Ref. Dutch ch. C. S. Little. New York, Tr.
Blawenburgh, R. D. ch. 23 00
Linlithgow, do. 6 12
Middlebush, do. 25 00
New Brunswick 2d R. D. ch. 25 25
Paterson, R. D. ch. 25 00—104 37

Bloomfield, a widow's mite, 2: Newark, a friend, 5; 3d pres. ch. m. c. 30,73; S. M. A. & H. M. Pettit, for Mr Doty, Amoy, 10; 1st pres. ch. s. s wh. and prev. dona. cons. Miss ABBY KIMBALL an H. M. 25,05; 72 78

177 15

PENNSYLVANIA.

A friend, by Rev. Dr. Converse, 20; Miss H. L by do. 1: Carbondale, pres. ch. s. s. class, 75c.; Dimock, Mrs. N. Willard, deceased, 15,46; Erie. 1st pres. ch. 110; Mrs W. 2,50; Miss W. 50c.; Hartford, cong ch. 15; Honesdale, pres. ch 310; Manayunk, 1st pres. ch. s s 10; Mantua, 1st pres. ch. miss. so. 20; Meadville, pres. ch. 24; Mill Creek, pres. ch. 2; Neshamony, pres. ch. Rev. D. K. T. 10; Mrs. J. V C. 10; indiv. 30; wh. cons Rev. MAHLON LONG an H. M.; Philadelphia, Rev. D. Malin, to cons. SARAH W. GARDNER, of Middlesex, N. Y. an H. M. 100; Mrs. T. Bayard, 20; fem. so for ed. of hea. youth, for ed. in Ahmednuggur, 150; 1st pres. ch G F. Dale, 30; H R. D. 10; Miss MARTHA R. DUNTON, wh. cons. her an H. M 100; Arch-st. pres. ch. T. E. 10; A. G 10; E. B. 5; C. P. Bayard, 25; Mrs. S. 5; 3d pres. ch. W. F. G. 10; Western pres. ch. m. c. 33,50; J. S. H. 5; Indep. pres. ch. R. S. W. 5; Pittsburgh, 2d pres. ch. R. Edwards, 100; W. Thaw, to cons. Mrs. WILLIAM THAW, an H. M. 100; John Bissell, 50; L. R. Livingston, 50; cash, 20; A. Gordon, 15; L. Wilcox, 20; J. K. Morehead, 20; N. Jones. 15; G. B. 10; M. U. 10; T. B. 10; J. B. J. 10; D. B. 10; J. J. G. 10; H. W. W. 10; A. W. 10; cash, 10; T. J. C. 10,31; A. M. M. 10; indiv. 83,50; m. c. 54,69: Reading, 1st pres. ch. s. s. 90; m. c. 30, wh. cons. JAMES MCKNIGHT an H. M.; W. Strong, 25; W. Darling, 50; indiv. 40,25; Scranton. juv. miss so. 20,22; Williamsport, 2d pres. ch. 54,55; s. s. 7; Womelsdorf, a friend, 20; 2,075 23

MARYLAND.

Board of For. Miss. in Ger. Ref. ch. Rev. Elias Heiner, Baltimore, Tr. 525 00

DISTRICT OF COLUMBIA.

Washington, 4th pres. ch. m. c. 50 00

VIRGINIA.

Richmond and vic. S. Reeve, Tr.
J. F. E. 10; D. B. M. 10; S. W. 1; M. W. 1,50; Charlottesville, Rev. A. L. Holladay, 9; Leesville, pres. ch. 15; Lynchburg, 2d do. for *Ellen Bagby*, Ceylon, 12; Richmond, United pres. ch. on Shockoe Hill, 584, ded disc. 3,05; 639 45

Draper's Valley, Miss E. G. 10; Wythe and Pulaski cos. fem. tract and miss. so 36; 46 00

685 45

Legacies.—Winchester, Daniel Gold, by W. H. Gold, 50 00

735 45

NORTH CAROLINA.

Guilford co. Brick ch. wh and prev dona. cons. G. WILLIAM WALKER an H. M. 50,89; Mt. Hope, cong. 2,06, Stoners cong. 2,05; 55 00

SOUTH CAROLINA.

Charleston, Circular ch. indiv. 37 00

GEORGIA.

Macon, H. M. 10; Savannah, indep. pres. ch. male and fem miss. so. 158,09; H. J. GILBERT, wh. cons. him an H. M. 100; 268 09

OHIO.

By G. L. Weed, Tr.
Cincinnati, G. L. Weed, wh. cons. PORTER L. WEED an H. M. 100; 1st ortho. cong. ch. 60,50; 2d pres. ch. (of wh. fr. JOHN C. MACY, wh. cons. him an H. M. 100.) 609.85; m. c. 24.22; 3d do. m c. 21; Vine-st cong. ch. m. c. 1,75; College Hill, fem col. 3,08; Columbus, 2d pres. ch. wh. cons. A. P. STONE an H. M. 100; Mt. Pleasant, pres. ch. 29,05; Walnut Hills, Lane sem. ch. 176.60; m c. 7,65; ded. disc. 2; 1,131 70

By Rev. S. G. Clark.
Berlin, 50c.; J. F. 5: Birmingham, 7; Elyria, 35 81; H. P. 10; E. Dewitt, 10; do. for debt, 10; two girls, 17c; Florence, 2,25; Fremont, 6,57; Greenfield, 12; Rev. A. K. Barr, 5; Independence, 5; Kinsman, T. K. 10; Litchfield, 5,86; Lyme. 21,50; C. S. 10; J. S. 10; E. B. 5; Mansfield, 23; Maumee City. 8.04; m. c. 37; Milan, 35; Monroeville. 18; Montgomery Cross Roads, 6,60; m. c 3,58; Norwalk, to cons. JAIRUS KENNAN an H. M. 100; Olena, 5; Perrysburg, 7,25; m. c. 15,21; Peru, 6.88; Plymouth, 12; A B 10; P. B. 10; Republic, 17,20; Richfield M. and N. H 10; Rome and Risdon, 5; Ruggles. 20; B. Sturtevant, 20; N. C. 10; to cons Rev. E. P. SPERRY an H. M 50; Sheffield, s. s. 2; Toledo, S L S. 50c.; West Mill Grove, 5,69; Woodville, a little girl, 6c.; 559 67

By T. P. Handy, Agent.
Bloomfield, Ch. 1.40; Chatham, do. 77; Cleveland, 1st pres. ch. m. c. 51,16; 2d do.

m. c. 35,53; la. miss. so. for fem. school in Ceylon, 30; for two girls, Bombay, 24; W. D. B. 2; L. B. 1; E. Cleveland, church, 2; Johnston, 1,70; Massillon, 2d pres. ch. 22,15, Newburgh, C. R. 10; Solon, cong. ch. 10; Rev. J. S. 10; Vienna, ch. 15,30; Youngstown, 1st pres. ch. m. c. 25,73; ch. 36,25; ded. disc. 1,76; 353 46

2,044 83

M. C. 10; Cuyahoga Falls, Memento, for Mt. Lebanon sem. Syria, 20; Maumee City, wh. and prev. dona. cons Rev. ALFRED MORSE an H. M. 5, Portage, Salem ch. and cong. 3,68; fem. prayer meeting, 1,32; 40 00

2,084 83

Legacies.—Cleveland, P. M. Weddell, by T. P. Handy, (prev. rec'd, 845,) 1,553,56; ded. disc. 7,76; 1,545 80

3,630 63

INDIANA.

By G. L. Weed, Tr.

Concord, Mrs. W. 1; Mr. McC. 50c.; Delphi and Union ch. 11,12; Fort Wayne, 40; Franklin, 3; Gilead, 2,02; m. c. 2,85; Hopewell, Mrs. C. 10c.; Mr. H. 1,50; Huntington, Mrs M. 50c; Marion, 15,20; Logansport, 27,42; Oswego, 6,20; Peru, Mr. B. 1; Pisgah, J. W. 2; Pittsburgh, 17,60; m. c. 7,31; s. s. 12,20; Plymouth, 11,16; Shiloh, 14,89; Wabash, 19,62; Warsaw, 3,48; 200 67

Southbend, R. D. ch. s. s. 4 00

204 67

ILLINOIS.

By Rev. I. M. Weed.

Bebee's Grove, Cong. ch. m. c. 6,32; Bloomingdale, cong. ch. 50c.; Chicago, 3d pres. ch. m. c. 10; 2d do. Mrs. W. 4,75; Crystal Lake, cong. ch. 5,20; E. Dupage, do. 1,13; Elk Grove, Rev. B. B. D. 3; Dr. M. 2; Mr. B. 1.31; cong. ch. 9,53; Elysium, pres. ch. m. c. 2.28; Greenwood, pres. ch. 4,59; Lisbon, cong. ch. 10.75; Morris, do. 9,53; Newark, do. 1; Ringwood, do. m. c. 10; Thorn Grove, do. 2,15; Wethersfield, do. 6; 90 04

Albany, Rev. J. F. H. 2,50; Barry, cong. ch. 7; Chicago, 1st pres. ch. s. s. for Micronesian m. 23; Vanceboro', Rev. G. S. Johnson, for debt, 20; Waverly, cong. ch. 45; 97 50

187 54

MICHIGAN.

Michigan Aux. So. E. Bingham, Tr.

Albion, 322; California, 6; Clinton, 33,40; Concord, 3,05; Grand Rapids, 11; Homer, 6,03; s. s. 4,38; Hudson, 16,90; Jackson co. a friend, 4; Kalamazoo, Mr. H. for debt, 4,50; Litchfield, 8,58; Lyons, Mrs. B. 2; Rev. H. E. W. 1; Marshall, 22,75; Richland, Rev. Mr K. 5; Mr. B. 5; Union City, 9,30; Vermontville, 19,60; ded. disc. 56c.; 165 15

Washtenaw Presbytery.

Ann Arbor, 1st pres. ch. 34,12; m. c. 12,28; Webster, pres. ch. 22,39; ded. disc. 36c.; 68 43

Constantine, a fam. off'g. 15; Jonesville, pres. ch. 10; s. s. for ed. hea. chil. 1; 26 00

259 58

WISCONSIN.

By Rev. I. M. Weed.

Beloit, Cong. s. s. 10; Geneva, pres. ch. 15,29; Janesville, cong. ch. 13,57; m. c. 15.23; Johnstown, cong. ch. m. c. 5,96; Kenosha, ch. and so. 63,21; s. s. juv. asso. 4.21; Milwaukie, 1st cong. ch. m. c. 73,17; Pike Grove, pres. ch. 11; Racine, cong. ch. 6,04; Raymond, cong. ch. 12,50; Sheboygan, pres. ch. m. c. 6; Wauwatosa, cong. ch. 15; 251 18

Green Bay, s. s. miss. so. 4 00

255 18

IOWA.

Davenport, Cong. so. to cons. Rev. EPHRAIM ADAMS an H. M. 50; Garnavillo, cong. ch. 1; 51 00

MISSOURI.

Bellemonte, L. M. 1,75; Oregon, J. D. 5; Salem, pres. ch. 6,75; St. Louis, Spruce-st. pres. ch. m. c. 4,75; 1st pres. ch. 85; 103 25

TENNESSEE.

By Rev. W. Mack.

Columbia, 124; Cornersville, 32; Spring Hill, (of wh. for ed. in Madura, 15,) 87,50; ded. disc. 3.05; 240 45

Jonesboro', Pres. ch. 100 00

340 45

FLORIDA.

Quincy, J. C. B. 5 00

CALIFORNIA.

San Francisco, 1st cong. ch. 72 70

IN FOREIGN LANDS, &c.

Alleghany, miss. so. 24 00

Dwight, Cher. na. G. Whitefield, 5; T. Sanders, 5; m. c. 3; 13 00

Good Water, Choc. na. Girls' sch. to cons. Mrs. ANGELINA H. CARR an H. M. 100 00

Park Hill, Cher. na. m. c. 15,94; m. box, 1,12; fem. sem. m. c. 17; 34 06

Shipton, C. E (of wh. fr. a fem. friend, 3; N. W. W. 75c.; A. W. 50c.; H. P. 50c.; W. W. 50c.; Mrs. F. 25c.); 7 00

178 06

Donations received in July, 34,263 75
Legacies, 4,857 76

$39,121 51

☞ **TOTAL from August 1st to July 31st,** (of wh. for debt, $27,839 58,) $299,703 90

CHILDREN'S FUND FOR EDUCATING HEATHEN CHILDREN.

Amount received in July, $631 43

DONATIONS IN CLOTHING, &c.

Brooklyn, N. Y. A box, fr. B. Stryker, for Mr. McMillan, Madura; two quilts from Armstrong juv. miss. so. for Miss Fisk, Oroomiah.

Cooperstown, N. Y. A box, fr. la. benev. sew. so. rec'd at Alleghany.

Craftsbury, Vt. A box, fr. la. benev. so. rec'd at do.

Dayton, O. A box, fr. la. of 3d pres. ch. for Ind. miss. 71 78

Franklin, N. H. A box, fr. la. so. 20 41

Lenox, Ms. Two boxes, fr. la. sew. so. for Dakota miss.

Nelson, N. H. A box, fr. la. cir. of ind. for miss. to South Africa. 15 59

Newark, N. J. A bundle, fr. Miss Lydia Ball, for David Ball, Ceylon.

New York city. A box, fr. Dr. Blakeman, for Mr. Bowen, Bombay; do. fr. Mrs. R. I. Brown, for Mr. Doty, China

Thetford, Vt. A box, fr. juv. so. and indiv. for Tuscarora m. 20 45

Utica, N. Y. A box, fr. la. benev. sew. so. rec'd at Alleghany.

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, stationery, slates, shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled-cloth, flannel, domestic cotton, etc.

THE

MISSIONARY HERALD.

VOL. XLVIII. OCTOBER, 1852. No. 10.

American Board of Commissioners for Foreign Missions.

FORTY-THIRD ANNUAL MEETING.

THE American Board of Commissioners for Foreign Missions held its Forty-third Annual Meeting in the First Presbyterian Church, Troy, New York, commencing on Tuesday, September 7th, and closing on Friday the 10th.

CORPORATE MEMBERS PRESENT.

Maine.

Levi Cutter, Esq.
Benjamin Tappan, D. D.
John W. Ellingwood, D. D.
William T. Dwight, D. D.
Asa Cummings, D. D.

New Hampshire.

Zedekiah S. Barstow, D. D.

Vermont.

Charles Walker, D. D.
Silas Aiken, D. D.
Benjamin Labaree, D. D.
Rev Joseph Steele.

Massachusetts.

Heman Humphrey, D. D.
Justin Edwards, D. D.
John Tappan, Esq.
Henry Hill, Esq.
Rufus Anderson, D. D.
Rev. David Greene.
Charles Stoddard, Esq.
Nehemiah Adams, D. D.
Rev Aaron Warner.
Mark Hopkins, D. D.
Ebenezer Alden, M. D.
Willard Child, D. D.
Hon Samuel Williston.
Swan Lyman Pomroy, D. D.
Rev Selah B. Treat.
Hon William J. Hubbard.
Rev Henry B. Hooker.
Baxter Dickinson, D. D.
Samuel M. Worcester, D. D.
Hon Samuel H. Walley.
Rev Augustus C. Thompson.
Hon William T. Eustis.
Hon John Aiken.
Hon Daniel Safford.

Rhode Island.

Rev Thomas Shepard.

Connecticut.

Noah Porter, D. D.
Thomas S. Williams, LL. D.
Joel Hawes, D. D.
Mark Tucker, D. D.
Hon Seth Terry.
Edward W. Hooker, D. D.
Chauncey A. Goodrich, D. D.
Leonard Bacon, D. D.
Henry White, Esq.

Joel H. Linsley, D. D.
Rev David L. Ogden.
Nathaniel O. Kellogg, Esq.

New York.

Eliphalet Nott, D. D.
Nathan S. S. Beman, D. D.
Isaac Ferris, D. D.
William W. Chester, Esq.
Reuben H. Walworth, LL. D.
Anson G. Phelps, Esq.
Charles Mills, Esq.
Harvey Ely, Esq.
Charles M. Lee, LL. D.
Hon William L. F. Warren.
Horace Holden, Esq.
Joel Parker, D. D.
William Patton, D. D.
William W. Stone, Esq.
Hon Henry W. Taylor.
Laurens P. Hickok, D. D.
David Wesson, Esq.
Simeon Benjamin, Esq.
Robert W. Condit, D. D.
Charles J. Stedman, Esq.

New Jersey.

Theodore Frelinghuysen, LL. D.
David Magie, D. D.
J. Marshal Paul, M. D.
Ansel D. Eddy, D. D.
Benjamin C. Taylor, D. D.

Pennsylvania.

Ambrose White, Esq.
Hon William Darling.
Eliphalet W. Gilbert, D. D.
Samuel H. Perkins, Esq.

Ohio.

Rev Chauncey Eddy.
D. Howe Allen, D. D.
Samuel W. Fisher, D. D.

Michigan.

Rev Harvey D. Kitchel.
Hon Charles Noble.

Indiana.

Charles White, D. D.

Illinois.

Julian M. Sturtevant, D. D.
William H. Brown, Esq.

Wisconsin.

Rev Aaron L. Chapin.
Eliphalet Cramer, Esq.

Iowa.

Rev John C. Holbrook.

HONORARY MEMBERS.

Maine.

Rev Israel Hills, Dixmont.
Prof R. D. Hitchcock, Brunswick.

New Hampshire.

Rev George W. Campbell, Haverhill.
Rev Austin Richards, Nashua.
Rev Abraham Jenkins, Fitzwilliam.
Rev William Clark, Orford.
Rev I. T. Otis, Rye.
Nathaniel Bouton, D. D., Concord.
Rev William Clark, Amherst.
Richard Boylston, do.
Rev E. S. Wright, Acworth.
James F. Isham, New Alstead.
Rev Jacob Scales, Plainfield.
Rev Erdix Tenney, Lyme.

Vermont.

Rev J. D. Wickham, Manchester.
Rev J. W. Pierce, do.
Rev James Anderson, do.
Thomas Riggs, do.
Rev M. Burdett, North Woodstock.
Rev Caleb B. Tracy, St. Johnsbury.
Rev S. G. Clapp, do.
Rev Cyrus B. Drake, Royalton.
Rev Richard C. Hand, Bennington.
George Lyman, do.
Rev M. B. Bradford, Grafton.
James Adams, Castleton.
Rev E. H. Squier, Hartland.
Rev Franklin W. Olmsted, Bridport.
Andrew Leach, Pittsford.
Rev James Tufts, Wardsboro'.
Rev O. S. Hoyt, Hinesburg.
Rev H. F. Leavitt, Vergennes.

Massachusetts.

Parsons Cooke, D. D., Lynn.
Rev A. R. Baker, do.
Isaiah Breed, do.
Rev James Kimball, Oakham.
William Lincoln, do.
Rev Sidney Bryant, West Stockbridge.
Rev Joseph Knight, Peru.
Rev L. H. Angier, Concord.
Rev Martin Tupper, Hardwick.

Rev Eber L. Clark, Richmond.
Rev O. M. Sears, Dalton.
Rev Edward A. Lawrence, Marblehead.
Rev J. J. Dana, South Adams.
Rev Daniel Wight, Jr., Scituate.
Rev Thomas Laurie, West Roxbury.
Rev Henry Neill, Lenox.
John Hotchkin, do.
Rev Isaac R. Worcester, West Newton.
Rev E. Russell, East Randolph.
Rev Paul Couch, North Bridgewater.
Rev J. D. Farnsworth, North Chelsea.
Rev Rowland Ayres, Hadley.
Rev William L. Mather, Mattapoisett.
Rev Henry Cooley, Southwick.
Timothy M. Cooley, D. D., Granville.
Rev A. H. Dashiel, Jr., Stockbridge.
Rev Oren Sykes, Bedford.
Eleazer W. Storrs, Springfield.
Rev Hubbard Beebe, Sturbridge.
Charles Scudder, Roxbury.
R. H. Wiswall, do.
Rev B. H. Hosford, Sunderland.
Rev John Bowers, Wilbraham.
Rev David Sanford, Medway.
Julius C. Hurd, do.
Rev Joseph W. Curtis, Hadley.
Rev N. Lasell, West Stockbridge.
Rev A. E. Ives, Deerfield.
Rev Daniel K. Cady, Westboro'.
Absalom Peters, D. D., Williamstown.
Rev Jonathan Edwards, Woburn.
Rev W. Fuller, do.
Rev J. J. Abbott, Uxbridge.
Rev Henry Seymour, Hawley.
Rev Charles Peabody, Windsor.
Clark Prince, do.
Rev R. Crossett, Goshen.
Rev John Haven, Charlton.
Rev J. H. Northrop, Melrose.
Frederick A. Reed, Cohasset.
Rev L. Sabin, Templeton.
Horace Smith, West Springfield.
Charles Hartwell, Lincoln.
Rev William C. Foster, Lawrence.
Rev J. Emery, North Weymouth.
Rev C. Terry, do.
Rev Rufus Taylor, Manchester.
Rev Edwin A. Bulkley, Groton.
Nathaniel Lord, Jr., Ipswich.
Rev. Francis Norwood, West Granville.
J. R. Gott, Rockport.
Rev T. J. Clark, South Cummington.
Orrin Sage, Ware.
Rev L. Whiting, Reading.
Eli Pease, Bradford.
Rev Joseph Peckham, Kingston.
Rev Alfred Greenwood, Natick.
Rev Francis Horton, West Cambridge.
J. Field, do.
Rev Nathan Dole, Chelsea.
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Rev Alvah C. Page, Holland.
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E. L. Snow, do.
Rev Samuel W. Barnum, Feeding Hills.
Rev James W. Ward, Abington.
Rev H. D. Walker, East Abington.
Spencer Vining, South Abington.
Rev Simeon Miller, Holyoke.
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Rev S. S. Smith, Northampton.
William H. Stoddard, do.
Rev A. C. Pierce, do.
Rev Edward Taylor, Hinsdale.
George W. Blagden, D. D., Boston.
Rev Asa Bullard, do.
Rev Seth Bliss, do.
Rev. Edward N. Kirk, do.
Alvan Simonds, do.
George Rogers, do.
George Rogers, Jr., do.
Henry Hoyt, do.
Charles A. Stoddard, do.
H. R. Coburn, do.
Gilman S. Lowe, do.
John Todd, D. D. Pittsfield.
Henry G. Davis, do.
Calvin Martin, do.

Rhode Island.

Rev T. A. Taylor, Slatersville.
Rev S. S. Hyde, Barrington.

Connecticut.

Rev Lewis Pennell, New Fairfield.
Rev Thomas O. Rice, West Killingly.
Rev Dana Goodsell, East Haven.
Rev C. Dickinson, Colchester.
George A. Calhoun, D. D., Coventry.
Rev Albert Smith, Vernon.
Allyn S. Kellogg, do.
Rev Lavius Hyde, Bolton.
Rev Orson Cowles, North Haven.
Rev S. B. S. Bissell, Greenwich.

Rev Mark Mead, Greenwich.
Obadiah Mead, do.
Silas H. Mead, North Greenwich.
Josiah Wilcox, do.
Rev Hiram Bingham, New Haven.
Rev William Atchinson, do.
B. L. Hamlin, do.
Rev Nelson Scott, Hartland.
Rev J. H. Pettingell, Centre Brook.
Rev Joab Brace, Newington.
Rev S. J. M. Merwin, Southport.
William M. Wakeman, do.
Rev James A. Smith, Glastenbury.
Rev Robert C. Learned, Canterbury.
Rev Frederick T. Perkins, Manchester.
Rev G. E. Hill, do.
Norman W. Spencer, do.
William M. Smith, Sharon.
David Gould, do.
A. G. Loomis, Bethlehem.
Rev O. D. Hine, North Woodstock.
Peleg C. Child, do.
Rev Thomas Tallman, Scotland.
Clark Bissell, Norwalk.
Marcus M'Call, do.
Rev George L. Brownell, Sharon.
Rev Hiram P. Arms, Norwich.
William Williams, do.
Rev Luther H. Barber, Hitchcockville.
Rev Austin Putnam, Whitneyville.
Rev C. C. Darling, do.
Rev E. J. Doolittle, Hebron.
Enoch Knapp, New Fairfield.
Rev L. H. Pease, Durham.
Rev Frederick Marsh, Winchester Centre.
George Kellogg, Jr., Rockville.
Rev Pliny F. Sanborn, East Granby.

New York.

Ebenezer Halley, D. D., Troy.
Rev John K. Davis, do.
Sylvester Norton, do.
Rev Joseph Myers, do.
Thomas W. Blatchford, do.
Rev P. H. Fowler, Utica.
Rev James P. Fisher, Schenectady.
Rev Selden Haynes, Skaneateles.
A. Penfield, Crown Point.
Rev James R. Keiser, Scoharie.
Ransford Wells, D. D., do.
Rev G. Tallmadge, Niskayuna.
Rev William H. Van Doren, Piermont.
Rev S. J. Tracy, Springfield.
Benjamin Rathbon, do.
B. Jacobus, do.
Walter S. Griffith, Brooklyn.
Rev N. H. Eggleston, Brooklyn.
Rev Harvey Newcomb, do.
John Davenport, do.
Nathaniel Gardner, do.
Rev Augustus L. Chapin, Galway.
L. Dwight Chapin, do.
Rev Beaufort Ladd, Collamer.
F. E. Cannon, D. D., Geneva.
Rev Ralph Robinson, New Haven.
Rev John Woodbridge, Saratoga Springs.
Rev Joel Osborn, Amenia.
Rev Charles Richards, Rensselaerville.
R. Smith, Ballston Centre.
Rev S. N. Robinson, Truxton.
Rev Truman C. Hill, Yates.
Samuel Tappan, do.
Rev Robert Day, Nassau.
Rev J. H. Trowbridge, Haverstraw.
Rev Amasa S. Freeman, do.
Rev A. J. Fennell, Glens Falls.
Rev Robert W. Landis, Greenville.
Rev A. Boardman Lambert, Salem.
Rev M. S. Goodale, Amsterdam.
Rev John H. Pitcher, Mellenville.
Rev John N. Lewis, Salisbury Mills.
Rev Frederick W. Graves, Ithaca.
Rev C. H. A. Bulkley, do.
Rev James Sinclair, Cutchogue.
Rev John Tompkins, Marcellus.
J. W. McLane, D. D., Williamsburg.
Rev Oren Hyde, Fayetteville.
Rev George S. Boardman, Cazenovia.
Rev E. B. Sherwood, Pitcher.
Rev Loren Brewster, Schroon.
J. M. Schermerhorn, Homer.
Rev Edward Lord, Hamilton.
Rev John Waugh, Sanquoit.
Rev G. H. Hulin, Syracuse.
Rev J. L. Janes, Guilford.
Rev Aretas Loomis, Hebron.
Rev M. M. Wakeman, Union.
Rev Hiram Dyer, Brasher Falls.
Rev Samuel W. Cozzens, Kingsboro'.
Rev A. C. Frissell, South Amenia.
Rev L. Kellogg, Whitehall.
Rev John A. Lansing, Bethlehem.
Rev J. H. Noble, Schaghticoke.
R. G. Vermilye, D. D., Clinton.
Rev P. C. Hastings, do.
Rev H. W. Morris, Little Falls.
E. F. Hatfield, D. D., New York city.
Milton Badger, D. D., do.
Rev David B. Coe, do.
Rev Edwin Harris, do.
A. E. Campbell, D. D. do.
Rev W. H. Bidwell, do.

Rev O. B. Bidwell, New York city.
Rev O. F. Parker, do.
Anson G. Phelps, Jr., do.
Rev R. S. Dickinson, do.
Nehemiah Huntington, do.
Almon Merwin, do.
James D. Lawrence, do.
Rev R. T. Cornell, do.
Rev O. Eastman, do.
Rev Fisk Harman, do.
Asa D. Smith, D. D. do.
Rev George F. Wiswell, do.
Rev D. H. Wickham, do.
Rev Francis Janes, Colchester.
Rev Henry Darling, Hudson.
Rev David Torrey, Delhi.
Rev O. M. Johnson, New Hampton.
Rev Silas C. Brown, West Bloomfield.
Rev William Youngblood, Montgomery.
Rev William R. Chapman, Aurora.
Ray Palmer, D. D., Albany.
Rev David Dyer, do.
Rev W. W. Halloway, do.
John O. Cole, do.
Erastus H. Pease, do.
William H. Ross, do.
Rev George Hale, Peterboro'.
Rev John F. Clark, Fishkill.
Rev John B. Shaw, Buskirk's Bridge.
Rev Gaius M. Blodget, New Scotland.
Rev Charles Gillette, Fort Covington.
Rev S. W. Bailey, Cold Spring,
Rev Richard H. Steele, Nassau.
Rev John Waters, New Hartford.
Rev L. H. Van Dyck, Guilderland.
William J. Niles, Spencertown.
Rev S. P. M. Hastings, Pompey.
Rev Charles K. McHarg, Cooperstown.
Rev L. P. Blodgett, do.

New Jersey.

Rev D. G. Sprague, South Orange.
D. J. Sprague, M. D., do.
Rev John A. Todd, Griggstown.
Rev George I. King, Hanover.
Rev William J. R. Taylor, Jersey city.
Rev Ebenezer Seymour, Bloomfield.
Robert L. Cooke, do.
Rev Joseph M. Ogden, Chatham.
Rev O. L. Kirtland, Morristown.
Rev John H. Townley, do.
Rev B. C. Magie, Dover.
Rev William White, Orange.
Rev Robert Aikman, Elizabethtown.
Jonathan Stearns, D. D., Newark.
Joseph W. Duryee, do.
Rev J. S. Gallagher, Newark.
L. A. Smith, M. D. do.
Rev William Aikman, do.

Pennsylvania.

Rev Marcus E. Cross, Darby.
Thomas Brainerd, D. D., Philadelphia.
Rev William W. Taylor, do.
Rev David Malin, do.
Joseph H. Dulles, do.

Virginia.

James D. Johnson, Norfolk.
Rev Charles H. Read, Richmond.

Ohio.

Rev S. B. Canfield, Cleveland.
Rev Wm. D. Saunders, do.
Francis W. Tappan, Ravenna.
Leveus Eddy, Hudson.
Rev H. A. Tracy, Cincinnati.

Indiana.

Rev Norman Kellogg, Mishawaka.

Illinois.

Rev Benj. F. Parsons, Waukegan.
Rev F. Bascom, Galesburg.
Rev R. L. Kendall, Jacksonville.
Rev Rollin Mears, Quincy.

Michigan.

Rev O. P. Hoyt, Kalamazoo.
Rev J. W. Ray, do.
Rev S. Dwight Pitkin, Brattle Creek.
Rev Noah M. Wells, Detroit.
Rev E. J. Boyd, Monroe.
Rev E. Cheever, Ypsilanti.
Rev E. Colton, Niles.
Rev M. Bradley, Richland.

Wisconsin.

M. P. Squier, D. D., Beloit.
Rev Samuel D. Darling, Oakfield.
Rev Jeremiah Porter, Green Bay.
John A. Savage, D. D., Waukeshaw.

Missouri.

Rev Walter R. Long, St Louis.

Louisiana.

W. A. Scott, D. D. New Orleans.
Thos. Allen Clark, do.

Oregon.

Rev George H. Atkinson, Oregon City.

Organization.

The President of the Board, Hon. Theodore Frelinghuysen, took the chair. The divine blessing was implored by Dr. Nott. Rev. O. P. Hoyt, District Secretary for Michigan and Northern Indiana, was chosen Assistant Recording Secretary. Letters from Chief Justice Hornblower, Dr. Yale, Dr. Thomas DeWitt, Dr. Wisner, Dr. Nelson, Dr. Stowe, Hon. Daniel Haines, Dr. William Adams, John Kingsbury, Esq., expressing their regret at being deprived of the pleasure of attending the meeting, were communicated to the Board.

The usual committee of arrangements was appointed, consisting of Dr. Beman, Rev. T. P. Field, Dr. Todd, Dr. Pomroy, Dr. McLane, Rev. H. B. Hooker and Dr. Cannon.

Chancellor Walworth, Dr. Silas Aiken, Dr. Ferris, Hon. Seth Terry, Hon. S. H. Walley, Rev. A. B. Lambert and Rev. J. H. Pettingell, were appointed a business committee.

Treasurer's Report.

The Treasurer submitted his annual report, together with the certificates of the auditors, which was referred to a committee consisting of S. H. Perkins, Esq., L. A. Smith, M. D., Hon. H. W. Taylor, Hon. Charles Noble, Charles Mills, Esq, Benjamin Rathbon, Esq. and N. O. Kellogg, Esq This committee subsequently made a report, from which the following extracts are taken.

The accounts as presented were correct, both as to receipts and expenditures, according to the books kept by the Treasurer, and settled from month to month by the Prudential Committee, and as finally examined and certified by the auditors. There has been no change in the permanent funds of the Board since the last Report; and none is thought expedient. They are believed to be securely and judiciously invested.

In examining the books and accounts, the committee were impressed with the perfect system of accuracy and accountability, pervading the financial concerns of the Board. The accounts of the Treasurer are examined every month by the Prudential Committee, through a sub-committee of their own body, carefully compared with the vouchers, and tested by trial balances. Every contributor to the work of missions through this Board, therefore, has the fullest assurance, that not a fraction of his contribution can escape from its proper channel, without being immediately discovered and turned back.

Your committee congratulate the Board on its freedom from debt, but warn the members against relaxing effort. Not less than three hundred thousand dollars are required properly to cultivate the fields already occupied, and take possession of those ripe for the harvest. That sum is far short of the ability of the churches. Withholding it cannot enrich them; but must tend to poverty, as Scripture and experience both teach.

Report of the Prudential Committee.

The different portions of the Annual Report were referred to committees for examination, as usual, a brief abstract of its contents having first been read by the Secretaries. These committees were as follows:—On the Home Department, Dr. Labaree, Levi Cutler, Esq., Ambrose White, Esq., R. D. Muzzy, M. D., General Williams, Dr. Blagden and Walter S. Griffith, Esq.; on the African missions, Dr. Humphrey, Dr. Barstow, Dr. Ellingwood, Dr. Hatfield, William H. Brown, Esq., Rev. S. B. Canfield and Rev. M. S. Goodale; on the Greek and Jewish missions, Chief Justice Williams, Dr. Child, Dr. Walker, Hon. John A. Rockwell, W. W. Chester, Esq., Dr. Campbell and Dr. Sturtevant; on the Armenian mission, Dr. Porter, Dr. Cooley, Dr. Condit, Dr. White, Charles M. Lee, Esq., Rev. J. C. Holbrook and William W. Stone, Esq.; on the missions to Syria and Assyria, Rev. C. Eddy, Rev. D. G. Sprague, Rev. D. L. Ogden, Harvey Ely, Esq., Rev. H. D. Kitchel, Rev. L. Sabin and Rev. James A. Smith; on the Nestorian mission, Dr. Hawes, Dr. D. H. Allen, Rev. Joab Brace, Hon. S. Williston, Rev. J. S. Gallagher, Prof. R. D. Hitchcock and Thomas A. Clark, Esq.; on the Mahratta missions, Dr. Dickinson, Dr. Bouton, Dr. Badger, Dr. Stearns, Simeon Benjamin, Esq., Rev. N. Beach and E. Cramer, Esq; on the Madras and Madura missions, Dr. Dwight, Prof. Warner, Dr. Cooke, J. H. Dulles, Esq., Rev. J. N. Lewis and Thos. Smith, Esq.; on the Ceylon mission, Dr. Goodrich, Dr. Gilbert, Ebenezer Alden, M. D., Rev. Joseph M. Ogden, Hon. W. L. F. Warren, Rev. Henry Darling and Rev. George Richards; on the Borneo and China missions, Dr. Ferris, Rev. E. Cheever, Dr. Brainerd, Dr. Wells, Rev. E. Russell, Rev. J. H. Noble and Rev. R. C. Magie; on the Sandwich Islands, Dr. Parker, Dr. Todd, Dr. S. Taylor, Dr. G. A. Calhoun, J. D. Johnson, Esq., Rev. A. L. Chapin and Rev. I. T. Otis; on the missions to the Oregon Indians, Choctaws, Cherokees and Dakotas, Dr. Magie, Dr. Squier, Dr. Eddy, John Hotchkin, Esq., J. M. Paul, M. D., Rev. H. P. Arms and Rev. John Woodbridge; on the Ojibwas, Senecas, Tuscaroras and Abenaquis, Dr. Patton, Rev. Thomas Shepard, Rev. O. L. Kirtland, J. C. Proctor, Esq., Rev. George S. Boardman, Joseph W. Duryee, Esq. and Dr. R. G. Vermilye.

These committees subsequently made their reports, recommending that the several parts of the Annual Report referred to them be approved and adopted; which was accordingly done. The committee on the Home Department also say:

One item in this Report deserves particular attention. It appears that nearly six thousand dollars have been contributed to the funds of the Board, during the year, by the children and youth in our congregations. This must be regarded as a favorable omen. If our children are furnished with suitable information on the subject of missions, and are taught early to contribute to the cause on right principles, the enterprise has a basis of support that will not be liable to fail. And if six thousand dollars have been received from that source during the last year, by a more general and systematic organization could not that amount be augmented a hundred fold in the year to come?

When we learn that Roman Catholic governors and Mohammedan princes are furnishing pecuniary aid to this good work, we would earnestly inquire whether the time has not come when the claims of foreign missions should be presented to all the members of our congregations, and each should be respectfully requested to do something for the enlightenment and salvation of the heathen.

The committee on the African missions "express their devout gratitude to God that so much is being done for the suppression of the slave trade, and that gradually the missionaries are gaining access to a highly interesting population in the interior." The labors of these brethren they regard as "very hopeful."

The committee on the Greek and Jewish missions make use of the following language.

We regret exceedingly to learn that our beloved missionary at Athens has been again interrupted in his labors. Had it been in Borneo or Madagascar, we should not have been surprised. But that Greece, the land so celebrated in ancient days for its literature and refinement, the land of poets and orators, the land of Homer and Plato and Socrates,—that Greece, so long under the iron yoke of Turkish despotism, in whose struggles for liberty America so deeeply sympathized, and so recently emancipated from oppression,—that Greece should so soon become the oppressor, is a subject of deep regret. After long continued attempts to excite public prejudice against the preacher of righteousness, the enemies of Mr. King at last have brought the cause before the legal tribunal. This creates little surprise. But that an American missionary should by that court be condemned for preaching the gospel in his own house, is one of those events which we should hardly have anticipated in this enlightened period of the world, and in such a nation as Greece. Almost two thousand years ago, when Paul came among them, and stood and preached the gospel on Mars Hill, they took him to the Areopagus to hear what the babbler would say; and though they regarded not his words, they suffered him to depart in peace. But now, in this enlightened age, a successor of Paul, preaching the same gospel, is sentenced to imprisonment and banishment.

We are glad to learn that our government are investigating the case; and we have no doubt that all will be done, which can properly be done by their instrumentality. But we must look to a higher Power to vindicate his own cause in his own way and time; and we think the violence offered to Mr. King is evidence that he has made a sensible impression upon the public mind; and the opinions of learned men of that nation, publicly given in opposition to the sentence pronounced, will excite more attention to Mr. King and his cause, and more inquiry into the subject of his teaching, than would have resulted from long continued labors in his own house. We can assure Mr. King that he has the sympathy and prayers of the Christian community.

When we look at that part of the Report which relates to the mission to the Jews, we follow the missionary with pleasure through the country of the noble Bereans, who searched the Scriptures daily in former times, to that land from which the cry came to the Apostle Paul, "Come over and help us;" and although we cannot say that the time has arrived when the Jews will receive Jesus as the Messiah, we rejoice that the time has arrived when this Board feel it their duty to attempt to enlighten them by means of their missionaries. And we see from their Report that some disposition is exhibited among the sons of Abraham to inquire of the missionary. And though the Rabbies may throw obstacles in the way; though they may for a time cause the children to be kept from the schools, and forbid the people from attending the teachings of the missionary, they dare not openly persecute.

And it is a most remarkable fact, in the history of missions and the dealings of Providence with them, that Protestant communities are now protected under the Mohammedan government, and our missionary now travels safely under the firman of the Sultan; while a nation, professedly Christian, lately escaped from the rigor of Turkish rule, are now persecuting the American missionary. But we think there is no reason for discouragement with regard to either of these missions. We cannot doubt that the Lord will bring light out of this darkness, and overrule all for his glory.

The report of the committee on the mission to the Armenians is as follows:

The continued progress of the gospel among the Armenians calls for the warmest gratitude of the Board, and justifies the hope of its general spread among them at no distant day, and of the establishment through them of vital Christianity in the interesting country, where by the labors of Paul the gospel so gloriously triumphed more than eighteen centuries ago. Facts ascertained by our missionaries there, and spread out in this Report, show decisively

that in nearly or quite one hundred and fifty cities and villages, scattered over the Turkish empire from one side to the other, a spirit of inquiry is spreading among the Armenians on the great subjects of salvation, which, while it animates hope, calls for direction; so that unless other missionaries in considerable numbers are soon sent into the field, scepticism and infidelity may be expected to take the place of the dead forms and corrupting superstitions under which the nation has slumbered. It is encouraging to find that a considerable number of educated and devoted native preachers and teachers are already acting as efficient helpers to the mission; and, from the state of the seminaries attached to it, the number may be expected to be soon increased; but present exigencies loudly call for immediate reinforcements from this Board.

The committee on the missions to Syria and Assyria made the following report.

All the considerations which gave interest and importance to these missions at the last anniversary, have been increased during the year that has elapsed. Though under the frown of Jehovah the country, once most fertile and populous, now to a great extent lies desolate; and though its cities, once most magnificent and splendid, are now only magnificent ruins; the manifestations of the divine Spirit's work on the minds of men show obviously, that the set time of God's returning favor is drawing nigh. In answer to the pressing calls for laborers, urged at the last anniversary, two missionaries only with their wives, one to each of the missions, have been sent during the year. The protection and favor afforded to them, through all their long and perilous journeys to their fields of labor at Mosul and at Aleppo, demand our thanks to the God of missions. The power of the Spirit has attended the preaching and teaching of the missionaries; so that souls have been converted to Christ, and a few persons have been added to the churches.

The death of Miss Whittlesey, the female teacher at Beirût, is deeply felt by the Syrian mission. For the relief of those members of the mission, on whom an undue amount of labor is devolved by that event, as well as for the general interests of the cause, the vacancy should be filled as soon as it can be done. The committee think it important to reiterate the opinion, expressed the last year, that more laborers should be sent into these inviting fields without any unnecessary delay.

The committee on the Nestorian mission say:

In its missionaries and helpers, in the number and character of its converts, in the efficiency and success of its common schools and higher seminaries of learning, in the toleration and protection recently secured to it by the Persian and British governments, in the widening and brightening fields of usefulness opening around it, and, especially, in the repeated and signal effusions of the Holy Spirit, with which it has been blessed, this mission has been highly favored of God; and it is commended to the continued confidence and prayers of the friends of the Board.

The report of the committee on the Mahratta missions has the following language.

The laborers at the several stations are prosecuting their work, in its various departments, with energy and good results. The station at Bombay is manifestly one of peculiar importance. This city is the capital of Western India. It has a population of half a million, and is a great centre of trade and influence. Among its people are large numbers from Christian lands. These circumstances render a strong Christian influence vastly desirable, and, at the same time, afford facilities for it. And we are happy to see that the missionaries are alive to the responsibilities of their position. They have several regular preaching places in the city, have prosperous educational operations, are fast perfecting a translation of the Scriptures in the Mahratta tongue, are efficiently concerned in Bible, tract and other benevolent organizations, and are using the press with great power for diffusing a knowledge of divine truth, not only in the city, but through extensive districts of the surrounding country. And we may confidently hope that, with the blessing of God, these various agencies will in due time bring out great and precious results.

The report on the Madras and Madura missions, after making a brief reference to the death of Mrs. Winslow and to the impaired health of others, glances at the labors of the brethren at Madras. The English residents in that city, it says, gave $1,100 last year towards the support of the schools, "a substantial proof of the estimation in which they are held." "The press," the committee think, "needs additional means to ensure its highest success." In speaking of the union of medical practice with the preaching of the gospel, they say, "It is pleasant to observe what a religious influence is thrown over these gathering places of the patients." The call for more laborers is considered reasonable; and the committee pray that "the earnest request" of their brethren "may find a response in many a young heart."

Passing to the Madura mission, the report speaks of the plan "of gathering congregations among the natives" as "of high value." "The influence of this system, in various ways and forms, in diffusing the principles of a right faith and a better life among the heathen, cannot be estimated." In conclusion the committee say: "It will be seen by those who examine this mission, that it has advanced to a state in which

much effort is demanded. Its area is larger than the State of Massachusetts; and it has a population of 1,500,000. More labor is needed than can be performed by the present number of missionaries and assistants; and the committee do not see how Christians in this land can fail to seek for this mission a speedy supply. We do not wonder at the earnest and loud call for help. Encouragement, surely, cannot be wanting, while the field is seen to be wide open, and ready for the harvest. We earnestly hope that the men may be found, who will respond to this pressing and affectionate call of our brethren. We have no fear for the means to sustain them."

The subjoined report was presented by the committee on the Ceylon mission.

We have read with great satisfaction the statements submitted to us regarding the condition and prospects of this mission, and the smiles of Providence on its devoted laborers. The arrival of two new missionaries upon the field, the acquisition of a house of worship from the papists, the additions to the number of communicants, the contributions to religious objects, the continued and spreading influence of the seminary and boarding school, the unusual encouragement to preach among the villages and from house to house, the renewal of interest in the cause of temperance, all call for devout gratitude to God, and for fresh ardor and interest in the promotion of his cause.

Your committee have noticed with especial satisfaction the labors of Dr. Green, aided by his young associate, in maintaining the dispensary, imparting valuable instruction to the medical class, and preparing a Tamil nomenclature for anatomy, physiology and hygiene. The missionary has his Master's example for making the healing of the body conducive to the cure of the soul. It is also a signal token for good that young men, educated in the mission schools, and fast becoming influential and valued members of society, are helping to create a public sentiment favorable to Christian institutions.

Among a people who are so much advanced in knowledge and the arts, there are peculiar difficulties to be encountered, which are not found in savage nations. In breaking down a system of false philosophy, which has been compacted by the skill of ages, and has become embedded in all the associations and feelings of a great people, the progress of the gospel must necessarily be slow. Your committee, however, rejoice in the belief, that every year is adding greatly, though often indirectly, to the power of Christianity in the Island of Ceylon. Its progress is not to be estimated merely by the number of converts added to the churches. There is constantly going on an undermining process, which must at length bring down that vast system of false religion, that has so long been the source of misery and crime to the Tamil race. This process was perhaps never more rapid than at the present time. The missionaries of the Board enjoy the favor and protection of the local government of the island; their schools are prosperous; their press is active; their labors in preaching the gospel, both publicly and from house to house, have been vigorous and persevering during the past year; and your committee rejoice in the opportunity afforded them of thus bringing before the Board the testimony contained in the Report of the Prudential Committee to the fidelity and wisdom, which are manifested in the conduct of the Ceylon mission.

The committee on the Borneo and China missions reported,

That the Board fully share with the Prudential Committee in regretting that, the Lord not being pleased to incline the hearts of any of his young servants in the Reformed Dutch Church to enter the missionary field in the Island of Borneo, that mission has been suspended for the present. We cannot, however, but cherish the hope that a field, providentially thrown under Christian influence, and made the shrine of so many sacrifices of labor and prayer in past years, will receive the instant and earnest attention of the large, wealthy and well manned denomination which has heretofore occupied it. Should this denomination utterly fail in its efforts to obtain men, it will be proper to inquire whether they will not desire the mission to fall under the ordinary administration of this Board.

In respect to the Chinese missions as a whole, the plans of the Prudential Committee seem to have been wisely laid, and vigorously prosecuted. An empire embracing about one-half of the pagan world, and to be reached through one language, challenges the deepest interest of the church. Hitherto the laborers have gone forth weeping, waiting in faith and patience the sheaves of harvest. It seems that hitherto they have waited almost in vain. But the Report furnishes tokens, that the long night which has brooded over the teeming millions of this great and mysterious empire is far spent, and the day is at hand.

Not only is the missionary in the field; not only is the Christian press at work; but the activity of Protestant influence and Anglo Saxon energy and progress are brought into direct contact with the Chinese mind on our own shores. In all the past, Christianity has invaded the paganism of Eastern Asia, across the deserts of Persia, or by the circuit of Africa. Now we realize the great vision of Columbus, and reach the Indies by the West. The barriers of ages are broken; and the heart of China is now open to the direct influence of Protestant America. Over these broken barriers the Chinese are rushing by thousands to our land. No nation can be at the same time migratory and insulated. Hence we would suggest to the Prudential Committee whether we may not act, through Chinese immigrants to Califor-

nia, most efficiently on China itself. We need scarcely add, that every demand for men and means to occupy this broad, open field should meet the hearty response of our churches.

The committee appointed to report on the Sandwich Islands mission adopt the following language.

The paper put into the hands of your committee is succinctly and carefully drawn up; and, by the arrangement of its parts, the clearness of its statements, and its tabular views, it affords an intelligible and comprehensive survey of the present state and prospects of these islands, as compared with their past history. Your committee are impressed with two ideas of great consequence, as connected with this mission.

1. The American Board, and the whole church of Christ, are under peculiar obligations of gratitude to God for directing our attention to the Sandwich Islands, as a field of missionary labor, at so early a period in the history of our operations. The limited number of their population, and their insular position, have given to this field advantages for an experiment of the highest consequence to the missionary cause. Our missions among a people in contiguity with great continental masses exercise an influence that is undefined in its outline, and liable to be constantly diluted by the influx of surrounding pollution. The insular position of the people of the Sandwich Islands has allowed the influence of the gospel to reach, within a brief period, the utmost verge of population. To this circumstance, and the providential early destruction of idolatry in the Sandwich Islands, are we indebted, under God, for the complete christianization of that people. The proportion of church members, about one fourth of the whole population, and the favor of the government, afford the most encouraging prospects. Such a triumph of the gospel over an entire nation, that had been sunk to such a point of degradation, and all in so brief a period of time, is adapted to inspire the whole church with hope in the great work of evangelizing the heathen world.

2. Another point to which your committee would solicit particular attention, is the importance of completing the work so happily begun. It is cheering to observe the progress of the people in civilization. This civilization, possessing, as it does, an eminently Christian type, furnishes a beautiful and almost exact measure of spiritual progress. The government, founded at length on the basis of a true Christian liberty, is laying a broad foundation for the encouragement of industry in securing titles to landed property, and is summoning the whole people to a higher position by the support of schools. The moneys expended annually, by the government and the voluntary contributions of the church, for promoting directly and indirectly the ends of our mission, namely, the elevation of the whole people, are five or six times as much as all that is expended by the Board on their behalf.

Yet, considering the importance of the position of the Sandwich Islands, and the difficulties with which they are still obliged to contend, your committee believe that no expenditure ought to be withheld that can be used as a profitable outlay. The Sandwich Islands are destined to grow in consequence, on account of their midway position, and their suitableness for a commercial depot between our own country and China and Australia. Indeed, every thing that is done to render our work complete there, will exert a vast influence upon the multitudes of all nations, that are destined to stop there for repose and refreshment, as at a world's hotel, on the great highway of the Pacific.

The work remaining to be done is still arduous. True, idolatry as a system of religion is extinct; Romanism, with its lying wonders, is feeble. But the coarse propensities which were engendered in the race by a debasing idolatry, still exist; and paganized Christianity lies couched there, like a beast of prey, to seize upon the feeble church, whenever she may be most exposed to a successful attack.

While it becomes the Board, therefore, to rejoice in what has been done, to thank God and take courage, and to spare no expense of men and money for the completion of the work, it ought not to be forgotten that the danger is not passed. There is danger that the church may stop to rejoice in the first thorough rout of the enemy, instead of going calmly on, "faint yet pursuing," to complete her victory. There is danger that the great advantages gained may be made the theme of so much glorying, as to prevent that deep solicitude for divine influence which is indispensable to every step of progress. While, therefore, your committee would express a cordial approbation of the paper referred to them, and recommend its publication as a part of the report of the Prudential Committee, they would earnestly commend the Sandwich Islands mission to the prayers of Christians, that the Holy Spirit may be poured out abundantly upon that people; that they may become an eminent example of what the power of the gospel and the grace of God can do, in the speedy conversion and sanctification of a debased heathen population.

The committee on the Oregon Indians, Choctaws, Cherokees and Dakotas, submitted a report, which was as follows:

The paper submitted to us, in connection with what we have seen and heard here, indicates that there is yet much hope for the red man. We can hardly suppose that God would have so smiled upon our efforts to bless these broken and shattered tribes, if it had been his purpose to leave them utterly to melt away and perish. Though

no extensive religious revival has occurred among the Choctaws and Cherokees during the past year, every thing denotes progress in the right direction. Your committee are much gratified by the evidence afforded, that these people are rising rapidly in civilization and intelligence. So desirous are they to secure a good education for their children, that they spare no efforts to have schools established at every suitable place within their bounds. If we judge from the constantly increasing quantities of wheat and corn produced among them, and the cloth they manufacture, we may hope that indolence will soon cease to be the reproach of the Indian. And as it respects the prevalence of temperance, were it not for the counteracting influences of unprincipled white men in the neighborhood, it would seem to be complete. These blessings have all followed in the train of the gospel, and are, therefore, matters of devout thanksgiving to God.

The great want of these people is more ministers of Christ and more teachers of schools. The Macedonian cry, "Come over and help us," was scarcely more solemn and tender when presented in vision to the Apostle, than are their reiterated petitions for a fuller supply of men to preach the gospel among them and educate their children. But we feel sad to learn that so few appear willing to enter this field, already white to the harvest. Your committee deem it proper to ask whether the time has not come for the missionaries there to begin to look for a home supply. It appears to us that there are talents among the natives themselves, and piety too, which may be called out to make up, at least in part, our lack of service in this interesting field.

The committee on the Ojibwas, Senecas, Tuscaroras and Abenaquis say:

The committee would express their great satisfaction in the remarkably powerful revival experienced among the Tuscaroras. They feel confident that this one revival of religion will settle the future history of this interesting tribe, securing, in all probability, their perpetuity as a people. The committee would call particular attention to the practical wisdom of these children of the forest, in passing and carrying out a law, similar to the "Maine liquor law." To them belongs the honor of being first in this "more excellent way." Here the star arose in the west.

The committee notice that in some of the tribes the encouragement has been so very small, as to raise the question whether the mission should any longer be continued. They would recommend that the Prudential Committee persevere in their efforts, and fully sustain the missionaries in their work; for who can tell but that the Lord, after having proved our faith, will abundantly pour out his Spirit, and save the people!

Results of a Statistical History of Benevolent Contributions.

By direction of the Prudential Committee, Dr. Anderson read to the Board the following special report.

One of the printed documents to be submitted to the Board is a "Statistical History of Benevolent Contributions in the past sixteen years." The immediate occasion of preparing this was, to ascertain why the receipts of the Board have increased no faster during the last ten or twelve years, and what is the prospect in future. This being the object, it was of course necessary to restrict the inquiry to those religious denominations, with which the Board has some immediate connection. The statistical tables are twenty-nine in number, and, though prepared amid numerous cares and interruptions, are believed to be substantially correct. Copies have been distributed among the Members; and those who shall give attention to the series of tables, will probably yield their assent to the following results.

1. We divide the receipts of the American Board from 1812 to 1851 into ten periods, of four years each.* There is then found to have been an advance in every period save one, and that was the ninth. That is to say, there was a decline in the receipts of only one period; and there would not have been in that period had it not been for the extraordinary amount of the receipts in 1842, a year belonging to the eighth period. Comparing the experience of the Board with that of the London Missionary Society and of the Church Missionary Society, two of the leading missionary institutions of Great Britain,† we find, though their receipts were considerably larger than ours, that the experience of the Board was more favorable than theirs. The receipts of the London Missionary Society experienced a decline in both of the last two periods of four years, and those of the Church Missionary Society in the last three periods. What the cause of this decline was, has not been investigated, but such was the fact. It is pleasing to be able to add, that the two last years show a rise in the receipts of both those admirable institutions.

2. It is necessary to take several Societies into account in reckoning what have been the proper receipts for foreign missions; not only the American Board and the General Assembly's Board of Foreign Missions, but the American Bible Society, the American Tract Society, the American Protestant Society, the Foreign Evangelical Society, the American and Foreign Christian Union, and the American Missionary Association. The investigation, in respect to most of these societies, is complete only for *the last sixteen years*, from 1836 to 1851 inclusive; which are divided into four periods of four years each. The grants and payments of

* Table i. p. 5. † Tables xxviii. and xxix. p. 19.

the Bible and Tract societies for foreign missions, are reckoned of course as donations. Now it appears in this view, that the receipts for foreign missions of the first period* were $1,204,000, (omitting fractions;) of the second $1,464,000; of the third $1,435,000, (there being a small decrease;) and of the fourth $1,763,000. Here is an advance, in sixteen years, of pecuniary contributions for foreign missions, of $559,000.†

The fact to be especially noted here, is *the wonderful stability of the missionary work*, and *the regularity of its growth*. It should also be observed, that the growth has been very gradual, averaging only about $35,000 a year. One reason for this slow growth may appear as we proceed; but this is the true measure of the growth of the instrumentalities in the work of foreign missions, as carried on by Congregationalists and Presbyterians, through all their organizations; including all they do, and more than all *they* do, for giving the Bible and religious books and tracts to the papal and heathen world.

3. In four periods out of ten in the Expenditures of the American Board, there was some degree of excess in the expenditure over the receipts; amounting, in forty years, to about $46,000.‡ That account is happily balanced the present year. It also appears,‖ that the average annual increase in the cost and expenditure for the missions, during these forty years, has been about $7,000; in the last sixteen years, it was less than five thousand. Now the tables show, that a uniform increase every year is not to be expected. Every society, every good cause, has and will have its fluctuations. In thirteen of the forty-two years,§ the receipts of the Board were less each year than they were in the year preceding; and the experience of most other societies is similar. It is, therefore, necessary for us to aim at an advance, in the years when an advance is possible, of not less than ten thousand dollars, in order actually to maintain our rate of progress. Yet even such a progress would not admit of our adding as many as ten missionaries, annually, to the number in the field. And should we have that number of missionaries to send, and should we send them, it would be done at the cost of some reduction in our schools, and other auxiliary agencies. *Such, at least, is the result of mere theoretical reasoning*, which many regard as sufficient to govern the proceedings of missionary societies. But experience has thrown new light on this subject. It is now known that there is no real danger of missionary bankruptcy resulting from sending forth well qualified missionaries, who can show reason in their own personal qualities, providential situations, and religious experience, why they ought to go. The missionary work is eminently the Lord's work, based on a special command, a special promise, and a special providence; and it is safe for all to go, whom he calls by his grace and providence to the work; and of course it is safe to send them. It would be safer, in a financial point of view, to send out a score of such men, than to withhold one from fear of the lack of means. The Board tried the policy of withholding men for that reason in the year 1837,—that memorable year of ruin in the commercial world,—and has not yet recovered from the paralyzing influence of it on the colleges, theological seminaries and churches. In fact, the only sure way to get the money is, in child-like faith on God, to send forth the men who are called of God to this work. It would seem to be something like a law of the missionary enterprise, that every good missionary shall virtually secure his own support, by the reacting influence of his self-consecration and labors upon the Christian community from which he goes forth. Thus it has been. Every missionary has in fact been supported. Certainly no one from the United States has ever yet been compelled to retire from the field for want of a living. But though missionaries may be expected to have the means of living, if judiciously selected and sent forth, still it is true that their number cannot be increased without a corresponding increase of funds for their support. There is equal truth in both propositions;—we must send the men, in order to procure the funds; and there must be the funds, to enable the missionaries to keep the field.

4. Besides nearly four millions of dollars contributed to the American Board during the last sixteen years, there was contributed, in that time,* more than a million of dollars to the General Assembly's Board of Foreign Missions and the American Missionary Association. As this came from churches, most of which, previous to the year 1837, operated through the American Board, a reason is seen why the average annual increase in the receipts of the Board was diminished at the rate of some two thousand dollars. For the actual falling off amounted to no more than a diminution to that extent, in the rate of increase. Supposing this to be one of the principal causes, it ought then to appear that the rate of increase has been better sustained in New England, than it has been elsewhere. And this fact is apparent in the tables.† The increase of donations from New England has been nearly, if not quite, in the ratio of the increased expenditure.

5. Farther light is thrown on the subject, when we look at the progress of the *home missionary enterprise*, during this period.‡ It has been already stated, as a result of these investigations, that the foreign missionary enterprise, in its larger view, has had but a slow increase during the past sixteen years, the average annual rate, within the range of

* Table xiv. p. 13. † Table xxvii. p. 18.
‡ Table iii. p. 7. ‖ Table ii. p. 6.
§ Table i. p 5.

* Table xiii. p. 13. † Table vi. pp. 8–10.
‡ Tables xxv. and xxvi. p. 17.

our present inquiries, not having exceeded $35,000. But when we embrace home missions in our view, we see that the *spirit of missions*, the benevolent spirit common to both great branches of the enterprise, has had a somewhat more rapid growth. The general summary view, in the table entitled "Growth of Foreign and Home Missions,"* shows that in the first period, from 1836 to 1839, the receipts of the foreign and home missions were of almost identically the same amount, the respective sums being $1,204,000 and $1,187,000. But in the last period, from 1848 to 1851, the receipts for home missions exceeded those for foreign missions by $385,000. The sums were $1,763,000, and $2,131,000. The increase of the one had been $559,000, while that of the other was $944,000. An important item of this increase was in the colportage of the Tract Society,† which has risen rapidly in favor with the community, the Society having been enabled to expend nearly $450,000 upon it during the ten years past. It is a curious fact, that the *average receipts* of foreign and home missions, for each period of the sixteen past years, is the same within $3,000.‡ This fact is accounted for by foreign missions having gained considerably on home missions in the second period. It may be interesting to add, that the whole amount of contributions for *foreign* missions, in sixteen years, was $5,868,000, and for *home* missions it was $5,882,000.

6. We see in these Tables how unsatisfactory are the usual comparisons made between the receipts of Foreign and Home Missionary Societies. They are compared as if the receipts of each represented the whole action in the case. But foreign missionary societies do not receive all that is contributed by the Christian community for foreign missions; nor do home missionary societies receive all that is contributed for home missions. Both are directly aided through Bible and Tract Societies; and while all the funds of home missionary societies go for the support of preachers, it inevitably happens, for want of more division and subdivision in the work of foreign missions, that about one-third of the funds of foreign missionary societies are required for schools, the education of native preachers, and the printing of works not embraced in the objects of Bible and Tract Societies. In foreign missions, moreover, what is contributed by native churches towards the support of missionaries, is usually included in the published accounts of the foreign missionary societies, and goes to make up their amount. The course pursued by home missionary societies is deemed a proper one, and is necessarily different. Those generally furnish but a part of the support received by home missionary pastors, (whose relations correspond to those of 'native pastors' in foreign missions,) and what is paid towards their support by the churches to which they minister, is not reckoned among the receipts of home missionary societies, and has no place in our Tables. Besides all this, not only is the work of supplying Bibles and religious books and tracts detached from home missions, (in their restricted, technical sense,) but also colportage, Sabbath schools, theological schools, and indeed every department of education; not to speak of missions in cities.

The only satisfactory comparison, therefore, to be made in the case,—the only one not delusive and injurious to both branches of the great cause,—is a comprehensive one, resembling the one adopted in the construction of these Tables. Such a comprehensive view presents the two in their intimate relations—a vast benevolent association of labors, the glory and blessing of our age.

7. The printed document before us* contains some curious and valuable facts derived from a series of printed annual reports of the Brookfield Auxiliary Foreign Missionary Society in Massachusetts. That Auxiliary contains sixteen churches, each having their own male and female missionary associations, and publishing in their reports, with few exceptions, every subscriber's name and the amount of every individual subscription. From these reports, tables have been made out for two periods of four years each,—from 1838 to 1841, and from 1847 to 1850. The most valuable result thus obtained is perhaps what may be called *the law of increase in the matter of benevolent subscriptions*. The results in the second period were as follows:

Subscriptions.	Number of Subscribers.	Subscriptions.	Number of Subscribers.
Under 10 cents,	333	1 to 2 dollars,	151
10 cents,	315	2 dollars,	484
12½ cents,	448	2 to 3 dollars,	50
12½ to 25 cents,	173	3 dollars,	250
25 cents,	2,343	3 to 5 dollars,	52
25 to 50 cents,	133	5 dollars,	233
50 cents,	2,088	5 to 10 dollars,	63
50 to 100 cents,	177	10 dollars,	113
1 dollar,	1,624	Over 10 dollars,	83

The results in the table for the first period, from 1838 to 1841, prepared ten years ago, will be found to correspond remarkably with those just stated as belonging to the second period.

The practical rule to be deduced from this is, that when we exhort the friends of missions to increase their subscriptions, we need not ask them to double, nor to add any certain percentage; but simply *to give more than they have done*. If the exhortation succeeds, and they are left to their own instincts and feelings, they will probably double their subscription, if they have given but twelve and a half, twenty-five or fifty cents, or one dollar, or five dollars. If they have subscribed two dollars, they may subscribe three, or go on to five. If ten, the advance will probably be to fifteen; if fifteen, to twenty or twenty-five; thence on to seventy-five or one hundred. Then the

* Table xxvii. p. 18. † Table x. p. 12.
‡ Table xxvii. p. 18.

* Appendix, pp. 23, 24.

rule goes to two hundred, three hundred, five hundred, a thousand. And when the heart has become so much enlarged, you may expect the advance will be to fifteen hundred, two thousand, five thousand. All of which, as we believe, goes to show, that the great body of contributors do by no means calculate closely as to what they are able to give. A few do, but not the great body. It is chiefly a matter of feeling, convenience, habit, custom,—anything but real ability.

8. The facts embodied in this Statistical History, present to our view the MIGHTY CAUSE OF THE GOSPEL, advancing slowly it is true, but steadily and surely, from year to year, as if borne forward by invincible laws. Nor can we help seeing, that the two great branches of the enterprise, besides being most intimately united, do really stimulate and help each other, and that if either one be urged forward, the other will soon move onward by its side. Obviously it is time to give our foreign missions a vigorous setting forward, since they have now fallen somewhat into the rear. This, with God's blessing, will be easily effected, if the pastors of churches, taking courage from the *law of benevolent donations* just stated, shall simply urge their people, now while foreign missions, relieved from embarrassment, are moving steadily upon the track, *to add somewhat* to the little or much they gave the past year in aid of this blessed cause of our Lord and Savior Jesus Christ.

After the reading of this document, it was referred to Henry White, Esq., Rev. Joseph Steele, Dr. Linsley, Horace Holden, Esq., Rev. Isaac R. Worcester, Rev. Orman Eastman and Rev. Charles H. Reed. This committee subsequently presented the subjoined report, which was adopted by the Board.

In considering this document your committee have looked at its object, the means by which it has been attempted to attain this object, and the results which are spread out before the Board in the report. The object, as defined in the document, is to ascertain why the receipts of the Board have increased no faster during the last ten or twelve years, and what is the prospect in future. This object needs only to be stated to make its importance and practical bearings felt and acknowledged.

In prosecuting these inquiries, a statistical history of the benevolent contributions of those religious denominations, with which this Board has some immediate connection, has been prepared. This work your committee regard as timely and important. The contributions of these benevolent societies are sufficiently comprehensive, both in extent of territory and of time, to be made legitimately the basis of the calculations of the science of statistics,—that wonderful science of these latter days, which, out of facts the most uncertain and variable, deduces principles and conclusions the most certain and unchanging. It is important to be in possession of all the light which such investigations afford; and the present position of the Board, as free from debt and yet not advancing in its receipts at the rate at which it once did, renders the investigation timely.

These inquiries, so important and timely, necessarily involve a comparison of the receipts of different departments of the great missionary work; and, indeed, thinking minds will be unavoidably led by such statistics to such comparisons. The printed document accompanying the report does not profess to have attained entire accuracy, but offers itself as containing suggestions of some of the principles which should guide in such comparisons. Your committee, in the short time allotted to them, are not prepared to say that improvements may not be made in the arrangement which the printed document makes of the various societies, under the two great heads of the foreign missionary work and home missionary work. That for the purposes of a true comparison, some such comprehensive classification, as is there attempted, should be made, seems to the committee obvious. Neither are the committee, on the other hand, prepared to say that the classification made is not correct. There are some societies, such as the education society, in regard to the proper position of which, whether as wholly a home work, or in part a preparation for foreign work, minds may be expected to differ; and in regard to which, if a classification of their receipts is attempted, there would be great difficulty in finding the proper rule for such a division. If the results of this attempt should make a further prosecution of these inquiries desirable, the principles which should guide in such a classification, could be carefully reviewed, and more fully stated.

Your committee have been greatly interested in the results of these inquiries, as drawn out at length in the report referred to them. It is delightful and encouraging to find as a sure conclusion, drawn from unquestionable data, that the mighty cause of the gospel is advancing steadily and surely. Your committee are confident that the two great branches of the gospel work, at home and abroad, are so intimately blended, that the progress of the one is sure in the end to secure also that of the other. Fluctuations in progress have been experienced, and are to be expected; yet these fluctuations should not discourage us. The statistics presented show that the great cause is onward. The contributions to the different American societies, here brought to view, were about $1,500,000 more during the four years ending in 1851, than they were during four years ending in 1839. This is an increase of about sixty-three per cent upon the receipts of the former period, or in twelve years. At this rate of increase the contributions of our churches to benevolent objects will double in less than

twenty years. With reference to the single period of four years in which there was a decline in the receipts of this Board, the statistics make it very obvious, that there was not a decline on the whole in the benevolent efforts of the churches. During that period the receipts of the American Bible Society, of the American Tract Society, and of the American Home Missionary Society, increased greatly; these three societies together having received in that time about $271,000 more than during the previous four years. Benevolent contributions were then increasing; and it is believed that Christians were not coming to love the cause of foreign missions less, but, for many reasons, were coming to feel a deeper interest in various efforts for the good of our own land.

But while God permits us, for the strengthening of our faith, to see at intervals, as it were, that the movement of his chariot wheels is onward, yet your committee would not forget that such cheering views, vouchsafed for our refreshment, are not to be made indispensable to our efforts, or the measure of them. We have been led, during this meeting of the Board, to dwell much on the leading rule and motive for our missionary labors. We are to walk in this work by faith, and not by sight. In the language of the report under consideration, it is the Lord's work, based on a special command, a special promise, a special providence. We must labor, therefore, each in his lot, and with the abilities of which he has made us the stewards.

And in connection with this thought, your committee would call attention to the result of Christian experience alluded to in the report, as throwing light upon and modifying the results of our theoretical reasoning; namely, that there is no real danger of embarrassment resulting from sending forth well qualified missionaries, who can show reason in their own personal qualities, providential situations, and religious experience, why they ought to go. It is safe for them to go; it is safe to send them. Still it remains true, as the report suggests, that the number of such missionaries cannot be increased, without a corresponding increase of funds for their support.

The statements of these statistical tables show us that the foreign missionary work is not advancing as rapidly as it should. It is timely then to urge, as the report does, that we should now give to our foreign missions a vigorous setting forward. And while the curious and interesting statistics of the Brookfield auxiliary, so minutely detailed in the report, give us some light as to the manner in which the call upon the churches can best be made, there can be no doubt that it is highly important and necessary, that all the members of our churches should now be urged to add to that which they have heretofore been accustomed to give, that this department of the Lord's work may not suffer.

The Grand Motive to Missionary Effort.

Dr. Pomroy submitted another special report, at the request of the Prudential Committee, which is as follows:

In discussing the topic here announced, it may be of service to glance a moment at the two widely different aspects of the missionary movement now in progress. On the one hand the unevangelized world, with few exceptions, is open to inspection and effort; and commerce is everywhere providing the channels of communication. Efficient organizations have been formed, and a considerable number of laborers have been commissioned. The work has, in fact, made very encouraging progress. Looking back to the time when nothing was done, the annual receipts seem large; though compared with the ability of the churches, they are, in truth, quite small. There is more prayer for the world's conversion than formerly. Some young men in our colleges and seminaries have consecrated themselves to the work; and some parents have given their "little ones" to Christ for the same object, and are praying him, with much entreaty, to accept the gift. The work, both at home and abroad, has assumed an aspect of importance in the eyes of worldly men. They speak well of it. Enemies no longer ridicule it; and scientific men are delighted with some of its incidental results. Idolaters themselves, in some instances, are alarmed, and predict the final triumph of Christianity. The cause is evidently advancing. This is the bright aspect.

Look now at the other side of the picture. A large number of churches, and not less than one-third, probably, of the members of all the churches co-operating with this Board, actually give nothing to this enterprise. Of those who give, some do it only from the impulse of special occasions; some to save appearances; others systematically and from principle; though their consciences are too often satisfied with donations so very small that, but for the account book, they might never know that they had done any thing. A few, mostly in straitened circumstances, really practice self-denial for Christ's sake. A still larger number occasionally deny themselves a little for the sake of so good a cause. But if the truth must be told, the great mass of professed Christians, in the matter of giving, have not yet entered the region of self-denial, nor seen the distant tops of its highest mountains. It is generally difficult to gather a congregation of Christians, even once a month, simply to pray—to lay the case of benighted millions before the Father of mercies. A sufficient motive seems to be wanting. Candidates for the foreign field are few, though the harvest is plenteous and the call urgent,—scarcely more than enough to fill the places of those who fall, or are laid aside by sickness. This is the darker view of the subject.

Now, for many years, efforts have been made to quicken the wheels of this enterprise, and not without some success, though they still drag heavily. These general facts have led to an inquiry into the nature of the considerations which have been urged, and the motives by which the Christian community have been actuated, in what they have done. It may be that undue reliance has been placed on motives of a secondary and subordinate character; and that *the grand motive* has not been made sufficiently prominent. On this point, the Prudential Committee beg leave to submit a few remarks, reviewing briefly, the reasons or motives by which the cause has been hitherto chiefly sustained.

At one period the *physical, social and temporal wretchedness of the heathen* were much dwelt upon, enlisting sympathy. When the facts in the case were for the most part new; when, for instance, the Christian world were first definitely informed, of the burning of widows in India; the destruction of infants in the Ganges; the crushing of human victims under the wheels of Juggernaut; the lingering agonies of devotees on beds of spikes; and many other forms of self-torture; the effect was prodigious. Thousands of Christian hearts were moved to pray, and felt that something must be done.

Now, considerations of this kind, though legitimate and for a time powerful, and never to be overlooked, by a law of our nature at length lose their influence, at least in a great degree. Familiarity with such scenes, whether by sight or hearing, benumbs the sensibilities; so that men dwell in the midst of fearful sights, and signs of wo, and death agonies, and every form of bodily suffering, comparatively unaffected. This class of motives have their place, and answer, no doubt, a wise and beneficent purpose; but no great movement for the benefit of mankind, can be permanently, or for a long time, sustained by them. To civilize a savage people is a great work; but it was probably never undertaken except under the influence of motives drawn from other worlds than this. In the work of missions all mere temporal considerations are subordinate, not primary.

Next in the order of things, perhaps, comes what may be termed the *power of pledges and resolutions.* Bodies of Christian men, in conferences, associations, consociations, classes, presbyteries, synods, general assemblies and great conventions, discuss, and then, as in the presence of God, adopt solemn resolutions, pledging themselves to pray more and do more for the salvation of the heathen than they have ever yet done. These resolutions, ratified with prayers and tears, are sent to the toil-worn missionary in India, Africa, the wilds of America, and the far off Isles of the sea. His heart is cheered. Now, he thinks, something will be done, and more laborers will come to my aid. Time was when solemn pledges were sometimes given to young missionaries at their ordination or embarkation, that they and their work should be remembered and sustained, some venerable father, perhaps, uttering what every heart present instantly sanctioned. Thanking God, they embark, and are borne away to their distant field of labor. A good deal of dependence has been placed on pledges and resolutions of this kind, and perhaps not rashly. They were very proper, very sincere, certainly deemed important, and did perhaps exert considerable influence for a time on those who took part in them. But their power was transient. No man felt that the responsibility rested particularly on him, but belonged elsewhere. There is no permanent power in such resolutions. They simply mark a certain state of the public mind, a stage in its progress. Every moral and religious enterprise, of any magnitude, must needs go through the land of pledges and resolutions, in order to reach the object of its destination. The cause of missions has not much to hope for from this source.

Nor is *success*, as a motive power, to be much relied upon in this enterprise, though its influence is sometimes not small. Fresh tidings from a far country of the displays of God's power and grace cannot be otherwise than quickening and cheering to every Christian. The news of the first revival in the Ceylon mission, of the powerful work at the Sandwich Islands, and still later of the great awakening among the Nestorians of Persia, sent a thrill of joy through thousands of hearts. Many prayed more earnestly, and gave more cheerfully, for a time. It did seem as if such manifest tokens of the divine favor must rouse the energies of the church, and prompt to new efforts. But glad tidings like these, repeated a few times, lose much of their power. Success inspires hope, and increases confidence of ultimate triumph; but can never be an adequate basis for the permanent prosperity of missions.

The same remark, moreover, must be made respecting the *denominational esprit du corps*, the pride of church. With some minds, and with all men in certain states of mind, this motive is powerful. "Churchism," as a principle, has its highest development doubtless in the church of Rome. But there is more or less of it in every church on earth. It can do some things; but it is not, in its nature, adapted to promote vital godliness, nor the real conversion of men to Christ. It bears, perhaps, very nearly the same relation to the piety of a church or denomination, that the selfish principle does to the piety of an individual. Other and better motives are often mingled with it; but, alone and by itself, it always seeks its own, not the things which are Jesus Christ's. All missionary efforts, resting mainly on this principle, must, in the end, prove failures; though they may seem to be successful for a while. As a motive power, beyond a certain point not always easy to settle, it does not impel in the right direction; and if it did, it would not equal the occasion.

Another and a very powerful motive in this enterprise is found in the *awful doom which awaits those who live and die within the precincts of pagan idolatry.* This great fact, clearly recognized in the Scriptures, is fitted to rouse the deepest sympathies of the soul. No believer in Christianity can imagine that Christ would have directed his followers to send the gospel to "every creature," at such a vast expense of toil and treasure and sufferings and blood, to be continued down through the lapse of ages, if he had known or supposed that the heathen could and would be saved just as well without the gospel as with it. No theory which admits idolaters of any description into the kingdom of heaven, can be reconciled with the facts and teachings of the Bible. The heathen are involved in the ruins of the apostacy, are subjects of a deep and awful depravity, totally unfit for heaven, and are expressly doomed to perdition. No body of men denying this doctrine ever undertook to evangelize the dark places of the earth; and it may well be doubted whether they ever will.

Here, then, we have before us a great truth, a Bible truth, fitted to fix the eye and pierce the heart.

> "The heathen perish; day by day,
> Thousands on thousands pass away."

If the Christians of this land could stand together on some eminence near the gates of eternity, and see the sweeping torrent of deathless souls from the realms of paganism, daily and hourly passing through, and plunging into the fathomless depths below; what eye would not run down with tears? what bosom would not heave with emotion? what heart would not be transfixed with agonies? what tongue would not pray and cry aloud to God, that this river of death might be stopped? It can, it will be stopped. Human instrumentality, by God's blessing, shall one day arrest it. For this end, the Son of God died an ignominious death; and for the same purpose he directed the story of his sufferings to be published through the earth. That sweeping torrent will be arrested.

Among the motives which have as yet been noticed in this discussion, this undeniably stands first and highest. A deathless soul, on the brink of hell, with capacities for heaven, and full provision made for its salvation! What a spectacle! Multiply this one by six hundred millions, and then contemplate the scene.

Judging from the existing aspects of the enterprise, it is highly probable that this is and has been the main-spring of the missionary movements of the age. Very few have risen to that higher range of motives yet to be noticed; while very many seem not to have attained to that deep sympathy for the souls of the heathen which the case demands. Of a goodly number, however, scattered through the land, it may be said that they feel the power of this motive deeply, if not in its full force. It presses heavily on their hearts, and urges them on. In the night-watches they sometimes rise and pray. Would God this spiritual sympathy were a thousand fold stronger than it is. And yet the impending doom of the heathen, as a motive power, has its limits beyond which it cannot go, and where, unless fed from a higher source, it will begin to recede, and its influence cease. No, the cause of missions does not rest on this foundation. Even the consideration of the soul, sinking to its doom, is a motive secondary and subordinate to one yet higher; though it may not by any means be lost sight of.

What then is the high, commanding motive which includes every other, and without which all secondary and subordinate considerations soon lose their power and value? It is something as simple as it is powerful; no modern invention, but old as Christianity itself. It lies on the surface, and is imbedded in the depths of the gospel. It pervades and beautifies the writings of that indefatigable missionary, whose letters constitute so large a portion of the New Testament. It is the same in the humblest as in the mightiest human mind. A little child, with a new heart, can understand it and feel its force. It was beautifully exemplified in Brainerd and Whitefield and Martyn. What can it be but *love to Christ who first loved us.* The love of Christ, shining out from the cross, has enkindled a responsive love in the heart of the Christian. And one of the earliest emotions of the regenerate soul, commingling itself often with the first swelling tide of gratitude for its own deliverance, is the desire to speak of Christ to others. In this simple desire lies the germ of that great enterprise which carried the gospel through the Roman Empire, and is now sending it through the world. In its beginnings it may be feeble, but it is nevertheless inextinguishable. In its progress toward the fullness of its strength, it becomes a mighty power, swaying the soul as nothing else can. Under its influence a man takes joyfully the spoiling of his goods, embraces the stake, sings amidst the flames, and triumphs over death. It never paralyzes or weakens any subordinate motive; but, on the contrary, gives strength and tone to every chord of sympathy, whether for the body or the soul.

No man can listen to the addresses, or read the letters of the great apostolic missionary, without discovering the power that was working in him. "The love of Christ" for this godless world was the mightiest influence that ever wrought upon him. He could not withstand it; and he would not, if he could. This 'constrained' him. To "preach among the Gentiles the unsearchable riches of Christ," he accounted a "grace," a high privilege, though the fulfillment of his mission involved perils and persecutions and a martyr's death. This glowing love brought him into very close sympathy with Christ, into a kind of con-

scious or unconscious oneness with him; so that he is ever ready to say in relation to any thing done by him, "Not I, but Christ." In all his sufferings, he seemed to himself to be only filling up the sufferings of Christ which were behind for his body's sake, which is the church. This motive has no limits to its sway, but is boundless and inexhaustible, as the love of Christ itself.

Isaac Taylor, speaking of the Apostle Paul in his recent work, says, "Does it not seem that the soul of this missionary, successful beyond all example, existed, if one might so speak, in the full blaze of that glory which surrounds the mediatorial scheme? To none of those considerations which engage so much our own minds, can we imagine him to have been wholly insensible; nevertheless it was to higher themes that he reverted; and it was from a far loftier position that he looked abroad upon the field of his labors. His errand, in traversing sea and land, his impulse, and his ruling reason was, to utter everywhere the outbursting fullness of his own heart, overfull with a consciousness of the saving grace and power of him in whom dwells the fullness of the Godhead bodily."

In like manner, the same author says of Whitefield, "His motive was not a congeries of reasons and considerations; it was an impulse, spontaneous, irresistible, bright, and fraught with love, hope, and a sure anticipation of abundant success. Whitefield did not measure his powers as related to the task he undertook; nor could he have drawn discouragement from any estimate formed of them by others, as insufficient for the purpose. Not merely did he look to, ask, and rely upon a power extrinsic to himself; but he so commingled himself with the Omnipotence on which he relied, that the thought of his own insufficiency passed out of his view."

Here then we have the grand idea beautifully and forcibly expressed. This "loftier position," this dwelling in "the effulgence of the mediatorial scheme," is just what the ministers and missionaries and Christians of this age need above everything else. We have efficient organizations; we are not wholly insensible to the temporal woes of the heathen, nor to the binding nature of pledges, nor to the inspiring power of success, nor to the perishing condition of the pagan world sinking to its final doom. But we do greatly need the indwelling, enduring, all pervading power of the love of Christ, "shed abroad in our hearts by the Holy Ghost." Nothing else is equal to the emergencies of the enterprise we have undertaken. This is, to all secondary motives, what the central sun is to the planetary system, "the eye and soul of all." A deep conviction of this truth, pervading the Christian community, would be a most hopeful indication.

The Christian missionary has a special need of this indwelling power of the love of Christ, to enable him to endure trials, to surmount obstacles, and to shed a radiance on his pathway in the darkest night. This to him is indispensable.

Living in the light and under the power of this high motive, the friends of missions will not be likely to place undue dependence on this instrumentality or that; nor feel their hopes come and go with every passing cloud; for their eye will rest on One whose love is infinite, and who has all power in his hand. Then also they will feel the power of that apostolic declaration, "For me to live is Christ."

Under the power of this love, the heart of the Christian pastor will be full of Christ. And he will try to lead his flock along up to that higher "summit level," where sacrifices for Christ are no longer sacrifices, but great and blessed privileges, to be prayed for and sought after. Then there will be no lack of men to go, nor of means to sustain them.

The Committee would close these suggestions with the earnest prayer, that the Great Head of the Church will ere long grant a fresh out-pouring of his Spirit, inspiring a mightier love to himself, anointing his people for the blessed work before them, and for the scenes in which they are to bear a part.

This paper is submitted with the hope that the subject of it may engage attention, and elicit some profitable discussion during the present session of the Board.

After an interesting discussion, in which several members of the Board participated, the document was referred to Dr. Hickok, Rev. E. N. Kirk, Dr. Palmer, Rev. R. S. Storrs, Jr., Dr. B. C. Taylor, Rev. R. C. Hand and Rev. Thomas Laurie, who subsequently reported as follows:

We consider the question of motive, in the prosecution of the missionary cause, vital to the whole effort. All sympathy with human misery, the promptings of pity, kindness and philanthropy, must spring from and be pervaded by the love of the Lord Jesus Christ; or, however successful for a while the effort may be, it will ultimately flag and fail; and at no period of its operation can it properly be termed a *Christian* enterprise, inasmuch as that which is not from love to Christ, cannot be of Christ. Love to the Lord Jesus Christ as an atoning Savior, a Mediator who can have compassion for fallen man, and also completely regard the authority of God, and bring both together in cordial reconciliation, is alone the motive that can be deep, permanent, and holy enough to inspire and control the church in her great work of converting the nations to God. This must be all in all, constraining and controling in every part; and only in proportion as this is the fact, can our enterprise have either the hope of final success, or acceptance with God.

This essential and distinctive spring of the missionary cause we find clearly and ably set forth in this special report; and

while we rejoice in its presentation, as timely and happily made, and recommend its adoption and wide circulation, we would specially commend its prayerful study to all the ministers of the churches, and still more particularly to all the agents of this Board.

The Success of the Indian Missions.

Mr. Treat read another paper, prepared under the direction of the Prudential Committee, which is in the following language:

The destiny of the red man has been a hard problem for the Christian and the philanthropist. In the days of Eliot, it may have seemed of easy solution. The Puritans had come to these shores with large plans and larger hearts. They wished to be free; but that was not all. The charter of Massachusetts declared that "to win and incite the natives" "to the knowledge and obedience of the only true God and Savior of mankind" was "the principal aim of the plantation." On the seal of the colony stood an Indian, sending forth the Macedonian cry, "Come over and help us." In the same spirit had the elder sister, ten years before, landed on the rock of Plymouth.

The infancy of New England was spent in a painful struggle for existence. Sickness and famine, with the nameless trials of a difficult and self-denying enterprise, pressed upon the Pilgrims. The Indians themselves became their foes, and so precluded the offer of the gospel. But the great work was not forgotten. In tongues that were strange and bewildering to civilized men, the wonderful works of God were at length proclaimed; and in 1675 there were fourteen settlements and twenty-four congregations of "praying Indians" in Massachusetts. Twenty-one years later, after the disastrous war with Philip, there were thirty native churches in the same commonwealth, some of them under the watch and care of native pastors; and the "converted Indians," as they were called, constituted nearly three-fourths of the whole Indian population.

But we may not dwell on the success of these earliest efforts for the Indian race. Nor can we speak of the labors of the Mayhews, Sergeant, Brainerd, Edwards, Kirkland, the Moravians, and others like-minded. We must hasten to a later chapter in the history of Indian missions.

It was in 1817 that Rev. Cyrus Kingsbury arrived at Chickamaugah, afterwards known as Brainerd, and began his labors among the Cherokees. Having been duly reinforced, he was requested, with a lay brother, to repair to the Choctaw nation in the following year, and there commence a similar enterprise. The Board is now fully committed, wisely or unwisely, to the work of evangelizing the aborigines of this country.

Let us pause for a moment, just at this point, and ask what probably is to be the issue of this experiment. Two centuries have elapsed since the purpose of giving "the unsearchable riches of Christ" to the red man was first conceived. It has enjoyed the prestige of royal charters. It has had the cordial support of some of the noblest men that ever lived. It has been hallowed by the prayers and the tears of a great company of "the faithful." But where are the present fruits? Alas! They are very few. We are not speaking of the thousands who have joined the general assembly of the just made perfect. We are not saying that this labor of love, for two hundred years, has been in vain. Far from it. But what is there, standing, as we now do, at the commencement of the efforts of the Board for the Indian race, to strengthen our faith? Almost nothing. Still the die is cast; the work is begun. It will be a costly service. It will require many sacrifices. But we must go forward.

And now, at the end of thirty-five years, we may well look about us, and see what has been accomplished. Let us say to our brethren, who are bearing the heat and burden of the day, "Watchmen, what of the night?" Let us gather up their answering words. Let us see what data they give us for solving the problem of the Indian's destiny.

First of all, let us turn to the Choctaws. In 1818 they were emphatically a pagan and savage people. The worst vices of heathenism prevailed. Polygamy and infanticide, wars and fightings, were a part, and only a part, of their sad heritage. On their native stock, moreover, they had engrafted some of the worst vices of civilization. They were a drunken people. When Mr. Kingsbury once inquired, "Is there not a sober man among you?" he was told in reply that there was one!

But as we go to their present home, and survey their fields, and look into their dwellings, we obtain abundant evidence of comfort, of thrift, of progress. When we examine their schools, we discover the sure signs of quickening and expanding intellect. When we enter their churches, we feel that the Lord, in very deed, is in the midst of them. With joyful surprise we ask, "Is this the people that our missionaries found, thirty-four years ago, so ignorant and so degraded?" It will be well, however, to go into some detail.

1. *A large number of the Choctaws are the followers of the Lord Jesus Christ.* The Board are already apprised, that the number of such under the care of our mission is thirteen hundred.* Other societies, which have entered the field at a later day, report about the same number of communicants; so that one eighth of the whole

* No other cluster of churches in the world, it is believed, can show such a table of statistics for the last twelve years. The additions in 1841 were 128; 1842, 51; 1843, 120; 1844, 100; 1845, 85; 1846, 218; 1847, 120; 1848, 174; 1849, 173; 1850, 182; 1851, 156; 1852, 106.

tribe belong to the visible church. Of the evidence of piety furnished by those connected with other organizations, we cannot speak. But we have taken some pains to ascertain the facts in regard to our own churches; and the result is, that they give nearly the same evidence, in kind and degree, that we find elsewhere. With them, as with us, there are the lukewarm and the unfruitful. With them, as with us, there are the inconstant and the wayward. But we find there, as here, bright examples of godly living, of large-hearted benevolence,* of progress in knowledge and holiness. And there too, as here, we see happy death beds, joyful anticipations of coming blessedness, and triumphant departures to the rest which remaineth for the people of God.

In some things, moreover, these churches are ensamples to us. As might be expected, cases of discipline frequently occur; but we are assured by Mr. Byington that there is no occasion for the taking of testimony. The delinquent becomes himself the witness; and the truth is soon disclosed. A member of a Choctaw church, in good standing, never refuses to pray, whatever may be the occasion. If the head of a family makes a profession of religion, he is sure to set up an altar in his household; and if at any time the daily offering is withheld, it is freely admitted that "sin lieth at the door." After what has been said, it will excite no surprise to hear that the Choctaw Christians pray much for the heathen. "Seldom," says Mr. Copeland, "do they forget to intercede for the success of missions in this and in every land." The Board too, with its officers, is often remembered at the morning and the evening sacrifice.

2. *Intemperance among the Choctaws has been greatly curtailed.* The early habits of the people, in this particular, have just been mentioned. Through the efforts of the missionaries a law was passed in 1823, embracing the principles of what is now known as the "Maine law," but which, with greater propriety, may be called the "Choctaw law." This enactment continued in force till the statutes of Mississippi were extended over the nation; then it became a dead letter. But when the Indians removed to their present home, their very first act of legislation was to restore this abrogated law.† And whatever may be the fate of such enactments, in New England or out of New England, the Committee feel quite sure that the Choctaws will never undo their work. It ought not to be inferred, however, that the evils of intemperance have entirely ceased. This is not true. But the change is very great; and it is all the while becoming greater. Public men are vigilant and determined; and the forbidden article is destroyed, wherever it is found.

But why, it may be asked, has not temperance fully triumphed? Because of the whiskey shops kept by white men along the borders of the Indian country. Could these be closed, the mischief would soon come to an end. Gladly would the Choctaw government arrest this unholy traffic, if they could. Last autumn a petition was addressed to the legislature of Texas, praying that within its jurisdiction there might be no sale of intoxicating drinks to the Indians. It was signed by three hundred persons. It was sanctioned by the General Council. A delegate was sent to the city of Austin, a week's journey and more. But the remonstrance was in vain. The traffic still goes forward; and every year it sends its score of victims to a dishonored grave.

3. *The Choctaws are an agricultural people.* They have given up the chase, and live by the products of the soil. "The man who marries," Mr. Byington says, "and does not provide a house and farm for his family, is in as poor repute among the Choctaws, as he would be among the whites." It will be understood, of course, that they have much to learn in developing the resources of their ample domain. But they are making rapid advances in skill and industry. Teams of horses and cattle, wagons, large and small, are becoming more and more frequent; and their implements of husbandry are constantly improving. With their present means and knowledge they raise corn enough, in favorable seasons, for their own wants; and generally thousands of bushels are offered for sale. Many are turning their attention to other crops; and Mr. Hotchkin says that more wheat has been raised this year than in all the previous years of their history.*

4. *Education is highly prized by the Choctaws.* Indeed, their desire to obtain suitable instruction for their children is nearly universal. "If they had the means and competent teachers," Mr. Hotchkin says,

* Mr. Hotchkin thinks that the Choctaw Christians, according to their ability, are more benevolent than their white brethren. And Mr. Stark says: "If all Christians would give as liberally as the Good Water church, the gospel would soon be sent to the whole heathen world."

† The language of the statute was as follows: "No person or persons shall be permitted to bring any whiskey or other ardent spirits into this nation; and any person so offending shall have the whiskey or other ardent spirits destroyed by the light-horsemen or any one of them; and the captains and their warriors of the several districts shall have the power, and be bound to exercise the duties, of the light-horsemen, in assisting to destroy any whiskey or other ardent spirits which may be brought into the nation." In 1850 the General Council made the following enactment: "The light-horsemen of this nation are hereby authorized and empowered to search any person's house or dwellings, wagon, boat, pack, horse, or any person's bag or saddle-bags, where they may have good reason or evidence to suspect of having any intoxicating whiskey, wines, or other intoxicating liquors, and if found, the light-horsemen shall destroy the liquor and the vessel containing the same." It is, presumed, however, that the right of search had been previously exercised; but that more enlightened views of legislation suggested the propriety of meeting the case by a declaratory law.

* A pious Choctaw said, not long since, "It is time for us to eat wheat. We ate corn when we were heathen; and to eat nothing but corn, is a mark of heathenism."

"almost every child in the nation would be in school forthwith." "There has never been a time in their history when this subject received so much attention." Large sums are freely expended. First of all, there is a fund for the training of lads and young men in our academies and colleges. Then there is an annual appropriation of $25,500 for the support of boarding schools in the nation, placed under the care of four different missionary societies, representing the Methodists, Baptists, Presbyterians and Congregationalists, they having agreed to contribute largely therefor. And it is but simple justice to the Choctaw government to say, that in the management of these institutions they have shown remarkable tact and ability. Such has been the success of the experiment, indeed, that it is often said in the adjoining States, "The Indian schools are better than ours." A few parents send their children to the boarding-schools at their own expense; and more would be glad to do so, if there were room. In fact, the Committee have been solicited, within a few weeks, to open a school on this very plan.

The provision for common schools, it must be confessed, is wholly inadequate. But as soon as suitable teachers shall be raised up, it is presumed that every neighborhood will be supplied; for large sums are frequently collected for this object, in the absence of national grants, by individual effort. That competent instructors may be prepared, some of the leading men in the nation wish the Good Water school to be converted into an institution that shall hereafter equal any female seminary in the United States; and the change is to be made this very year.

It is an interesting fact, that in all the Choctaw schools the Christian religion holds a place of singular prominence. And not only so; Saturday and Sabbath schools, as they are called, are sustained at the expense of the nation. "I know of no State," Mr. Copeland says, "where appropriations are made from the school fund for the support of Sunday schools. But such is the case here."

5. The Choctaws have a good government. They have a written constitution, with a "declaration of rights" which embodies the liberty of the press, trial by jury, the rights of conscience, proper safeguards of person and property, the equality of all Christian denominations, and almost every great principle of civil and religious freedom. They have a General Council, composed of a Senate and House of Representatives. They have a fourfold executive, consisting of a chief for each district elected once in four years, the greatest anomaly in their system. They have county courts, district courts, and a "supreme national court;" the county court judges being also judges of probate. Every free male, eighteen years of age, who has been a citizen of the nation for six months, is entitled to vote. If twenty-one years of age, he may be chosen to the House of Representatives; if twenty-five years of age, he may be chosen District Judge; if thirty years of age, he may be chosen to the Senate, or the supreme national court, or the executive department; provided, however, that he does not deny the existence of God, or reject the doctrine of future rewards and punishments. And all officers, whether chosen by the people or by the General Council, are liable to impeachment for selling whiskey, or for "being found drunk twice." All general elections must be by ballot; and the electors themselves are protected from arrest for the time being, save in cases of treason, felony, and breaches of the peace.

The statutes of the Choctaws are simple, sometimes defective in phraseology, but for the most part commendable in their aim and spirit. Of the laws which relate to slavery, the Committee have no occasion to speak, as they were laid before the Board four years ago. It is supposed, however, that the Choctaw people entertain more enlightened views on this whole subject than the adjacent States. It should be said, perhaps, that there are some failures and lapses in the administration of justice; but this is generally owing to ignorance, and not to deliberate unfaithfulness. And the improvement in this respect, even within two years, is palpable and decisive.

Other signs and marks of an advancing civilization might be mentioned, such as changes in dress, better houses and better furniture, the elevation of woman, weddings and funerals conformed to the customs of the white men;* but these will be inferred. No people, receiving the gospel as extensively as the Choctaws, grappling with intemperance in their determined spirit, cultivating the soil with their quickened industry, prizing education as they do, and having such a government as theirs, can be stationary in other things. They

* The following statement has been furnished by Mr. Copeland: "Ten years ago a good warm coat on the back of a full Indian was a rare sight; good hats were quite as scarce; many had no shoes; and some had not even moccasins. Now *very many* have thick coats for winter and thin ones for summer. The greater portion of the men wear hats or caps; and nearly all have shoes or boots. The old 'leggings' I have hardly seen within the last three years. Females, moreover, have laid aside the blanket as a garment, and wear shawls instead. Their dresses are made in a very neat and tasteful style, in accordance with 'the fashion.' And progress is seen in the Choctaw dwellings. The larger part have a floor in one cabin, if not more; and some build large and commodious houses, with stone fire-places. A few are placing picket fences around their houses and gardens. Most of the people have, or desire to have, tables, crockery, knives and forks, &c. A large number have bedsteads, beds with quilts, and lie no longer on the ground, wrapped in blankets. Formerly a Choctaw seldom carried his child, or assisted his wife to mount a horse. If he had but one horse, he generally rode, and she walked. Now it is very common for a man to bring up the horse, and aid his wife to mount. We often see the wife and children placed on the horse, and the husband walking before them. There has been a great change in the treatment of women in ten years." Judges and preachers of the gospel are authorized to marry; and they are entitled by law to a fee of two dollars

have the elements of progress. They have the spirit of civilization; and the form will not be slow in coming.

But the Committee cannot dismiss this topic without adverting, more particularly, to the condition of the adjoining States. They have no wish to institute invidious comparisons; but all good men in those States, it is believed, complain of a lamentable dearth of churches and schools. It is greatly to the credit of the Choctaws, therefore, that with such an example before them they have pressed forward, with such zeal and success, in their career of improvement. In some respects, indeed, the missionaries give the preference to the Indian. "In the erection of churches," Mr. Stark says, "in the establishment and support of schools, in efforts for the Bible, tract and temperance cause, the Choctaws stand where the people bordering on us have never stood. We can show this by numberless facts." And Mr. Hotchkin affirms with confidence, that his people are more civilized than their immediate neighbors. "This has been said by the whites themselves."

The history of our efforts among the Cherokees must always awaken the most painful emotions. For the first ten years they were eminently successful. Then followed a new and disastrous era. The ancient and cherished fatherland of this interesting people was wanted for another race. They made their appeal to natural right, to solemn treaties, to international law; but it was all in vain. An iron purpose demanded their removal; and go they must. Sad was their exodus; and sadder still the history of those first few years in their far off home. Our surprise is less that more has not been accomplished, than that all was not lost.

1. Following the order hitherto observed, we will speak first of the *churches*. Of these there are five under the care of the Board, having an aggregate membership of two hundred and thirty-one. Other societies, especially the American Baptist Missionary Union, and the Missionary Society of the Methodist Church South, report a much larger number of communicants. To show what evidence of piety is afforded by the professors of religion among the Cherokees, Dr. Butler refers to John Arch, Catharine Brown, and others, whose names were fragrant in the early days of the mission. He also says: "I know not how many cases of triumph in the hour of death might be produced, to show that Cherokees and negroes have had the same happy exit from the world, as the more highly favored whites." "Those whom we receive into our churches," Mr. Ranney thinks, "on the whole give as much evidence of being born again, as did church members in Vermont when I lived there." The testimony of Mr. Worcester is of the same general character. There is a conceded defect in regard to benevolence and self-denial; but the missionaries take a part of the blame to themselves. The Cherokees, like other Indians, are hospitable to a proverb; and it would seem that they only need to be taught the "more excellent way," to open their hearts to all the world. An instance of liberality is mentioned by Mr. Ranney, that has few parallels.*

2. *The Cherokeees are struggling manfully against the evils of intemperance.* Deep are the wounds which they have received from this scourge of their race. One who knew them thirty years ago, says the men at that time were generally drunkards. But they have since girded on their armor; and they have fought a good fight. In 1839, the introduction and vending of ardent spirits were declared illegal. Two years later every lawful officer, or person authorized by the sheriff for the purpose, was empowered to destroy the forbidden article. In 1843 the sheriffs or lawful officers of the several districts were authorized to procure search warrants, and enter any house, where there was good reason to believe that "spirituous liquors" might be concealed. Last year another law was passed, requiring the proper officers to destroy intoxicating drinks, under heavy penalties, and subjecting the seller, after three convictions, to very serious civil disabilities.

But the Cherokees have not been satisfied with strict and wholesome laws. Spirited and effective temperance meetings are held; the first men of the nation, in church and state, make earnest and stirring appeals; a large number of the people are pledged to total abstinence. So well, indeed, are the officers of the law sustained

* "One Cherokee received for himself and family about six hundred dollars of 'per capita' money. He paid all his debts, invested three hundred dollars at ten per cent, and deposited the note in my hands, saying that he and his wife had concluded that the American Board should have the interest. To feel the full force of this act, it would be necessary to go to his house, and see his deep poverty. He is sick, moreover, almost all the time; so that he can work but little. Nor is this all that he gives. A few days since he sent me word that, as he had no wagon, I must come and get the oats which he had ready for me. I went with my two-horse wagon, and he loaded me down. He remarked that he could have procured the money and given it to me; but that he did not like that so well as to give the oats; and he knew that I needed some very much just then. When our supplies arrived from Boston this year, I found some one had sent me a copy of the book published by the American Tract Society on Systematic Beneficence. I showed him the book, and he took it home with him; and I have not seen it since. In conversation with him, a few days since, he told me that he had read and re-read parts of the book, and wanted it near him all the time, because his memory was no better. He said he was anxious that our little church should at the commencement adopt the principles of the book. He wanted all to read it who could do so, and that those who could not, should have it read to them. He wished that it might be translated into his own language, that all the Cherokees might see what the Bible teaches on this subject. He told me that Mr. Buttrick cheated him out of his privilege of giving one year, saying that he was so poor that he could not afford it; and I acknowledge that I have been almost ready to tell him the same thing at times. but I dare not take the responsibility. This is a remarkable instance, and probably in advance of any other among the Cherokees; at any rate it is much in advance of anything with which I am personally acquainted."

by public sentiment, that Dr. Butler says, "I do not know of a whiskey shop in the nation."

Still there is an enemy without, who cannot be conquered. Many a white man holds the bottle to his red brother, whenever and wherever he may. The governors of Arkansas and Missouri have been officially requested to lend their co-operation, and exert their influence, in arresting the sale of ardent spirits along the Indian boundary; but in vain. The wretched slave of a consuming appetite has only to cross the line, and his tempter is there. If he would break his shackles, and regain his manliness, alas, the fire water is sent, in darkness and by stealth, to his own door! "Too much," says one of the missionaries, "is still smuggled into the nation; but the consumption is far less than it was several years ago." An impartial witness remarks, "I was three weeks in the nation," and "did not see a ragged, a dirty or a drunken Indian."

3. *The Cherokees have made great improvement in agriculture.* The testimony of Gen. Waddy Thompson,—who visited the Cherokees thirty years ago, and has seen them again quite recently,—to the change in this particular, is very decided. Then they "subsisted almost exclusively on the little game which their country afforded. Agriculture could scarcely be said to exist among them. With few exceptions there were no farms, and but a few patches of corn, cultivated mainly by the Indian women." Now "the farms are all in good order, and indicating industry and care. The hunter's life is almost entirely abandoned." Dr. Butler says, "Every family has a plough, so far as I know, and raises more or less of corn, potatoes and beans for its own use; and all classes raise these articles for sale. Many have fields of oats and wheat, with patches of cotton. Very few families can be found that have not cattle, hogs, and one horse at least.* Good gardens are frequently seen, with orchards of peach-trees and apple-trees." Mr. Ranney says, "The people have made great progress in the culture of wheat and oats. They have flour mills among them; so that the increase will probably continue."

4. *The Cherokees are advancing in knowledge.* It is the testimony of Mr. Worcester, that there is a wide difference between their present and former state in this respect. Twenty-six years ago many seemed to think that they conferred a favor on the missionary, in permitting him to take their children to feed, clothe and instruct for nothing. Now the desire for education is nearly universal; and not a few are willing to incur a heavy expenditure, rather than fail of obtaining it. Aside from mission schools, there are two seminaries, and twenty-seven common schools, supported by the nation, in all of which the English language is the medium of instruction. The seminaries, one for boys and the other for girls, are intended to accommodate one hundred pupils each; and the course of study is to extend through four years. It is the wish and purpose of the Cherokee government to procure teachers of high qualifications; and to this end they offer very liberal salaries. No schools of the same grade, it is believed, in Texas, Arkansas and Missouri, have such buildings for their accommodation. General Thompson describes them as follows: "After having traveled through a dreary and thinly inhabited country, you catch a glimpse, at a distance of two or three miles, of two splendid buildings, looming over the broad expanse of a magnificent prairie; and then, remembering that you are in an Indian country, the effect is most striking. The main building is eighty feet in diameter, with two wings forty feet each, and surrounded by a fine colonnade, all built in the most perfect architectural taste and style."

5. *The Cherokees have an excellent government.* In form it closely resembles that of Massachusetts. It has a Principal Chief, an Assistant Principal Chief, both chosen once in four years, an Executive Council, chosen for two years, a National Council, consisting of two houses, also chosen for two years,* with a distinct and clearly defined judiciary. All free male citizens, eighteen years of age, are entitled to vote, the mode being *viva voce*. If twenty-five years old, they are eligible to the National Council; if thirty, they may be appointed judges; if thirty-five, they may be appointed first or second Chief. But persons convicted of felony, or denying the existence of God or future rewards and punishments, are ineligible to any office. Electors and members of the National Council have the usual exemption from arrest. The judicial power is vested in a Supreme Court, and such circuit and inferior courts as the National Council may establish. At present there are circuit and district courts, there being eight judicial and election districts. The usual safeguards for person and property, the rights of conscience, &c., are provided.†

The printed laws of the Cherokee nation are more clearly and technically expressed than those of the Choctaws. They are simple and brief, however, and adapted to the wants of the people. Many of the friends of the Cherokees could well spare the provisions which relate to slavery; but it is believed that correct opinions on this subject are to be found among all classes;

* A recent census shows that among the "emigrant Cherokees" there are 5,770 horses, 28,705 cattle, and 35,832 hogs. The "old settlers" are said to have more in proportion to their number.

* General Thompson says, "The legislature was in session when I was there; and I never saw business conducted with more dignity and dispatch."

† It is a gratifying fact that the second Chief, the three members of the Executive Council, and three judges (out of five) of the Supreme Court are professors of religion. The Principal Chief has always been friendly to religion; and he was never more so than he is now.

more that is encouraging and hopeful, the Committee do not feel at liberty to say in this public manner.

After looking at these various indications of progress, the Board will hardly be surprised to hear the following language from Dr. Butler: "If any person, doubting the practicability of civilizing the Indians, will call on me, I promise to introduce him to Cherokee families, of various mixtures and full bloods, as far advanced in civilization as one-half or two-thirds of the families in the United States." Mr. Ranney thinks that "the Cherokees are at least equal to their neighbors over the line." And General Thompson makes this emphatic declaration: "When I remember what the Cherokee people were thirty years ago, and see what they are now,—then a rude, barbarous and profligate people, now courteous, educated, religious, and thoroughly civilized,—it really seems as if some power more than human had accomplished these wonders."

It would give the Committee much pleasure to describe the present condition of the Senecas. We might speak of their piety,[1] and cite interesting facts to illustrate the strength and steadfastness of their faith. We might refer to their efforts in behalf of temperance, their improved husbandry[2] and their increasing desire for knowledge.[3] We might show their gradual assimilation to the manners and habits of white men,[4] some having already reached the goal of Christian civilization.[5] Passing thence to the Tuscaroras, the youngest born of the Six Nations, we might set before you a church that embraces one third of the tribe,[6] their "Maine Law," well enforced, their efforts in behalf of education, their success in agriculture,[7] and their general improvement; but the length of this paper forbids. We will merely quote a brief paragraph from a letter of Mr. Rockwood, which is as follows, "If we should institute a comparison between the Tuscaroras and the citizens of New York, it would run thus: White men encourage and license the manufacture and sale of intoxicating liquors; the Indians prohibit it. White men desecrate the Sabbath to a lamentable extent; the Indians observe it more universally. Profaneness is common among white men, high and low; the Indians cannot be profane in their own language. Infidelity exists among white men, and religion is extensively dishonored; among the Indians an infidel is not known, and religion is universally respected."

The Committee cannot bring this communication to a close, without giving utterance to a few thoughts suggested by the subject.

1. *There is hope for the Indian.* We would say it in the hearing of our churches; we would say it in the face of this great republic; we would say it, above all, to the red man himself. He may take his stand upon the platform of an elevated Christian culture, and feel that, so long as these United States shall endure, his blood shall never be arrested in its onward currents. That he can become a Christian, is already proved; that he can put on the forms of the highest civilization, must appear in due time; that he has the element of permanency, there is no good reason to doubt.

The Committee are particularly anxious that on this last point skepticism should cease. If it were inoperative and harmless, it might be left to the correction of time. It is not so, however. There are certain predictions, which ensure their own fulfillment. There are certain forebodings, which are never falsified. And this is one. If the citizens of these United States look for the extinction of the red race; especially, if the churches despair of their continuance, sad, indeed, will be their prospect. But if, on the other hand, the people of this land, nay, if only the churches of this land, shall say, "They *can* be saved, and they *must* be saved," they *will* be saved.

At a future time, if the Lord will, the Committee may enter more fully into this subject. On the present occasion they can only indicate their strong conviction, that the Indian race, transformed by the gospel of Christ, has an enduring life. Their wasting away in past years, unduly magnified, is easily explained; and so is their present decrease, wherever found. The red man, in certain circumstances, always shows a lessening census; in other circumstances, an advancing census. At this very moment the largest and most hopeful tribes are increasing. The tide that once flowed out so fast, now flows in again.

(1) "My pastoral intercourse with many," Mr. Wright says, "in health and in sickness, and at their death-beds, has given me strong confidence in the genuineness of their piety." "Some of our living church members have withstood temptations, and borne up under trials of no ordinary severity; and they appear to shine brighter and brighter, the longer they are kept in the furnace. It is not so with all; but the proportion is as great perhaps, all things considered, as among the more highly favored members of white churches."

(2) The Cattaraugus Indians, in particular, are becoming more and more industrious from year to year.

(3) "It is more and more apparent, that the people generally have a deepening conviction of the absolute necessity of education, in order to their dwelling safely in the midst of the white population."

(4) This progressive conformity is seen in their buildings, furniture, dress, style of living, &c. "The better class seem to scrutinize what they see around them, and to select with some degree of judgment the models after which they copy."

(5) "Many of our Indians," Mr. Wright affirms, "might with propriety be described as already civilized. A man might board in several families on the Cattaraugus Reservation with far more comfort than in many white families of American extraction even. The general tendency of things is towards the style of living seen among the better sort of white people."

(6) It is the testimony of Mr. Rockwood that he finds about the same evidence of piety in his church that is afforded by members of white churches.

(7) "Most families," Mr. Rockwood says, "have farms or lands under improvement. All kinds of grain, common in this region, are raised; though wheat is the chief product, of which some raise from three to five hundred bushels annually. They have fine fields of clover, &c. Much attention is given to the cultivation of fruit."

"Granting all this to be true," it may be said, "what is to save the Indian from being overrun by white men?" Here, it must be confessed, is the weak point in our case. And in regard to a number of tribes, we have no satisfactory reply. But we think it can be shown that the Choctaws, Chickasaws, Creeks, Cherokees, to say nothing of others, will probably, with the blessing of God, stem the current which shall hereafter set in from the States.

2. *But the only hope of the Indian is in the gospel.* If he is to be saved, even for the life that now is, he must have the Christian religion. This fact stands out from all his history with a distinctness that admits of no mistake. A heavy responsibility, therefore, rests upon the churches. Unless we carry to our red brethren the words of eternal life, their doom is sealed.

And the question is one of present urgency. China may be expected to remain as densely populous for thirty or fifty years, though heathen still, as it is now; and so may India; and so may other parts of the world. Not so the aborigines of North America. Pagan Indians, in the year 1900, will be rarely found. What we do for them, therefore, we must do now. They are passing away; and soon they will have gone beyond the prayers and the labors of all good men.

And here the Committee cannot withhold the expression of their sorrow and their shame, in view of the state of the Cherokee and Choctaw missions. For many months they have been looking for preachers of the gospel, who will go to these tribes of Indians. In public and in private they have made known their wants. But our brethren there are as weak as ever. Nor is it they only who call for help; the pleading tones of the red man mingle in the frequent moving appeal. How long shall this cry be unheeded?

3. *Missionaries to the Indians have a strong claim upon our sympathies.* They have some trials which are all their own, and which are very hard to bear. This is true pre-eminently of the more unpromising missions. Look, for instance, at our brethren among the Dakotas and Ojibwas, far away from Christian fellowship; sowing their seed with weeping, year after year, but finding few sheaves in the day of harvest; having their choicest hopes ever and anon blighted by their own "pale-faced" kindred; and always bearing about in their bosoms, as a heavy burden, the fear that all their toil must be in vain. When they speak to the churches, they have but little to say; for the Lord has placed them in a thirsty and a barren land. When sickness or business brings them back to their early homes, they have none of the tidings that we most love to hear. Such men can labor steadily and cheerfully only in the strength of a faith that looks within the veil.

We ask the Board to join with us in speaking "comfortable words" to all these laborers in the wilderness. Let us say to them: 'Be of good cheer; it is a blessed work which you are doing. If the joy of the reaper is yours, let your thanksgivings ascend to Him who is faithful. If the harvest is far off, "be patient." "Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain." And though you go down to the grave, with few of your adopted people to mourn your death, the Savior will own you "in that day." He will judge you, not by the success you have reported, but by the spirit you have cherished.'

After this paper had been read, five members of our Indian churches were introduced to the President, who extended to them a cordial welcome in behalf of the Board. Addresses were then made by William Mount Pleasant in Tuscarora, Mr. Chew acting as his interpreter, by Peter Jimeson and Andrew Johns in Seneca, Rev. Asher Wright acting as their interpreter, and by Allen Wright (a graduate of Union College) in Choctaw, Rev. Mr. Byington acting as his interpreter. Rev. Mr. Rockwood also spoke of the present condition of the Tuscaroras; Rev. A. Wright described the state of the Senecas; Rev. W. Willey pointed to the brightening prospects of the Cherokees; and Rev. Messrs. Byington and Hotchkin made an earnest appeal for the Choctaw mission. Rev. A. C. Thompson gave a brief but interesting account of a recent visit to the Choctaws and Cherokees; after which Dr. Bacon submitted a few general remarks on the duty of the churches to the aborigines of this country. The foregoing document was referred to Dr. Bacon, Rev. D. Greene, Dr. Peters, Dr. Judd, Rev. R. W. Landis, Rev. Robert McGill and N. Durfee, Esq., who reported the following resolutions, which were adopted by the Board.

Resolved, That this Board acknowledges, with gratitude to Him who giveth the increase, the success which, in circumstances most unfavorable to success, has attended the missions of this Board among the American Indians, and particularly the missions to the Cherokees and the Choctaws, and accepts that success as conclusive evidence that the tribes of the wilderness may be civilized by being christianized.

Resolved, That as the advancing civilization of the Cherokee and Choctaw nations is to be referred, primarily and chiefly, to the introduction of Christianity among them by missionary labors, so its permanence and progress must depend upon the further prosecution of those labors; and it is, therefore, the desire of this Board that the Prudential Committee take measures, as early as possible, to strengthen the Cherokee and Choctaw missions.

Resolved, That the great wrongs which the Indians, and particularly the Southwestern tribes have suffered in their connection with the American people, should

incite all who fear God, and all who love justice, to renewed efforts for the temporal and eternal welfare of that injured race; so that, whether in the form of separate political communities, or incorporated as equal fellow citizens in the great American Union, they and their posterity, from age to age, may be a living monument to the praise of Christ and to the honor of his gospel.

New Members and Officers.

The usual committee on new members and officers was appointed, consisting of Dr. Hopkins, Dr. Tappan, Dr. Goodrich, Hon. William J. Hubbard, Judge Darling, Dr. Cummings and Charles J. Stedman, Esq., who recommended the election of the following persons as corporate members; and they were chosen accordingly.

Walter S. Griffith, Esq., Brooklyn, N. Y.
Isaac N. Wyckoff, D. D., Albany, N. Y.
Hon. William F. Allen, Oswego, N. Y.
Abel McEwen, D. D., New London, Ct.
General William Williams, Norwich, Ct.
William Ropes, Esq., Boston, Mass.
Rev. Geo. W. Wood, of the Armenian mission.

The same committee nominated for re-election the former officers of the Board; and they also nominated Rev. George W. Wood for the office of Corresponding Secretary for New York City. The following persons were then chosen for the ensuing year.

Theodore Frelinghuysen, LL. D., *President.*

Thomas S. Williams, LL. D., *Vice President.*

Hon. William J. Hubbard,
Charles Stoddard, Esq.,
John Tappan, Esq.,
Nehemiah Adams, D. D.,
Rev. Augustus C. Thompson,
Hon. William T. Eustis,
Hon. John Aiken,
Hon. Daniel Safford,
Prudential Committee.

Rufus Anderson, D. D.,
Rev. Selah B. Treat,
Swan L. Pomroy, D. D.,
Corresponding Secretaries.

Rev. George W. Wood, *Corresponding Secretary for New York City.*

Samuel M. Worcester, D. D., *Recording Secretary.*

Henry Hill, Esq., *Treasurer.*

Moses L. Hale, Esq., Hon. Samuel H. Walley, } *Auditors.*

Resignation of a Member.

A communication was read from Hon. Lewis Strong, of Northampton, Massachusetts, showing that the state of his health rendered it exceedingly inconvenient for him to attend the annual meetings of the Board, and that for this reason he begged leave to tender his resignation as a corporate member. His resignation was accepted.

New York Secretaryship.

The committee to whom the Board, at the annual meeting held in Portland, referred "the subject of a fourth Corresponding Secretary, with instructions to confer with all concerned, and bring the results of their deliberations before the Board" at the present meeting, submitted the annexed report.

From all the light your committee have been able to obtain in reference to this matter, they are led to the following conclusions:

1. That by the appointment of an additional Corresponding Secretary, co-ordinate with those in Boston, to reside in New York, the funds of the Board may be considerably enlarged from that very important district, with little or no increase of expense to the Board.

2. That from the position and relations of that great commercial metropolis, the diffusion of missionary intelligence and information may, by such appointment, be much increased throughout the country.

3. That, while the duties and responsibilities of such a Secretary cannot be precisely the same as if he were resident in Boston, arrangements are practicable by which his harmonious co-operation with the other Secretaries may be secured, and thus they all mutually aid in calling forth the resources of the churches, and promoting the great cause of Christian missions.

The committee presented the following resolution, as embodying the result of their deliberations; which was thereupon, with the preceding report, adopted by the Board.

Resolved, That there be chosen annually another Corresponding Secretary, to be called the Corresponding Secretary for New York, to reside in the City of New York, whose duties shall be assigned by the Prudential Committee.

Place and Preacher for the next Meeting.

Dr. Asa D. Smith, Rev. Lewis Kellogg, Henry Hill, Esq., Dr. S. W. Fisher, Rev. D. B. Coe, Rev. D. Malin and A. Penfield, Esq. were appointed a committee on the place and preacher for the next annual meeting of the Board. They recommended that the place of meeting for 1853 be the Second Presbyterian Church in Cincinnati, Ohio; that the time of the meeting be the first Tuesday in October, instead of the Tuesday before the second Wednesday of September; that the Prudential Committee be authorized to designate a committee of arrangements; and that Dr. William Adams, of New York, or, in case of his failure, Dr. White, President of Wabash College, preach the sermon. These recommendations were adopted by the Board.

Resolutions.

During the progress of the meeting, the subjoined resolutions were passed.

Resolved, That the thanks of the Board be presented to Dr. Bacon for his sermon delivered before the Board on Tuesday evening; and that he be requested to furnish a copy for publication.

Resolved, That the thanks of the Board be returned to the numerous families of different denominations in the city of Troy, and the villages of West Troy, Waterford, Lansingburgh and Cohoes, for their liberal hospitality and truly Christian kindness, in which the members of the Board and others have so largely shared during the meeting.

Resolved, That the thanks of the Board be presented to the choir of singers of the First Presbyterian Church of Troy, for their very acceptable services at this meeting.

Resolved, That the thanks of the Board be presented to the First and Second Presbyterian Churches and their congregations, for the use of their respective houses of worship at the annual meeting.

Resolved, That the thanks of the Board be tendered to the directors of the several railroad companies, who have reduced the fare of members and other persons who wished to attend this annual meeting of the Board.

Devotional Services.

It has already been stated that the meeting was opened with prayer by Dr. Nott; and at the morning sessions of Wednesday, Thursday and Friday, Dr. Humphrey, Rev. Mr. Waters and Rev. Mr. Shepard implored the divine blessing. The business of the meeting was suspended at different times for devotional exercises.

The annual sermon was preached on Tuesday evening by Dr. Bacon, from 2 Cor. v. 7, the introductory prayer having been offered by Dr. Magie.

In consequence of the large number of persons in attendance, it became necessary to hold meetings, simultaneously with those which were in progress at the First Presbyterian Church, in the churches of Dr. Halley, Rev. T. P. Field, as also at West Troy, at which addresses were made by members of the Board and returned missionaries.

On Thursday afternoon the Lord's Supper was celebrated in the First and Second Presbyterian Churches. Rev. Mr. Goodell, of the Armenian mission, and Dr. N. Adams officiated in the former; while Dr. Scott, of Newark, and Dr. Peters conducted the services in the latter.

The meeting on Friday morning was spent in devotional exercises and parting addresses. Messrs. Goodell and Byington, in behalf of the missionaries who were soon to return to their respective fields of labor, affectionately took leave of the Board; and the President made a feeling and felicitous reply. Dr. Anderson tendered to Dr. Beman, and through him to the citizens of Troy and others, the cordial thanks of the Board for the ready and generous hospitality which had been enjoyed; and Dr. Beman responded in a very appropriate and happy manner.

Concluding Remarks.

The forty-third annual meeting of the Board will be remembered as one of the most interesting which has ever been convened. Some of the previous meetings have been rather larger; but there was certainly no deficiency in this respect at our recent convocation. On other occasions there have been topics of discussion of greater interest, plans and measures, reaching far into the future perhaps, of a more stirring character, appeals and addresses of a higher order; but never has there been a more delightful flow of feeling, from the beginning to the end; and never has there been a deeper conviction of the sacredness and blessedness of the work in which the Board is engaged.

And surely it is not too much to hope, that the paper on "the grand motive to missionary effort" will be read and pondered and prayed over in secret places. The time is eminently auspicious. There is no debt to occasion solicitude; there are no questions of a delicate and perplexing nature to divide the attention. Our blessed Master has brought us to "a large place." We have quietness and prosperity. Let us show our thankfulness by testing our principles. Let us examine anew the nature and strength of our consecration to his service. Above all, let us pray unceasingly for the descent of the Holy Spirit, that our plans may be broader, and our hearts larger, and our desires purer, and that Christ may be "all and in all."

Adjournment.

The Board adjourned to meet at Cincinnati, Ohio, on the first Tuesday of October, 1853, at four o'clock in the afternoon.

INTELLIGENCE FROM THE MISSIONS.

Recent Intelligence.

CEYLON.—Under date of June 30, Mr. Mills reports the following changes as having taken place during the previous term of the Batticotta seminary.

Joshua Belden, John S. Elliott and Henry A. Nelson received certificates of dismission. Belden left on account of deficient scholarship, Elliott on account of ill health, and Nelson on account of the death of his father and uncle by cholera, which rendered a large family dependent on him. Simon Tissera, son of a former native preacher, left irregularly in April; and he is now a teacher in a Catholic school in Jaffna. Edward Beecher became deranged more than a year ago; and, though better now, there is no prospect of his return. Gilbert Mollison left at the beginning of the term from inability to pay the sum required for his board; and he has since been admitted to the Wesleyan school in Jaffna.

Mr. Mills also says: "The application of the students during the term has been good; and they acquitted themselves well at the examination. As far as progress in study is concerned, there is very much to encourage us. Their conduct also, as a general thing, has been orderly and correct. A few have shown an interest in their soul's salvation; but most remain careless."

The course of study seems to be well arranged; and great efforts are made to secure thoroughness and accuracy. The Bible, moreover, holds a prominent place in the institution. "Each class," Mr. Mills says, "has a recitation of half an hour each day at 4½ P. M., at the close of which the teacher spends ten or fifteen minutes in applying and enforcing the truths contained in the lesson, and then closes with prayer. This constant and systematic study of the Bible is pursued during their whole course; and an opportunity is given for daily enforcing its promises and truths. We first go through the historical books of the Old Testament, then the Gospels and Acts, then the Psalms, Proverbs, a part of the Prophets and most of the Epistles, closing with Romans." The entire course of study is as follows:

Normal Department.

Second Class, 1st year.—Tamil Bible, Joshua—Ezra, English grammar, arithmetic, Indian Pilgrim, writing, translating English into Tamil, and Tamil into English.—2d year, Gospels and Acts, algebra, Putnam's Reader, English parsing and composition, Body of Divinity.

First Class, 1st year.—Euclid, Tamil grammar, Town's Analysis, Psalms, Proverbs, Elements of Moral Science.—2d year, James and Corinthians, Tamil grammar, Good's Book of Nature, Putnam's Sequel, and Nannool.

Academical Department.

Junior Class, 1st year.—Galatians, Ephesians and Philippians, Mundy's Evidences, Day's Mathematics, and Tamil classics.—2d year, Prophets, natural philosophy, Alexander's Evidences, logic, history, natural theology.

Senior Class, 1st year.—Peter, Timothy and Genesis, astronomy, theology, chemistry and intellectual philosophy.—2d year, Hebrews and Romans, theology, Butler's Analogy, physiology, rhetoric, and moral science.

The hours of study and recitation are as follows:—7 to 8 A. M., recitation; 9 to 9½, various exercises, as writing, parsing, reading, English composition, translating; 9½ to 11, study; 11 to 12, recitation; 2 to 3½, study; 3½ to 4½, recitation; 4½ to 5¼, Bible exercises; 7¼ to 8½, study. The whole time occupied in study, recitations, &c., is eight and a half hours. Besides the daily study of the Bible, they meet for prayers each day. On the Sabbath they spend two hours in studying the Bible, and one hour in recitation.

The religious influence exerted upon the Batticotta students will appear from the following paragraph:

It is made the duty of each teacher to converse with all in his division once a month, and report to me. On Sabbath morning there is a meeting of half an hour. At 9¾ A. M. they attend preaching in the church; at 12 M. there is a prayer meeting for the church members, and a meeting for inquirers. At 3 P. M. they recite their Bible lessons, and at 4 P. M. the church members go out to the villages to distribute tracts. At 7¼ P. M. there is preaching in the school-room. On Wednesday evening a meeting is held, conducted by the teachers in turn; and on Saturday evening there are separate meetings for the impenitent and for the church members. Besides these public meetings, each class has a meeting on Friday evening; and the church members assemble separately on Tuesday evening.

It appears that a material reduction has been made in the cost of the institution to the Board. One-half of the pupils pay for their board; one-fourth pay half price; and only one-fourth are beneficiaries in full. And even these last are charged for stationery and the use of books; while none receive their clothing from the mission. In many smaller items, moreover, there has been a change; so that the decrease of expenditure is very considerable.

MADURA.—Mr. Rendall writes as follows, July 3: "Mr. Taylor has taken four village congregations under his care within the past month, the most distant being within six miles of Mandahasalie." "Mr. Ford has received twenty adults for instruction, who seem very promising. He has also admitted three adults to the privileges of the church." A portion of Mr. McMillan's field is said to be in a very encouraging state.

MADRAS.—From a letter of Mr. Winslow, dated July 10, the following extract is taken.

An interesting case has recently occurred in which a girl, whose father had been a heathen schoolmaster, was brought before the Supreme Court by a grandmother and others, on the plea that the father, himself about to be baptized, was forcing her to become a Christian. She, however, though only about fifteen years of age, satisfied the Judge that she had intelligently chosen to remain under Christian instruction, and was anxious to be baptized. In almost every part of India there are some indications that the truth is beginning to prevail; and it needs the prayers, as well as the labors, of the Christian church.

BOMBAY.—A letter has been received from Mr. Hume, dated July 5, in which he describes a recent work in Mahratta, entitled "Principles of Hindooism." It was written by an educated brahmin of the old orthodox school, for the purpose of explaining and defending his religion. "In his Introduction," Mr. Hume says, "the author makes sad complaints of the inroads made on Hindooism by the missionaries." According to the testimony of this individual, they have gained "multitudes of converts," and are "laboring with untiring zeal to root up and destroy" the ancient faith of Hindostan. As a defence of Hindooism the book is a complete failure; and its publication is pronounced by Mr. Hume "a grand blunder." "It has been subjected," he says, "to severe and continued criticism in the native periodicals." The following extract from the last chapter contains some very significant admissions.

Since Hindostan became subject to the English, the ministers of the Christian religion have turned the minds of many from Hindooism to Christianity. This work of conversion is still going on; and doubtless thousands of Hindoos will forsake their own religion, and become Christians. The Hindoos are an ignorant people, and wanting in judgment; hence the government, with a view to their improvement, has generously devoted large sums of money to the support of numerous schools, in which many have received a liberal education. But of late a large portion of these wholly pervert the education which they receive by abandoning and seeking to destroy their ancestral faith. They do not even put the mark on the forehead, which is the distinguishing sign of Hindooism. The religious washings, the appointed daily and occasional rites and ceremonies, as well as those which are left voluntary, are all held in contempt. They deny that caste is of divine appointment; the rites for the repose of the dead are abandoned as useless; all religions are declared to be false; and those who adhere to them are regarded as fools. Such is the course adopted by these persons, many of whom are of good caste. Their first object seems to be to destroy the religion of their fathers. And if such are the first fruits of their education, what must the end be! The Hindoos are, as it were, one family; and the Hindoo religion should be honored by them as an amiable, benevolent father; but if those of high standing in the family thus seek to destroy this religion, then assuredly it must perish under the assaults of external and internal foes. Indeed, if the Hindoos themselves seek to overthrow Hindooism, external assailants may relax their efforts, and quietly look on, while it is destroyed by its own children. Against foreign enemies we might contend with some hope of success; but what shall be done when traitors within set fire to the citadel?

Another paragraph is still more desponding.

The ancient and noble edifice of Hindooism is now on all sides stoutly assailed by the adherents of a hostile faith; and we are filled with dismay at finding that there is also treason within! No wonder that the venerable structure is already nodding to its fall. I, by means of this little book, seek to prop up the building; but when its size and its ruinous state are considered, what hope is there that such a feeble prop can prevent its falling? But, as in the case of one who is laboring under a complication of diseases, and who evidently must soon die, we continue even until death to administer medicines, even so do I minister to the decaying system of Hindooism. Hindooism is sick unto death. I am fully persuaded that it must perish. Still while life remains, let us minister to it as we best can. I have written this book, hoping that it may prove a useful medicine.

NESTORIANS.—In a letter dated June 18, Mr. Breath states that the two seminaries were enjoying their summer vacation; but the larger part of the pupils, "full of intelligence and zeal, and abounding in love," were actively engaged in doing good. "Preaching the gospel," he says, "and labors in the Sabbath school, are prosecuted this season to a greater extent than ever before; and never have we seen among the people a more extended interest in the general subject of education. At the city almost the whole of the congregation, about one hundred and fifty, attend the Sabbath school. At Geog Tapa the usual attendance is three hundred. On a recent occasion eight hundred were at a preaching service on the Sabbath. These things make the people of that village feel that they must enlarge their borders; and, accordingly, they are now trying to raise by contribution means sufficient to enable them to build an addition to their church, and to construct a gallery for the women. The population is about one thousand."

MARSOVAN.—Mr. Sutphen states, under date of July 13, that he reached Marsovan, in company with Mr. E. E. Bliss, on the 1st of July. Their families were expected to arrive soon after the middle of the month. The place is larger than Mr. Sutphen had supposed; and "it certainly deserves," he says, "to be called a very clean city." It is situated in a rich valley, abounding in orchards, vineyards, &c.

Persecution is still rife at Marsovan. The Bishop has prohibited his flock from having any dealings with persons known to attend the Protestant services; and if one of the brethren owes a debt, he is afraid to appear in the street, lest he should be seized and thrown into prison. But it is most gratifying, Mr. Sutphen says, to see

the eagerness with which the Word is listened to. Our young brother was painfully impressed, however, by the shyness of the women in regard to attending public worship. "Instead of coming into the room, as the men do, before or as soon as the exercises commence, they remain until some favorable moment occurs; and when they think they shall attract the least notice, they slide in, and take a position behind the preacher, if possible, and out of sight." At Constantinople and Trebizond he found less reserve among the females.

CONSTANTINOPLE.—From a letter of Mr. Hamlin, dated July 30, the following extract is taken:

Our seminary continues to receive numerous applications for admission. I have rejected from ten to twelve the last month. Six promising youth have joined us from Diarbekr; and it is an inspiring thought, that all the labor bestowed upon them may result in wide-spread and lasting good to such distant portions of the empire. Their coming is illustrative of the progressive character of our work. Six years ago two young men from the immediate neighborhood of Diarbekr, after many wanderings in search of this seminary, concerning which they had heard vague reports, and after traveling in various directions more than a thousand miles, at length found it. One of them, having completed his course, returned, and is a useful helper in the work in his native place. Of the six who have just arrived, three are his relatives; and all have come doubtless, in part at least, as the result of his course. The other of the two above mentioned is traveling with Baron Hohannes, and finds great encouragement in visiting the regions of Armenia, where he was formerly acquainted. We shall ultimately receive many scholars as the result of this tour. Thus the work is spreading over a great empire. It offers to the American churches by far the most momentous and responsible enterprise of modern times. Its consummation must, it seems to me, introduce the millennium. I am astonished that Christians in America are so blind to its greatness and sublimity!

TRIPOLI.—Mr. Wilson says, under date of June 30, that the encouragement at his station is not as great as he could wish; and yet there may be a little increase in the congregation. The school is becoming larger; and it is probably as well conducted as most of the mission schools. Abu Yusuf died June 17. "Of the state of his mind," Mr. Wilson says, "we would speak cautiously, yet on the whole hopefully."

HASBEIYA.—The subjoined extract is from a letter of Mr. Thomson, dated June 21.

The Protestant communities in Hasbeiya and Ibel are suffering under the oppressive rule of the local authorities. It is not to the taste, or for the interest, of these corrupt feudal lords to allow the people to become free and independent Protestants. Hence they oppose their organization in every mode they can; and they find a hundred ways to elude the orders of their superiors. The Emir of Hasbeiya now refuses to allow the names which were transferred to the Protestant roll by order of the Divan in Damascus, several months ago, to remain there; and he is sending his horsemen to collect taxes assessed upon them by their former ecclesiastical rulers. He is also trying in every possible way to get hold of the sealed document by which he bound himself to admit their names to be transferred to the Protestant list.

DONATIONS,

RECEIVED IN AUGUST.

MAINE.

Cumberland co. Aux. So. D. Evans, Tr.		
Portland, E. Shepley, 25; High-st. ch. 188,50; 2d cong. ch. 163;		376 50
Franklin co. Aux. so. Rev. I. Rogers, Tr.		
Strong, Cong. ch. and so. m. c.		7 00
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Bangor, 1st par. ch and so.	50 15	
E. Orrington, Cong. ch.	6 33	—56 50
		460 00
Blue Hill, L. T. 3,12; Orland, cong. ch. and so. 11;		14 12
		474 12

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Grafton co. Aux. So. W. W. Russell, Tr.		
Bristol, m. c.	11 25	
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Haverhill, A friend, dec'd,	103 00	
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Hillsboro' co. Aux. So. J. A. Wheat, Tr.		
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Amherst, Benev. asso.	29 00	
Milford, Cong. ch.	20 00	
Nashua, Pearl-st ch. John Blunt, wh. and prev. dona. cons. Mrs. SARAH BLUNT an H. M.	50 00	—100 00
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Rockingham co. Conf. of chs. F. Grant, Tr.		
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		560 55

VERMONT.

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Colchester, 1st cong. ch.	3 66	
Milton, Cong. s. s.	2 00	
Williston, Cong. ch.	4 75	
Winooski, Cong. s. s. for ed. hea. chil.	2 00	—70 03
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Washington co. Aux. So. G. W. Scott, Tr.		
Montpelier, Cong. ch. and so. gent. 30,75; la. 51,40; m. c. 40,85;		123 00
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Norwich, S. cong. ch. m. c.	32 00	
Weston, Cong. ch. and so.	10 00	
Woodstock, do. m. c.	11 06	—53 06
		282 09
Legacies.—Hartford, Jedediah Strong, by John Strong, Ex'r, for Ind. miss.		141 00
		423 09

MASSACHUSETTS.

Berkshire co. Aux. So. Rev. J. J. Dana, Tr.	
Pittsfield, Young la. institute,	10 00

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(Of wh. fr. a lady, 20,) 78 19
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1,538 00

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2,116 80

Legacies.—Pittsfield, Mrs. Olds, by Rev. Dr. Todd, 44; Sheffield, R. F. Barnard, by G. A. Root, Ex'r, 200; Stoneham, Rev. John H. Stevens, by D. & W. F. Stevens, Exrs. 20; 264 00
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New Haven co. East, Aux. So. A. H. Maltby, Ag.
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Brooklyn, M. A. S. 10 00
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Flushing, R. D. ch. m. c. 4,38; s. s. m. box, 3,56; 7 94
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1,901 61

Adams, 1st pres. ch. (of wh. fr. R. Stow, for *Edward W. Stow*, Ceylon, 20,) 60,25; Albany, 4th pres. ch. 100; Auburn, Miss Powell's sch. for Miss Fisk's sch. Oroomiah, 4; Aurora, 1st pres. ch. m. c. 45; L. Himrod, 25; Barre, cong. ch. m. c. 8; Centre s. s. for Dr. Scudder, 5; Collamer, Mrs. C. H. L. 5; Florida, pres. cong. fem. benev. so. 28; s. s. 2; Franklin, a friend, 50c.; Haverstraw, Central pres. ch. s. s. 22; Hudson, pres. ch. 156; Jasper, Mrs. C. L. 2; Maine, cong. ch. m. c. 5; New York, J. L. a sailor, 5; Poughkeepsie, 1st pres. ch. 50; Salisbury, a friend, 5; Salisbury Mills, J. C. 8; Troy, Mrs. E. Dana, for sup. of a hea. youth, 20; 555 75

2,457 36

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2,497 36

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Paramus, do.	17 50	
Reddington, do.	44 75	—182 25

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982 21

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DISTRICT OF COLUMBIA.

Washington, 1st pres. ch. miss. asso. 109,19; Portland, 20; 129 19

MARYLAND.

Baltimore, 5th pres. ch. s. s. m. c. 12; Elkton, and Pencader, Del. chs. 30; 42 00

SOUTH CAROLINA.

Edisto Island, Pres. ch. m. c. 15 00

GEORGIA.

Bryan co. Mrs. Clay, 10; Spring Place, ch. 5,75; a friend, 4,25; 20 00

OHIO.

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Hudson, Wes. Res. coll. 3; Huntington, S. Clark, which and prev. dona. cons. Mrs. ELECTA CLARK an H. M. 50; Logan co. Rev. G. G. P. and wife, 5; J. R. P. 3; S. W. P. 3; Rootstown, cong. ch. 9; G. Case, 10; Streetsboro', s. s. 51c.; Windham, 54,59; Rev. H. B. 10; S. S. 10; E. E. 10; J. A. 10; 178 10

384 12

INDIANA.

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Edwards co. Union fem. miss. so. 22; Galena, 1st pres. ch. m. c. 70; Griggsville, cong. ch. 65,67; Jerseyville, pres. ch. wh. and prev. dona. cons. Rev. L. GROSVENOR an H. M. 40; Payson, cong. ch. 6; 203 67

MICHIGAN.

Armada, 15; Constantine, R. D. ch. s. s. asso. 4; Jonesville, pres. ch. s. s. for ed. of a hea. child at Madura, 1; a friend, 5,12; 25 12

WISCONSIN.

Genesee, Cong. ch. m. c. 5; Watertown, do. 5; 10 00

IOWA.

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MISSOURI.

St. Louis, 1st ch. fem. pray. cir. for *Anna T. J. Bullard*, Ceylon, 20 00

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Dakota m. Oak Grove ch.	25 65
Doakesville, Choc. na. m. c. 32,80; do. col'd, for African m. 4,40;	37 20
Fort Towson, m. c.	14 60
Hongkong, Syme, Muir & Co.	69 00
Madras, Rev. J. W. Dulles,	50 00
Pine Ridge, Choc. na. Fem. benev. so. 41; a friend, 10;	51 00
St. Andrews, C. E. Pres. church m. c. 33; a friend, 3;	36 00
Wailuku, Sandw. Isls. Miss Maria Ogden,	300 00
	598 47
Donations received in August,	9,240 41
Legacies,	572 22
	$9,812 63

CHILDREN'S FUND FOR EDUCATING HEATHEN CHILDREN.

Amount received in August, $348 43

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The following articles are respectfully solicited from Manufacturers and others.

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THE

MISSIONARY HERALD.

VOL. XLVIII. NOVEMBER, 1852. No. 11.

American Board of Commissioners for Foreign Missions.

Sandwich Islands.

LETTER FROM THE MISSION, JUNE 1, 1852.

THE Sandwich Islands mission held its last annual meeting at Honolulu from May 6 to June 4. The number in attendance was large; and many questions of interest passed in review. From the station reports it appeared that the Lord had been pleased to bless the labors of his servants. The additions to the churches have been quite numerous; and there are other indications of progress. Before the brethren separated, they addressed a general letter to the Prudential Committee, setting forth the state and prospects of the Hawaiian people. Portions of this document will be read with much satisfaction.

Education.

The missionaries first describe the condition of the common schools. These are found, they say, "in every nook and corner of the Islands." The number in 1851 was 535; but 105 of these were Roman Catholic. The number of pupils in the latter was 2,506; while the Protestant pupils amounted to 12,976, showing a slight advance since 1850. The cost of the common schools for 1851 was twenty-six thousand dollars; and the whole expenditure for education was sixty thousand dollars, three-fourths of which sum was paid by the government.

It will be understood, of course, that the system of education in the Sandwich Islands is far from being perfect. Still there is progress, on the whole, as will appear from the following statement of the missionaries: "In a few districts the schools have been suspended, during a portion of the last year, for want of funds; but most of them have been continued with a good degree of efficiency. Indeed, they are as prosperous as they have ever been; and they are doing a great and good work for the nation. No one can have resided here ten years, without perceiving a decided change in the intelligence and mental capacity of all classes. And we see many proofs of an increasing value set upon education. Parents are more desirous of having their children educated, and more ready to provide books and other facilities for their improvement."

But much depends, in such a community, on the higher institutions of learning. In speaking of these the mission say: "There are several boarding and select schools for natives, which furnish teachers for common schools, as also pupils for the seminary. They are highly valued by us and by the people. The seminary at Lahainaluna has been conducted the past year by two missionary teachers and one assistant; and it has had seventy scholars. Twenty-five are to be received in addition during the present year. One class is pursuing the study of theology to some extent, with a view to entering the ministry." The Punahou school has had an average of thirty-nine pupils during the past year, most of them from the mission families. And there are several other English schools at Honolulu, which are regarded as very important and even indispensable, for the proper training of the foreign children.

Before dismissing the subject of education, our brethren refer to an important change in the royal school, formerly restricted to the children of the chiefs. "An elegant building has been

erected for it in a pleasant part of Honolulu," they say, "at an expense of eight thousand dollars; and a well qualified teacher has been procured from the United States. Assistant teachers are also employed. The feature which now gives this school great interest, is that it is open to the children of all foreign residents; and its pupils already amount to about sixty. During our present session we have attended an examination in this institution; and we could not but notice, with pride and pleasure, how large and valuable a portion of its pupils were from families once belonging to this mission."

Improvement in Legislation.

In whatever relates to the form of government and to its administration, great progress has been made within a few years. Indeed, marked improvements are taking place, as rapidly as can be expected, in all parts of the Islands. Emerging from night and political chaos, escaping from a tyranny worse than that of Pharaoh, (for this land was originally full of despots,) delivered from a system of innumerable taboos, which knew neither reason nor mercy, this nation, gradually enlightened by the Bible, has been casting off its robes of darkness, and putting on garments of light. The people are ready to abandon every thing peculiar to heathenism; and, as fast as they are able, they are adopting the institutions of civilized lands. The most enlightened and pious nations in the world, such as America and Great Britain, are those which they delight to follow.

In 1839 we saw the first code of written law in this kingdom, if that could be called a code which had no system. It was about the size of a common tract, prepared entirely by a native, in many respects injudicious and defective; and it proved to be worse in its operation than any body had expected. There were no lawyers to expound it, nor any judges skilled in enforcing it. Still it was adopted as the law of the land by the King and high chiefs; and it overturned some of the works of darkness.

In 1840, under the instruction of Mr. Richards, the chiefs adopted a brief constitution for the nation; and within the two or three years following, a new code of laws took the place of the first, descending more to particulars, and dispensing justice with greater wisdom. Prior to that time, throughout the Islands, every one in authority had made laws according to his own caprice, or the instructions of his superiors. But now, for the first time, it was proclaimed that nothing would henceforward be called law, that should not be printed with the King's signature. This was as great a step as any nation could well take at once. It broke up the foundations of that tyranny and deception which reigned everywhere, and rested as an incubus on the people. It was the first movement towards establishing the rights of the people, who henceforth had their tongues loosed, in every quarter, to plead their own cause against arbitrary power.

In 1846 the statute laws were published, organizing the different departments of the general government. The organization of the judiciary soon followed, prescribing the regular order of courts, their duties and appropriate officers. The last two or three years have brought forth a criminal code; and numerous provisions belonging to a civil code have been enacted, as the wants of the people have demanded them.

The legislative powers of the Islands are vested in a House of Nobles, mostly hereditary, and a House of Representatives, chosen by the people. The first House of Representatives was regularly chosen by ballot at the polls in 1851; the second has been elected in the same way the present year; and the legislature is now in session, discussing a new constitution, which has been prepared with great care, and which will be in advance of all that has gone before it. We may hope it will lay a solid foundation for more rapid progress in legislation, and a more complete development of the civil and political rights of the people. Not many years will be allowed to pass away, we feel confident, before much of the wisdom of English and American legislation will be transferred to these sunny shores.

The erection of regular and substantial courthouses and prisons was commenced last year, at some of the principal places in the Islands; and the undertaking will be carried forward, as rapidly as the resources of the government shall allow. The substitutes for these structures, in most instances, are now of the rudest kind. "We sometimes find," the mission say, "that a deep pit in the earth is used as a prison; but even such a provision is nearly equal to the State prison in Connecticut forty years ago."

Other Changes.

A tax of six dollars a year, imposed on each taxable inhabitant of the Islands, is devoted to making roads; and the

amount received is less than is needed to make our lava-covered country passable. Roads are now in process of construction in every part of the Islands. A few substantial bridges have been built over difficult streams at important points; so that we hope it will be easier hereafter to travel from place to place.

We may add that our coasting vessels, running from island to island, have more than doubled their speed in the last twenty years. The passage which formerly occupied four days, is now often performed in one, owing to a better class of vessels, to more intelligence among the natives, and to the enterprise of foreigners.

Honolulu takes the lead in improvements. It has its noble custom-house, its costly court-house, its splendid and convenient market-house, and water brought in iron pipes from the mountain valley. The inhabitants of this city are making reservoirs, in different quarters, to fill the place with pure water for daily use and for safety in case of fire.

The mails from the United States, which generally reach us once a fortnight after a passage of sixty days, give a fresh impulse to our minds and to our bodies. They will greatly modify the business of this portion of the world, and will brighten our prospects. After being separated from the land of our birth by a distance of five or six months, it is no small matter that we are, as it were, grafted back upon the stock from whence we came.

There is one other sign of progress in the nation, more important than all which we have mentioned. We refer to the work of the commission appointed by the government to settle land titles. They have already investigated the claims of nearly all the people. The titles which they give, are not to be disturbed or questioned by any of the authorities of the Islands; nor can they even be reviewed by the highest courts. They are intended to be as perfect and independent titles as are enjoyed by the citizens of any country in the world. These will invest the natives with rights, hitherto unknown to any in the nation, even to the highest chiefs.

State of the Churches.

In directing our attention to the religious aspect of the Islands, the missionaries say that the principles of the gospel have reached every class of society, "forming a Christian element in all the institutions of the nation." The churches constitute a "mighty barrier to the ingress of iniquity and infidelity."

During the year past there has been more than usual religious interest at some of our stations. The slothful have become active; the sleepers have been aroused; and the dead in trespasses and sins have been raised to spiritual life. About fourteen hundred have been added to the churches by profession. Hundreds of suspended church members, moreover, have returned to their duty, with tears of penitence and hearts broken for sin; and, having been restored to Christian fellowship, they are once more walking in the faith and order of the gospel.

That all who have been admitted to the churches from the first, should prove true and faithful disciples, was hardly to be expected. There are tares among the wheat; and the enemy hath sown them. But while there are hypocrites and self-deceivers in our churches, there are others who give irresistible evidence of possessing true and living faith, and a firm determination, in the strength of the Lord, to pursue their onward course, whatever difficulties they may meet with, or whatever obstacles may be thrown in their way.

At those stations where the influences of the Holy Spirit have been more especially enjoyed, there have been but few cases of discipline; and no outbreakings of gross immorality have appeared among the people. Some of our prisons are nearly destitute of inmates; and the district judges complain for want of something to do.

At some of our stations there are unmistakable marks of progress in morals and religion. A more consistent and enlightened piety is becoming manifest; and there are many of our church members, both male and female, whose characters would not suffer in comparison with those of more enlightened nations, on the score of benevolent and efficient action. Their beneficence is taking a wider range, from year to year; and their contributions for the support of their own religious institutions and for the spread of the gospel abroad are more liberal, according to their means, than those of the American churches. We risk nothing in engaging, in their behalf, to support the native part of the Micronesia mission. A vessel has been purchased, which we think will be paid for by the natives and foreigners at the Islands.

The statistics of the churches are given in the following table prepared by the mission.

	STATIONS.	Whole No. on examination.	Whole No. by letter.	On examination the past year.	By letter past yr.	Whole No. dismissed.	Dismissed past yr.	Whole No. deceased.	Deceased past year.	Excluded past yr.	Whole No. rem'g exclu'd.	In regular standing.	Children baptized past year.	Whole No. baptized.	Marriages past year.
Hawaii.	Hilo and Puna,	10,172	472	192	26	618	53	4,256	268		35	5,458	96	3,395	74
	Waimea,*														
	Kohala,	1,830	598	24	12	258	7	703	26	36	370	1,079	60	879	73
	Kailua,	2,497	285	111		608		658	19			1,476	47	1,796	47
	Kealakekua,	2,906	97	195	10	878	6	632	5			1,172	48	1,121	
	Kau,											890			47
Maui.	Hana,	693		58	3							527			50
	Wailuku,	916	16	64	2		1	13			73	705	22		87
	Lahainaluna,				8		2		1			21			
	Lahaina,	1,182	354		12	261	14	492	13	11	45	653	29	1,212	73
	Kaanapali,	436		61	6	66	10	78	2	1		274	47	370	26
Molokai,		1,571	30	81		61		324	21			1,095	41	712	
Oahu.	Honolulu, 1st,	3,073	533	279	91	332	53	694	72			2,280	46	732	205
	Honolulu, 2d,	2,234	533	31	57	351	32	813	56			1,169	15	668	173
	Ewa,	1,916				317	12	420	20			878	6	568	53
	Waianae,			7	7		2		6			385	7		
	Waialua,			11	9		9		21			481	15		24
	Kahuku,				2				3			121			
Kauai.	Kaneohe,	482	67	84	11	28	2	115	9		21	413	15	172	46
	Waioli,	464		57	13	82	2	99	7	3	24	404	26	165	28
	Koloa,	360	139	61	12	51	2	129	2	1		273	9	170	
	Waimea,	539	93	88	3		2	155	7	4	36	364	34	227	62
Total in chhs. reported,		31,271	3217	1404	284	3911	209	9,581	558	56	604	20,118	563	12,187	1068

* Not reported.

Popery.

The Roman Catholic religion, it is thought, is not making progress in the Islands. The cathedral at Kailua was consecrated, as stated in our last general letter. It is built of stone, and is a substantial structure. At the consecration, and afterwards for a short time, there appeared to be a little waking up; and a few suspended church members joined them. But most of these have been convinced of their sin and folly in uniting with them; and they have returned to their former standing in the church. The priests are artful and very active; and they leave no means in their power untried to persuade the people to embrace their religion. The novelty of their modes of worship is passing away; and its attractions are becoming less every year. The more intelligent of the people are beginning to think for themselves; and they examine the claims of Romanism to their belief and acceptance, as also its accordance with the Bible. It is not so easy to persuade people who have the word of God in their hands to become idolaters, as those who are destitute of such a guide.

The Mormons have not been idle. They have endeavored to gain proselytes in various places, but with very partial success. And the prospect of additional accessions is by no means flattering.

STATION REPORTS.

A PART of the business of the Sandwich Islands mission, at its late meeting, was to hear reports from the different stations. Many of the facts communicated by the brethren were both interesting and encouraging; but the foregoing letter will give a general idea of their nature and import; so that a brief summary in addition will suffice.

Hawaii.

It appears that three "comfortable meeting houses" have been built at out-stations under the care of Mr. Coan during the year, at an expense of full two thousand dollars, and that preparations are making for the erection of others. The people have enlarged their hearts towards some of the benevolent societies, their contributions having amounted to eleven hundred dollars. Of this sum nine hundred dollars were paid into the treasury of the American Board; and two hundred dollars were divided between the American Peace Society and the American and Foreign Anti-slavery Society.

The Hilo boarding-school has enjoyed its usual prosperity. The number of pupils is fifty-one, of whom thirty-four are church members, nine having been received during the past year. The native teachers have been paid principally by the government. Owing to this fact, the institution has drawn nothing from the treasury of the mission, beyond the salaries of the teachers who were sent from this country. Dr. Wetmore's school for teachers and advanced scholars has been in session twice; and the prospect of its

usefulness is flattering. Mrs. Wetmore's school has made gratifying progress.

The report from Kau states that "no case of intoxication has come to the knowledge of the mission during the year." About three hundred dollars have been contributed for the spread of the gospel, the children having "done nobly" for the mission to Micronesia. Assistance has been rendered in building four houses of worship.

Kailua and Kealakekua have been greatly blessed. The churches are permitted to speak of a gracious refreshing, the fruit of which is seen in the return of many backsliders, and the conversion of a large number of the impenitent. More than three hundred persons have professed their faith in the Savior for the first time.

The people of Kohala have enjoyed unusually good health; but a cloud has rested on all their secular interests. And yet their contributions have amounted to nearly seven hundred and fifty dollars, about three hundred dollars having been given for missionary purposes, and about two hundred and fifty for the support of the pastor. The church has not been extensively revived; though there have been some indications of spiritual life.

Maui.

The seminary at Lahainaluna has been carried forward without any serious interruption, the number of pupils having been seventy. The course of study embraces geography, algebra, geometry, trigonometry, surveying, navigation, theology, Hawaiian laws, ancient history, sacred history, chronology. Some of the scholars have shown a strong desire for knowledge.

Molokai.

The inhabitants of this island have not been unmindful of the claims of the gospel. They have given nearly five hundred dollars for the support of their pastor, and eighteen hundred dollars for the erection of two churches, in addition to one thousand dollars contributed in labor and materials. "A fine new station school-house" has been completed, at an expense of more than thirteen hundred dollars. The monthly concert collections have amounted to more than six hundred dollars. There has been greater progress in civilization, perhaps, than during any previous year; and it appears that the births have exceeded the deaths.

Oahu.

The number of pupils in the Punahou school is about forty, a majority of whom have made "commendable proficiency in their studies." There has been a pleasing work of grace in progress during part of the year; and eight or ten have professedly given their hearts to the Savior.

The report from the First Church in Honolulu speaks of "unusual attention to religion" for a part of the year, as the fruit of which many backsliders have been reclaimed, and a number have made a public avowal of their faith in the Lord Jesus Christ. Two or three houses of worship at out-stations have been repaired at considerable expense. The contributions for different objects, including one thousand dollars for the pastor's support, amount to more than two thousand dollars.

The Second Church in Honolulu exhibited but few indications of spiritual life during the first part of the year. A number of church members joined Alexander, the young prince, and his brother Lot, at a feast commemorative of the Restoration of the Islands; and their orgies continued for more than three weeks. Few of these fallen disciples, if any, furnish the least evidence of contrition. During the winter a season of refreshing was enjoyed; and twenty-seven backsliders were reclaimed. Thirty persons were also propounded for admission to the church. The donations for benevolent purposes, including about four hundred dollars paid to the pastor, amount to nearly fourteen hundred dollars.

There has been a gradual increase of interest in the truths of the gospel at Ewa; and the congregation is larger than usual. About fifty persons have declared themselves on the Lord's side, some of whom appear very well. In January last the people began to make preparations for raising twenty-five hundred dollars to shingle the church. They have also given nearly one hundred dollars to missions, besides what they have paid for the support of their pastor.

The report from Waialua says that the people are advancing in their comforts, agricultural implements, &c. "Five important and substantial bridges have been built at a cost of nearly three thousand dollars." No case of intoxication is known to have occurred among the natives during the year. The contributions are larger than they were in any previous twelvemonth, the amount being about one thousand dollars. The church is peaceful and harmonious; and very few cases have called for discipline.

The people at Kahuku have made "commendable progress in industry and improvement." A good framed house of worship has been erected and paid for; and more than one hundred dollars have been raised for the support of the pastor. The attendance on the services of the sanctuary has been good.

In no other year has there been more interest in sustaining public worship at Kaneohe. Of the three congregations belonging to this station, two have been under the care of native preachers. The contributions have amounted to more than seven hundred and fifty dollars, one hundred dollars having been collected at the monthly concert.

Kauai.

Though there has been no revival at Waioli, a number "have been found seeking the Lord;" and nearly sixty have joined themselves to the people of God. The church is reported as "quiet;" and there have been but few cases of discipline. The amount collected for benevolent purposes exceeds five hundred dollars, nearly one-fourth of this sum having been received at the monthly concert. The Waioli select school has about forty pupils, "who have been orderly, and have generally made commendable progress."

LETTERS FROM MR. CLARK.

THE readers of the Herald are already acquainted with the contemplated mission to Micronesia. In November last two brethren sailed from this country, with their wives, for the purpose of making known the gospel in "regions beyond" the Hawaiian Islands; and in January another missionary and his wife followed on the same errand. It was expected that the Sandwich Islands mission would co-operate in the execution of the plan, and that their churches would contribute largely towards the expense. The expectations of the Prudential Committee in this respect have been fully realized. Indeed, the liberality of the people at the Islands, natives and foreigners, has gone beyond their most sanguine anticipations. And it may be added that thus far the enterprise has gone forward in very favorable circumstances.

The Mission to Micronesia.

Two or three letters have been received from Mr. Clark, pastor of the First Church in Honolulu, which contain the latest information in regard to this important undertaking. The first of these communications, dated June 10, is as follows:

I now write you for the first time as secretary of the Hawaiian Missionary Society; and I herewith send you our first report. I cannot but regard the formation of the society last year as exceedingly opportune. It is destined, I trust, to act an important part in carrying forward the missionary work in this portion of the world. Agreeably to your suggestion, the general meeting voted to employ the agency of the society in carrying forward the Micronesian mission. The officers of the society residing at Honolulu will act as a sort of Prudential Committee in conducting the business, responsible to the whole society, and to the parent society in Boston.

We have great reason for encouragement thus far. The Treasurer's report will show you that prior to May 1, about five thousand dollars had come into the treasury from Hawaiian sources, including sums paid by churches whose pastors are wholly supported by the Board. Since that time the purchase of the Caroline for the new mission has come up for consideration. I proposed the subject to our people a few Sabbaths since, and I am happy to say that they have contributed about nine hundred dollars for this object. More than half of the first cost of the vessel has already been raised in Honolulu. The remainder will doubtless be obtained in other parts of the Islands.

A society has been formed among the children of missionaries and ex-missionaries for the support of Rev. L. H. Gulick, one of their own number; and one or two hundred dollars have been raised for this purpose. This is certainly a very encouraging beginning. The mission is exciting much interest among our people; and they are coming up to the work with one heart.

Our first plan was to make an exploration; but further thought, and more recent information, have brought us to the unanimous decision to go forward, with the intention of establishing the mission without delay. Two native helpers, with their wives, are engaged to go out with the mission. Kekela is also expected to go and return.

The brethren will take only a part of their supplies at present. The vessel will probably go out again in the course of a year, and take more native helpers, if the way is open. Providence is evidently beckoning us onward in this enterprise. We will go forward, therefore, trusting the issue to Him who sees the end from the beginning.

From another letter of Mr. Clark, dated June 15, the following extract is taken: "The beginning promises well. If the American churches would raise the same amount annually, according to their means, your treasury would be overflowing. The First Church in Honolulu, besides supporting their own pastor, building their own meeting-houses, &c., has raised within a few months nearly one thousand dollars for foreign missions."

The King's Letter of Commendation.

Mr. Clark wrote again on the 10th of July as follows:

At the date of my last letter, we were

expecting to be on our way by this time. But it has taken longer than we anticipated to get things in readiness. We are hoping now to sail July 13. The mission is still exciting much interest in this community, both among natives and foreigners. A little church has been formed, composed of the three brethren and their wives, and the native helpers who accompany them. We trust it will be as a city set on a hill in Micronesia, a light to enlighten all those dark islands.

I suggested to Mr. Armstrong a few weeks ago, that a letter from the King to the authorities in those islands might prove of service to us. We have just received a letter, signed and sealed by his Majesty, of which the following is the English:

Kamehameha III., of the Hawaiian Islands, Hawaii, Maui, Molokai, Lanai, Oahu, Kauai, and Niihau, King, sends greeting to all chiefs of the islands in this great ocean to the westward, called Caroline Islands, Kingsmill group, &c. Peace and happiness to you all, now and forever.

Here is my friendly message to you. There are about to sail for your islands some teachers of the Most High God, Jehovah, to make known unto you his word for your eternal salvation. A part of them are white men from the United States of America; and a part of them belong to my Islands. Their names are as follows: B. G. Snow and wife, A. A. Sturgis and wife, L. H. Gulick and wife, E. W. Clark, J. T. Gulick, Opumu and wife, Kaaikaiaa and wife, and Kekela. H. Holdsworth is captain of the vessel.

I, therefore, take the liberty to commend these good teachers to your care and friendship, to exhort you to listen to their instructions, and to seek their acquaintance. I have seen the value of such teachers. We here on my Islands once lived in ignorance and idolatry. We were given to war, and we were very poor. Now my people are enlightened. We live in peace, and some have acquired property. Our condition is very greatly improved on what it once was; and the word of God has been the great cause of our improvement. Many of my people regard the word of God Jehovah, and pray to him; and he has greatly blessed us. I advise you to throw away your idols, take the Lord Jehovah for your God, worship and love him, and he will bless and save you. May he make these new teachers a great blessing to you and your people, and withhold from you no good thing! KAMEHAMEHA.

On the evening of the second Sabbath in July there was a public recognition of the church referred to in the foregoing letter. The exercises were as follows:—Invocation by Rev. T. E. Taylor; singing, "Wake, isles of the south," &c.; reading the minutes of the council, convened to organize "the mission church of Micronesia," by Rev. S. C. Damon; reading articles and covenant by Rev. L. Smith; consecrating prayer by Rev. R. Armstrong; fellowship of the churches by Rev. S. C. Damon; charge and instructions by Rev. E. W. Clark; remarks in the Hawaiian tongue by Rev. Mr. Kekela; remarks by Rev. L. H. Gulick; singing, "Ye Christian heralds," &c.; benediction.

Choctaws.

STATION REPORTS.

THE past year has been one of prosperity with this mission. Though the accessions to some of the churches have been less than in several previous years, it will be seen that the Wheelock church has been greatly blessed. The whole number of those who have been received into Christian fellowship, exceeds one hundred. And the progress of the people in education, industry, and general improvement has been marked and palpable.

Stockbridge.

Mr. Byington has been absent during the whole year, on account of ill health. Mr. Pierson, who was expected to occupy his place till he should return, became wholly unable to labor; and the life of this young brother was even supposed to be in jeopardy for a time. In these circumstances, the interests of the station must of necessity have suffered more or less. But it is hoped that Mr. Byington will be able to resume his charge at an early day.

Wheelock.

The boarding-school at this station has had forty-five pupils, thirty-six having been boarded in the mission families, one-third at the expense of their parents. "The scholars have never been more docile, studious, obedient and affectionate; nor have they ever made greater proficiency in their studies than during the past year." The course of study in this institution prior to July, 1851, was published in the Herald for October of that year. The more advanced pupils have since proceeded further in the text-books which they then used; and two other studies, Good's Book of Nature and Brewer's Guide to Science, have been added to the list. A class of thirteen have committed the Assembly's Catechism to memory, with notes and Scripture references; while another class of about the same number, mentioned in the last year's report, have studied it with Baker's Questions. Mr. Wright says the pupils have particularly excelled in correct reading and pronunciation. "Not a few

have excelled in writing; and several exhibited specimens of English composition, which afforded gratifying evidence of their attainments."

The scholars have several times manifested more than usual seriousness. "They have also shown much interest in the object of their missionary association, which embraces the whole school. The avails of their work amounted last year to $54 50. They cheerfully labored in the hope of being able to raise one hundred dollars the present year. But on account of Mrs. Dana's severe illness, the school was suspended before the examination, and before an opportunity of selling their work was offered."

"When we turn from the schools to the church," Mr. Wright says, "we have no less pleasing evidence that our labors have not been in vain in the Lord. We are met by facts in the present condition of the church, which evince that the blessing of its glorified Head has not been withheld. Forty-five have been added since the last report, forty-four of them on profession; and the present number of communicants is 272. There is, indeed, reason to fear that there are some tares growing with the wheat. But, judging from the great change in the conduct and character of most of our church members, it cannot be supposed that the tares are proportionably more numerous than they are in more enlightened lands. Over most we can rejoice, as those in whom we have hope that they have been brought into the fold of the heavenly Shepherd. But while most give evidence of being his true sheep, and exhibit the essential elements of the Christian character, it is in various degrees of excellence. In regard to spiritual knowledge and discernment of the truth, there is perhaps every grade, from the first dawn of morning to the full day. In most there is a perceptible advance in this respect."

Mr. Wright also says that the interest manifested by the people generally to hear the gospel, and to have schools in operation among them, if not increased, is certainly not at all diminished. And this statement is in accordance with the testimony of other missionaries. The nation is thoroughly roused from its former apathy.

Norwalk.

The boys' school at this station has been successful and popular. Twenty-one names were on the roll during the past year, the average attendance having been nineteen. Three of these were boarded at the expense of their parents. Mr. Holmes has left the school, with the design of studying for the ministry; and another young man, a graduate of one of our colleges, has been sent to take his place.

Pine Ridge.

Mr. Kingsbury, in giving an account of his labors during the year, uses the following language: "Since the 1st of July, 1851, I have preached at Doaksville less than two-fifths of the Sabbaths, and at other places a little more than three-fifths of them. Most of the places which I have supplied, have been from forty to eighty-five miles distant. This has taken me from my family and the school under my charge, and has prevented my making those pastoral visits among the people around me, which are so necessary to a healthful moral influence. When absent on the Sabbath, the congregation has been supplied with preaching, I believe, without exception. The attendance has been good, and the messages of the gospel have been listened to with seriousness; but the influences of the Holy Spirit in renewing the heart have not been manifest, except in a few cases."

The monthly concert is attended at Doaksville, and also at Fort Towson, where a portion of the church reside. The collections, considering the number present, may be regarded as liberal. The amount given by the Pine Ridge church to foreign missions the past year has exceeded one hundred and forty dollars; and more than one hundred dollars are contributed for other purposes. One thousand dollars have been subscribed for the erection of a new church.

The boarding-school has had an average attendance of thirty-six pupils; and the course of study is similar to the one at Wheelock. Mr. Kingsbury says, "Our school has been unusually pleasant during the past term. All the larger scholars are members of the church; and their influence on the others has been salutary." An afternoon is devoted once in two weeks to the preparation of articles, which are sold for the benefit of some benevolent object. The avails amount to forty or fifty dollars a term. A Sabbath school has been taught at Doaksville, containing about fifty scholars, of whom the boarding-school pupils form a part. "Their progress has been good."

Good Water.

The boarding-school has been large and prosperous during the year under review. The whole number of pupils was fifty-eight; and forty-five of these were boarded in the mission family. The more advanced among them studied Watts on the Mind, botany, physiology, Euclid, &c. Mr. Hotchkin says: "The scholars have made good progress; and they have shown a disposition to improve that has been very gratifying. And it would not be very difficult to carry most of them through the course of education adopted at Mount Holyoke Seminary, or any similar institution in the United States." Some of the leading Choctaws have requested that the attempt may be made, and they have promised their cordial co-operation. The Pru-

dential Committee have consented, therefore, that the Good Water school may be converted into an institution of a higher order; and they expect that very desirable results will grow out of the change. The conduct of the pupils, during the past year, has been good in almost every instance. The cultivation of the benevolent feelings has been duly attended to; and one hundred dollars have been raised for missionary purposes. It is worthy of grateful notice, moreover, that nearly one-half of the scholars are the professed followers of the Lord Jesus Christ.

The converting influences of the Spirit have been enjoyed to some extent by the Good Water church; and twenty-nine have been received into Christian fellowship for the first time. There is a perceptible advance in the stability and efficiency of the church. Mr. Hotchkin says: "The Bible, as it is now read in the family morning and evening, is producing a wonderful change in the character of this people. Daily prayer in the family is also another means that tends to promote personal and general piety and happiness. I do not know a single household, among professors of religion, where prayer in the family is neglected." And he adds this gratifying statement: "Although this has been a year of great scarcity, on account of the drought last summer, the Bible, Tract, Missionary, and Colonization Societies have been aided by the voluntary contributions of the Choctaws."

The temperance reformation has made great progress among the Choctaws. "On this subject," Mr. Hotchkin says, "I could write much that would interest you and all other temperance men. The selling of liquor is getting to be a poor business in this vicinity, those who are engaged in it themselves being judges. Two of this class have told me this summer that they could not support themselves by the traffic, and that almost all their old customers had given up drinking entirely. This I know to be true. Such is the state of feeling among many of our people, that it is disreputable for a man to be seen at a whiskey shop. Indeed, it is a blot on a respectable man's character even to trade with those who sell liquor. The fruits of the temperance reform are seen all around us, in the house and by the way, on the week-day and on the Sabbath."

The natural aversion of the Indian to labor is yielding to a better and more honorable feeling in the Choctaw nation. An idle man is in danger of losing his character. The following statement is highly encouraging: "More wheat has been raised this year than during any three years since the emigration. And we have had a most favorable time for harvest. The corn was nearly all planted in March; and the prospect has never been better for a large crop. Late planting has always proved one of the greatest obstacles to the prosperity of this people. Domestic manufactures are on the increase; cards and looms are used more and more. Last winter, indeed, I heard the hum of the spinning-wheel late at night."

Good Land.

The church members at Good Land belong to the Good Water church; but Mr. Stark, in making out his report, naturally describes the state of those who come under his supervision. The following extract throws some light upon this subject: "Our Wednesday evening and Thursday afternoon female prayer-meetings are well sustained. The character of these meetings indicates to my mind, better than any thing else, the real state of our people. When I see the number of those who resort to them slowly but steadily increasing, when I see greater punctuality and more interest manifested in them, I am more and more convinced that vital piety is advancing. And I can mention other proofs of this fact. There is more system in attending to Christian duties. There is more of it in the religion of the closet, in the religion of the family and of the sanctuary; more of it in the training of children and in benevolent efforts; more of it on our farms and in providing for the household; more of it, in fact, in every thing."

Mr. Stark regards the Choctaws as entitled to much credit for their Christian liberality. The members of the Good Water church have contributed about two hundred and sixty dollars for missionary purposes within the last twelve months, though they have been upon the verge of starvation, by reason of the extreme drought of 1851.

The day school at Good Land has had forty pupils since the arrival of Miss Arms, the average attendance having been about thirty. The prospects of this school are now brighter than they have ever been.

"The demon of intemperance," Mr. Stark says, "still sleeps in our community. I do not recollect having seen more than two or three of his victims among us during the past year; and these were foreigners. Last fall a petition was addressed to the legislature of Texas, asking that body to arrest the sale of liquor to Indians. Three hundred names were appended to it; and it was then carried to the General Council, who adopted it. About one hundred and seventy dollars were raised at a public meeting in Doaksville, held during the session of the council, to defray the expense of a delegate to the city of Austin to present it. To make the case still stronger, some of the friends of temperance in the nation collected and published the names of one hundred and ninety persons, who had been destroyed along the line of Red river, within the past eight or nine years, through the agency of whiskey. For

all this the legislature refused to stay this immense sacrifice of human life. We felt, however, and we still feel, that much was gained by that effort. It has served to open the eyes of our white neighbors to what is taking place among us, and make them feel that they must rouse themselves, or fall far behind the red man. It has made the fact more apparent than ever, that in every good enterprise our people are far ahead of the whites around us."

Mount Pleasant.

Mr. Copeland makes a brief reference to the field under his care, to the assistance which he has received from Mr. Kingsbury, to the valuable co-operation afforded by eight Choctaws, and then proceeds to describe the state of the churches committed to his oversight. "We have enjoyed," he says, "great outward peace in the Mount Pleasant church during the whole year. But there have been defections in some of our members, which we deeply deplore. Two have been excluded, two dismissed, and one has died. The people are demanding a different style of preaching. They want the simple truth, just as it is in God's word, and less exhortation; and they are delighted when they hear it. Prayer meetings have been well attended most of the time; and there is a manifest advance in knowledge and piety."

Passing to the Chickasaw church, which has experienced sad reverses during the year, Mr. Copeland hopes that a brighter day is coming. "On my last visit," he says, "things seemed to wear a little better aspect; but it is dark still."

There has been a gradual improvement in the Six Town church. "It has had no common trials to pass through. Foes without, and dissensions within, have made its very existence doubtful. But most of those who had backslidden, have been restored; a few members have been received on profession; and several are waiting for a convenient opportunity to unite with the church. The house of worship has been repaired; the Sabbath school is in a flourishing condition; the weekly prayer meeting is well attended; and a delightful state of harmony seems to pervade the whole membership; though a few are not what could be wished."

The congregation at Bennington has obviously increased. Prayer meetings have been well attended; and at every communion season some have been admitted to Christian fellowship. This church has two branches, Post Oak Grove, and White Sand; and there is an interesting state of things at both places.

Since Miss McCormic's arrival at Mount Pleasant, a school has been in successful operation. Though the children are not numerous, they are quite regular in their attendance. There has been a school at Bennington also, which may become very interesting and very useful. Several Saturday and Sabbath schools have been sustained.

Temperance has gained much during the last few months in Mr. Copeland's field. "Within the limits of Mount Pleasant and Bennington churches, there is almost no drinking at all. In other places there has been much less than in former years. During the last year the authorities of the nation have made most vigorous and successful efforts to banish the destroyer."

Upon one other topic Mr. Copeland writes as follows: "Very commendable progress has been also made in regard to industry. This is most clearly seen where the gospel has gained the greatest influence. Some neighborhoods are almost entirely transformed from an indolent, ignorant, shiftless people, to an industrious, intelligent, thriving population. The ground is cultivated in a better manner; and few crops are now lost for the lack of labor. The people are also turning their attention to other branches of industry, though not to any very great extent."

Constantinople.

LETTER FROM MR. EVERETT, JULY 28, 1852.

In July last Mr. Everett made a short excursion to Nicomedia and Ada Bazar, for the purpose of looking after the interests of the Protestant communities in those cities. After remaining one day in the former, he pursued his journey to the latter, where he spent a Sabbath. "I was much refreshed by my visit at Ada Bazar," he says, "and the brethren were greatly comforted. The church is in a good state as a whole; though they have one 'Diotrephes,' from whom the Lord, we trust, will deliver them soon. They all love their pastor dearly, and watch his journeyings with great solicitude and prayer, glad that they can, by their loss of his services, preach the gospel to so many of their ignorant and destitute people."

An Evening Visit.

On my return from Ada Bazar, I was met by the pastor and three or four of the brethren of Nicomedia, one hour this side of that city, and enjoyed a pleasant repast on the banks of a stream. We waited till near night to execute a previously formed plan of going to a neighboring village, that had never before been visited, except in one instance by a colporter. I was accompanied by the pastor of the church at Nicomedia and a guide. At first we wound around the head of the gulf, then

down its opposite shore, and then we ascended from the shore for an hour to the village, high up on the side of the mountain. The place contains one thousand houses of Armenians, but not an individual of any other nation, except one Turkish officer.

We entered the city in the dusk of the evening, that we might not arouse unnecessary opposition. We soon came to the house of an old disciple, who had been obliged to flee with his family, two years before, from the village to Nicomedia. He had been induced to return, however, and had been made an officer in the church, to quiet him and prevent him from preaching the gospel; but he could not be bound. He would speak of the things which he knew were true; and a few weeks ago he was rather unceremoniously turned out of his office.

By this family we were received joyfully, but with great fear and trembling. As no one knew of our purpose, it was as if an angel had appeared among them. We found the old man, his wife, and his son much enlightened; and they were zealous for the truth. They cheered our hearts for an hour in telling us of the work of God in their village, and of their labors and trials and fears. We found that there were eight or ten decidedly evangelical persons in the place, firm in the truth. We had hoped to gather them together; but it became known that we were in the village, and fear prevented our having the meeting. Having talked with this family till eleven o'clock, we read and prayed, and were about to retire; but the good woman of the house wished us to sit longer. So we conversed till midnight; and then read and prayed again. We arose the next morning a great while before day, and left the village for Nicomedia, not knowing what might befall this little band of believers after our visit.

Aintab.

LETTER FROM MR. SCHNEIDER, JUNE 17, 1852.

Visit to Kessab.

WHILE Mr. Schneider was returning to Aintab from the annual meeting of his mission, held at Smyrna last spring, he resolved to diverge from the ordinary route, and spend a few days with the Protestant community in Kessab. From Scanderoon he proceeded directly to Antioch; thence he followed the Orontes for four hours, through a highly cultivated region; but after leaving that river his road lay through a wild and rocky district. Kessab itself lies at the base of the highest peak of Mount Cassius, which is about six thousand feet above the sea; and "in whatever direction one looks from the village, nothing but mountain scenery of the boldest and grandest kind meets the eye."

It is manifest that the reformation in this place has commenced in very favorable circumstances. And the inquiry arises at once, "If the gospel has made such progress in Kessab, with so little human agency, why may we not expect signal displays of the grace of God in all the Armenian field?" Are we not warranted in looking for yet "greater things than these"? Let us not be "faithless but believing."

Mr. Schneider's reception was such as might have been anticipated. "The Protestants," he says, "were overjoyed at my arrival. Having had some intimation of my intended visit, they had been anxiously expecting me for more than a week. I arrived after dark; but no sooner was it known that I had come, than my room was crowded, all being anxious to express their unbounded joy at the appearance of a missionary among them."

It had been supposed that Kessab contained only a thousand inhabitants; but an inspection of the Turkish register disclosed the fact that there were just two thousand, all Armenians. And there are other Armenian villages, Mr. Schneider says, that can be reached by a ride of two days, containing six or eight thousand souls. To all these places an influence is beginning to flow forth from Kessab.

Progress of the Reformation.

The first instrument which Providence employed for making known the gospel in Kessab, was an Armenian who became enlightened in Aleppo, by means of the deceased Bedros Vartabed, and who was employed as school teacher for a time. As in all other places, the introduction of the truth has been attended with much opposition and persecution; and not a few have been cruelly beaten for their attachment to Protestantism. But all these efforts of the enemy have only aided our cause. They have hastened the formation of a regular Protestant community, and its acknowledgment by the local government as a distinct religious sect; and, simultaneously with this recognition, the power of violent persecution has been broken.

Prior to last fall several short visits had been made to Kessab; but it was then only that one of our native brethren went to occupy the ground as an out-

station. These short visits, with the reading of the word of God and of tracts, had awakened a spirit of inquiry; and many minds were prepared to reject their past errors, or had already done so; so that when our native agency arrived, a wide door was open, and a most promising field spread out before them.

It is now about six months since a native brother has been employed here; and the results, with God's blessing, have certainly been very cheering. There is now a Protestant community of one hundred and twenty or thirty souls, small and great, male and female, regularly organized. The school contains twenty pupils; and eight or ten adult females are learning to read. They have a separate place of worship, where they meet three times during the week, and three times on the Sabbath, for religious services. I preached twice on the two Sabbaths I was with them, and three times during the week. On the first Lord's day there were as many as ninety hearers, including such of the older boys as are capable of understanding a discourse; and twenty or thirty Armenians of the old church were listening from the roofs of neighboring houses. On the second Sabbath there were not so many, owing probably to the absence of some on business. For the same reasons the weekly congregation consisted of only some fifty individuals, many of them being necessarily absent in their gardens. They listened to the Word with deep interest; and several of them manifested more or less emotion. As many as five or six appear quite hopeful as Christians; and the time is near when all things will be ready for the formation of a church. I had serious thoughts of organizing one while I was among them; but the absence of one or more promising candidates, together with other circumstances, induced me to defer it. But before many months shall have passed away, such a step will become both expedient and desirable.

The people are plain and simple-minded, free from the chicanery and sophistry and high-mindedness so often found in larger places. In view of these traits of character, and the progress which the work has already made in so short a time, there is every reason to hope for future accessions. A great number of the villagers who are not formally connected with the Protestants, are with them in sentiment and feeling; and one after another, from time to time, joins their ranks. Very recently a near relative of the principal man among the old Armenians has declared himself a Protestant; and the event has produced quite a sensation. Others are preparing to follow his example.

The rate of progress in Kessab has been comparatively more rapid than at Aintab. In the latter, with an Armenian population of about ten thousand, a community of some seven hundred has been formed in about five years; while in the former, in about one year, the same proportion of the inhabitants have been formed into a Protestant community. This certainly is highly encouraging. With the continued blessing of God, we may expect to see a community of two or three hundred at an early day.

The Great Question—Native Agency.

Mr. Schneider describes an incident which occurred at his room, on the last Sabbath morning that he spent in Kessab.

As a company of from seven to ten were sitting with me, a man whose age and white silvery beard give him quite a venerable appearance, made substantially the following remarks: "We have learned that our former belief is vain; that our external forms and ceremonies will not save us; and we have abandoned them as useless. Now tell us what else we must do to be saved. We wish to know how we may make sure of our salvation. And as you are not always among us, now that you are here, tell us all that is necsssary, in order that we may secure our eternal well-being." Hereupon I spoke to them of the absolute and indispensable necessity of the new birth, reading our Savior's language on that subject in the third chapter of John, explaining its meaning, and unfolding the nature of that great change; and then, having made it as plain as I could to their understanding, I addressed them all directly and personally, and urged each one, earnestly and affectionately, to strive to secure this great change. Having occupied about half an hour in this way, I proposed to unite in prayer with them, that God might bestow this renewal of the heart on all present. They most readily assented; and we bowed together before the throne of grace. The old gentleman who proposed the question, was moved to tears during the prayer; and a young man, not an inhabitant of the place, wept freely during the remarks.

The following extract is deserving of partic-

ular attention. It throws a cheerful light upon the future of the Armenian mission.

The facts in connection with this movement assume a double interest, when it is remembered that the instruments used by Providence are pious natives. No missionary has resided here; prior to my visit, moreover, none but Messrs. Benton and Ford had ever been here. And they remained only a few days; and as the people do not speak the Arabic, they could not communicate much instruction. The two members of the Aintab church who have been there, have labored diligently and zealously; and the great Head of the church has been pleased to own their efforts. They are humble-minded men, and seem to have truly consecrated themselves to the work of spreading Christ's kingdom.

Diarbekr.

MR. DUNMORE'S JOURNEY TO ERZRUM.

An unexpected Hinderance.

It seemed advisable, for various reasons, that Mr. and Mrs. Dunmore should spend the past summer at Erzrûm. They resolved to leave Diarbekr, therefore, on the 24th of May, accompanied by six young men, who were on their way to the Bebek seminary. One of these young men, however, was threatened with the interruption of his plans for a time, and might have been kept from taking this journey. This will appear more fully from the following statement. "Thomas had prepared to leave for Bebek, when the head of the Armenian community, formerly his father's friend and creditor, sent word that he had a debt against him of three thousand piasters, which must be paid immediately. Thomas came to me almost in despair. He knew the power of his pretended creditor; for he is a man of wealth, a member of the city council, and could, therefore, easily procure his imprisonment. His friends rallied, called a mutual friend of Thomas and the vardzubed, (who is a Protestant in sentiment, though he has not left the old church,) and sent him to the latter to see what he was willing to do; while we united in prayer for our distressed brother. It was proposed that they should meet in the Armenian church, and there compare accounts. To this Thomas readily assented; and, taking a few select friends, he went to the place appointed. After a fair exhibition of figures, it appeared that the claimant not only had nothing against our brother, but was actually indebted to him for nearly two years' service! The vardzubed was confounded, and very willing to let the matter drop; and Thomas, fearing the result of an attempt to collect the debt, allowed it to pass."

That our young friend could have obtained no redress from the highest officer at Diarbekr, is painfully evident. The subjoined paragraph will throw some additional light upon the character of this individual. "Our Pasha is perfectly incorrigible, and seems determined to put us all under his heel. The evening before we left the city, I was called to unite in marriage a young man of the Protestant community with a girl from the Armenian church. Her parents cheerfully consented to the union, with the distinct understanding that she was to be a Protestant. To forestall any difficulty that might spring up, I took the precaution to have two Moslem witnesses, who interrogated the parties before the ceremony was performed, and pronounced all right. The day after the marriage, a brother of the bride who was not present the evening previous, instigated doubtless by his Bishop, went before the Judge with the complaint that the Protestants had taken away his sister. She was immediately brought before the Judge, and testified that she was a Protestant, and had been married to this young man. She was commanded to go home with her brother, and wait till the morrow, when the matter would be referred to the Pasha. The next day the Pasha called the head of the Protestant community, and inquired of him by whom this couple was married. He replied, 'By an American preacher, our bishop.' 'Can you prove that he is a bishop?' 'If you will not take our word for it, and will wait till we can write to Constantinople and get an answer, we will give you the proof.' 'That American is neither a bishop nor a preacher,' said the Pasha. He then ordered the young woman to be given up to her brother; and she was that day given by him and married to another man! The testimony of the two Moslem witnesses availed nothing, of course, because the Pasha denied my right to marry."

Commencement of the Journey.

As it was too early in the season to take the most direct route to Erzrûm, Mr. Dunmore determined to pass through as many places of importance as he could, without making the journey too fatiguing, that therein he might preach the unsearchable riches of Christ. Hence his track differed from that of any previous missionary; and yet most of the villages to which he went, had been visited by Mr. Peabody, Dr. Smith or Mr. Bliss.

It was an agreeable surprise to Mr. Dunmore and his companions, that they were allowed to leave the city without "the usual salute of stones." And it was not less gratifying to find, outside of the walls, a large group of friends, waiting to bid them farewell, and solicit a remem-

brance in their prayers. Such a request from the despised and persecuted Protestants of Diarbekr, will hardly be forgotten.

The first place which Mr. Dunmore mentions, is Arghanie, twelve hours on his way, where he remained a day and night. When Mr. Bliss was at this village, two years ago, he was visited by a large number of persons; but now there were but two who ventured to call at the lodgings of a Protestant missionary. If we keep in mind the fiery trials that our brethren of Diarbekr are obliged to endure, we shall not be surprised at this fact. A ride of four hours brought our travelers to Marden, which has some two hundred Armenian houses, about as many Moslem, and a still larger Greek population. Many of the Armenians professed to be desirous of receiving instruction; but, in the case of nearly all, their fears prevailed over their convictions and their curiosity. Still Mr. Dunmore is confident that "the gospel has a hold on the minds of not a few in Marden." On Saturday the party arrived about midday at Ichme, a place which has an Armenian population of four hundred houses. As Mr. Dunmore was anxious to spend the Sabbath at Kharpût, he proceeded thither at once, with an Armenian friend, leaving the rest of the company behind.

Kharpût.

Before eight o'clock Sabbath morning, ten men were in our room, examining our books, making inquiries respecting the doctrines which they teach, and seeking light on the various subjects that relate to the salvation of the soul. Before ten o'clock our room was crowded; and the door and window were more than filled with eager listeners. Various points of difference between the teachings of the Bible and of the Armenian church were discussed, sometimes with earnestness and warmth, and for the most part with apparent sincerity. Not a few were seriously and anxiously seeking the way of salvation. Having long since been supplied with evangelical books by a colporter from Erzrûm, they have evidently made good use of them. Many are thoroughly convinced that the Armenian church is rotten at the core, and that the gospel is our only guide. We were visited by nearly one hundred persons during the day, most of whom were manifestly prompted by a desire to know the teachings of the word of God.

Mr. Dunmore was particularly interested in a young man from Arabkir, intelligent, prudent, and a decided Protestant. "In a quiet way he has been diffusing light and doing good in Kharpût. His presence is much needed in that city; for the friends of spiritual religion, living there, have neither preacher nor teacher. To God alone can they look for instruction and guidance in the way of life. None are learned; most are ignorant; and all are in need of human counsel."

Kharpût has a Christian population of more than ten thousand souls; and it overlooks a vast rich plain studded with three hundred and sixty-six villages, of from one hundred to five thousand inhabitants, nearly all Armenian, and all within a few hours' ride of the city; to say nothing of others scattered amid the mountain ranges on the north and west. It presents, therefore, the richest country, and the most inviting and promising missionary field I have seen in Turkey. The seasons being mild, the air pure, and the whole region healthy, it is one of the most desirable places for residence in the interior. Though no prophet, I will venture to predict that if it shall be manned as it ought to be, it will speedily yield an abundant harvest, if it does not furnish a grander display of the gospel's saving power than has yet been seen in this empire. The people are vigorous, active, reflective; and they are not exposed, as many others are, to the withering influence of infidel Franks. I was assured that an audience of one hundred could be assembled on the Sabbath, if they had a good evangelical preacher. I would put the number at fifty as a reliable audience, if a missionary, having command of the Armenian or Turkish language, were stationed among them. My heart yearned for their deliverance from their galling yoke; and I longed to tarry with them. It was hard to break away amid their earnest entreaties that we should remain even one day longer; but circumstances over which I had no control, forbade us to protract our stay.

Arabkir—A Recognition—Ichme.

While at Kharpût, and at other times, Mr. Dunmore was earnestly besought to do something for Arabkir. The Protestants in that city assemble by themselves on the Sabbath, to worship God in accordance with the teachings of his word; but they have no human guide to look to for light, for counsel, for instruction. "I will only reiterate the cry," Mr. Dunmore says, "which comes so frequently to our ears over the mountain tops and valleys which separate us. Would that it could be echoed across the waters, and ring in the ear of every young man and every Christian in the United States: 'Is there not a man in America, who will come and preach the gospel of Christ in Arabkir?'"

While descending the mountain on

our return to Ichme, a short distance from the city, we met two men coming in from a village. They eyed me closely as I passed; and Thomas, suspecting that they were friends of the truth, saluted them. They were curious to know who the man was with a hat on, having little doubt in their own minds that we were Protestants. As soon as they learned who I was, they called to me to stop; and, hastening to grasp my hand, gave me a most cordial greeting. They expressed by words and looks their regret that they had not known of our being in Kharpût in time to come and see us; and added the request that we would visit their village. We had time for a few words only; and we reluctantly went on our way without a more extended interview. I asked Thomas what led him to suspect that they were Protestants. He replied that he recognized them with his heart.

On arriving at Ichme, Monday noon, Mr. Dunmore found that his young friends had spent the Sabbath in presenting Bible truth to a multitude of persons. Finding the house too strait for them, they went to the neighboring gardens, where they sat in the midst of a large company of Armenians and Moslems, unfolding the simple truths of God's word without molestation for several hours, the Moslems approving, and many of the Armenians assenting, while others received the word with gladness.

We could not start Monday afternoon; and we found that the Lord had more work in reserve for us in Ichme. The most intelligent priest of the village sent for Thomas to come and see him in the evening. He went, with two others of our company and a few Armenian villagers. The chief points of discussion were the intercession of the Virgin, the sacraments, fasts, &c. The priest made some feeble attempts at first to defend the rites of the church; but he soon found himself fighting against the gospel which he professed to believe and teach. He gave up the contest, therefore, and silently listened to arguments drawn from the word of God; while his own people, sitting about him, nodded assent, and sometimes chided him for not teaching them the same truths. Thomas, being familiar with the ancient Armenian, took the priest's own Bible, and, comparing it with ours in the modern language, proved to all present that they alike teach the great doctrine of salvation by grace, through faith in the Lord Jesus.

Candid Priest—Palû.

On the following day the party traveled nine hours, and came to a small Armenian village near Palû.

It was the hour for prayer at the church, and we all went to see the ceremonies. At the close Thomas invited the priest, a man of some thirty-five years, to come to our tents for conversation. He very readily accepted the invitation, evidently glad to break the monotony of his servile life. We found him rather intelligent for a priest, having formerly been a teacher at Constantinople, and in sentiment a Protestant. He deplored the ignorance and wretched condition of his nation every where, and added, "I believe that this is all the result of keeping the Bible from the people." He sat till ten o'clock at night, talking with us freely, without a word of dissent on the very points of doctrine, which ordinarily secure to Protestants among this people the distinguishing title of "heretic."

Next morning Mr. Dunmore and his fellow travelers pitched their tents outside of Palû; but they also took a room in a khan, where they received the visits of a large number of Armenians. "Though we found but one decided Protestant," Mr. Dunmore says, "many would embrace the truth at once, but for their fears. The city contains a large Armenian population, and the light has entered it." Nothing worthy of notice occurred during the ride of Thursday. On Friday, after having traveled nearly seven hours, and when on the summit of a very high mountain, our travelers encountered a severe hail storm. "It lasted a full hour, pouring down a torrent of hail and rain, till the ground was white, as in mid-winter."

When we reached the base of the mountain, we found our road cut off by a large stream, rushing furiously down its rocky bed. Here we were at a stand. To pitch our tents was out of the question; and there was no house or shelter to be had without crossing the stream. Night was approaching; and to go forward or retreat seemed alike impossible. After waiting a long hour, wet and chilled, one of our company ventured to feel his way across the stream with a pole; and, finding it fordable in one place, he commenced leading the loaded animals through. When we were safely over, we made for a Koordish village, distant about an hour, where we arrived just as the shades of a dark night were

closing in upon us. After some delay, and loud talking, with a fair display of Koordish barbarity, for an exorbitant price we procured a shelter.

Ready Listeners—Arrival.

The following Sabbath was spent two hours beyond this inhospitable place, at an Armenian village of some twenty houses.

The poor people gave us a cordial welcome, and cheerfully furnished us with every article of food at their command; after which they gathered about us for the bread of life. Not being accustomed to such kindness and cordiality, we felt curious to know the reason of it. The mystery was solved, when they told us that they had neither church nor priest. The simple minded people came, therefore, unrestrained by fear, and talked with us freely during the Sabbath on subjects of which they were entirely ignorant. In the afternoon Thomas addressed an attentive audience of twenty, besides our own company, from an appropriate passage of Scripture; and all assented to it as the truth, rejoicing in the privilege of hearing it. It was the first discourse they had ever heard; and, after listening awhile, one exclaimed, "Our empty heads! Our empty heads!" There was not a man in the village who could read, and our hearts yearned over them; for they are emphatically as "sheep without a shepherd."

The next night was spent by the road-side. On the following day a lofty range of mountains was crossed. "The tedium of our journey," Mr. Dunmore says, "was relieved by much fine scenery. From some points along our path it would well nigh compete with Mount Washington; though it lacked the rich forests to perfect the scene." Huge banks of snow were sometimes discovered, at the height of six thousand feet, not far from rich beds of flowers. Friday night the party reached Erzrûm in safety, where they were welcomed by Mr. Peabody.

Mosul.

LETTER FROM DR. LOBDELL, JULY 2, 1852.

Hinderances.

The missionary work in Mosul, as in most other places, has its lights and its shades. There are obstacles to carrying it forward successfully, such as the oppression of the native brethren by unjust taxation, wily and severe persecution, the indifference of the people to the truth, the opposition of the priesthood, which are encountered in all parts of Western Asia, to say nothing of more distant lands. "The taxes this year," Dr. Lobdell says, "are a third more than they were the last; and no means are left unemployed to shake the faith of our friends." "But," he also says, "the only ill effect of these trials is, that inquirers are frightened away. And yet it would seem as though such forms of opposition would drive men to the truth; but neither Luthers nor Robinsons are to be found here."

There is one hinderance at Mosul, however, which does not operate against the missionary to the same extent in any other place; and that is the extreme heat. "I am informed," Dr. Lobdell writes, "that the hot weather has not commenced; but in New England, if the thermometer should continue many successive days above 100° Fahrenheit, and should stand every day for several hours at 107°, seldom descending below 85° at night, it would probably be thought that warm weather had at least begun. The air during the greater part of the day is 'scorching hot;' and in the streets it is like the breath of a furnace. A foreigner can endure it while in health; but in case of severe sickness it seems to me his condition would be almost hopeless. I await with no little anxiety the effect of an atmosphere, which allows the mercury, for two or three months, no place of retreat below 90°, and which sometimes forces it up to 120°."

Encouragement.

Still Dr. Lobdell looks with a hopeful eye upon the field in which he has been called to labor. Serious as are the obstacles, he thinks "the encouragements are even greater."

I have recently seen, as it seems to me, a tendency to greater life and activity among the brethren. Though the Chaldeans, Syrians, and Jacobites join in their opposition to us, their union has no heart; and, from the fact that none of the hostile sects dare to take the Bible from the people, or resort to some of the hideous modes of persecution still employed by the Armenian hierarchy, it is evident that they are afraid of the Protestant movement in Mosul. Mr. Williams has frequent calls for Bibles and other books, and is sometimes gratified with the effect of his appeals. Not long since a dozen Jacobites came to see him, and spent the most of a fast day discussing the tenets of their church, and its alleged departure from the faith once delivered to the saints. And he has this evening held a very interesting discussion with a Jacobite priest, on the roof of his house, in

the midst of a score of hearers. I have no doubt that unwearied efforts, with the blessing of God, will shake the faith of multitudes before many years shall have passed away.

With the expectation of seeing what the brethren at Aintab and Oroomiah have been permited to behold, Dr. Lobdell asks, "Why cannot we be cheerful?"

Deacon Jeremiah finds many opportunities for religious conversation, especially with persons who come for medicine from the villages; and he has now gone on a tour through Bootan, on his way to Mardin and Diarbekr. The brethren in the latter place have written to us, in Mr. Dunmore's absence, to aid them in securing reparation for injuries done to several of the Protestants. We hope that the Deacon's presence will do something more than assure them of our sympathy, as he took strong papers to the Patriarch and Bishop from Mr. Rassam, our Consul. The dissolution of marriages performed by Protestant ministers, through the mere nod of a Pasha or a Bishop, and the banishment of peaceable men, cannot continue long.

It is a matter of encouragement that we are not despised, as are Protestants in Diarbekr and other places. I have received the kindest treatment from even the Jesuits in Mosul. We hope that the attentions of the Pasha and other dignataries to us, when we have been called to prescribe for their physical maladies, will prove to have been something more than mere oriental politeness; and that, while our superior wisdom is acknowledged, we shall soon be gratified with seeing the Sultan's proclamation of the entire civil equality of his subjects duly regarded in the official treatment of our community.

After describing his own routine of labor, including his prescriptions as a physician, Dr. Lobdell says:

The class taught by Mr. Williams presents enough to cheer the heart of the laborer. Twelve or fifteen persons assemble every Sabbath noon, and appear to take a deep interest in the study of the Word. Two preaching services are held upon the Sabbath; it is seldom, however, that a new hearer is present. The audience numbers from twelve to twenty; but we are expecting more. One afternoon, while preaching through Meekha as my interpreter, I felt, as I never did in America, the blessedness of declaring the truth of God to dying men.

Last Wednesday evening our usual lecture service was held in the court of the church. It being Ramadan, it was thought imprudent to sing, inasmuch as the Moslems are very fanatical during this holy month. There we sat in oriental style, the stars our canopy; and we looked up through them to their Maker. Jeremiah preached with Nestorian energy; and though I understood but little, I could think of the early Christians, and rejoice. How different from the quiet and security of New England!

Nestorians.

LETTER FROM MR. STODDARD, JULY 15, 1852.

THE monthly epistle of this mission for July, was written by Mr. Stoddard. He first announces the arrival of Miss Harris, after a speedy and comfortable journey over the mountains, two weeks prior to the date of this communication. She received a cordial welcome from the members of the mission.

The subjoined extract will be read with peculiar pleasure.

A Moslem Pupil.

Ever since the commencement of our mission, we have occasionally had a few Mussulman boys under our instruction, some of them from families of wealth and influence, at the earnest request of their friends. The effort has been made, partly as a peace offering to the Mohammedans, who would naturally be jealous of our educational labors, if confined strictly to the Nestorians, and partly in the hope of preparing the way for the preaching of the gospel among them. This little Mohammedan school has not been without its fruits. Several have acquired considerable knowledge of Christianity, and become favorably disposed towards it.

One of these scholars, Hassan Ali Khan, the son of a nobleman of Oroomiah, was with us for a long period; and he won our esteem and affection by his intelligence, simplicity of manners, and diligence in his studies. On leaving us a few years ago, he went to Tabreez, and thence to the capital; and he has been gradually promoted by the King, till he has attained a very high and commanding position. He is only twenty-five years old; and, if he lives, he will

probably exert much influence in Persia. His honors are no doubt partly, if not principally, owing to his superior education. Some weeks ago he returned here, bringing a robe of honor from the King to the Governor of this province, and was received with the greatest enthusiasm, many thousands of the people going out to welcome him.

Shortly afterwards we called upon him, somewhat doubtful whether he would still receive us with unaffected simplicity and kindness. We were gratified, however, to find him the Hassan Ali Khan of former days. He was very glad to see us; and he remembered us with interest as his former friends and teachers. He will soon return to the capital, where he occupies an important office in the King's palace; and though we cannot regard him as even a theoretical believer in Christianity, there is little doubt that he will do much to soften the prejudices of others, and exert his influence in high places in favor of us and our work. Changes in this land take place gradually; but they are none the less real. And a generation may not elapse before these millions of Mohammedans shall be pervaded with the gospel, and "the way of the kings of the East" "be prepared."

Mountains—Climate.

Another extract will be perused with interest, as bearing on the question of health.

Some weeks since a Russian scientific gentleman, who holds an office under the Czar in Georgia, paid us a visit. His object was to obtain information in regard to the elevation of these districts above the sea, and their general climate. Of course he was provided with instruments suitable for his purpose. He seemed very much gratified to find us also in possession of a barometer and other instruments in meteorology, and in the habit of keeping regular meteorological journals. We were glad of the opportunity of comparing our observations with his, especially in regard to the heights of different points in this vicinity; and to know that our previous results were in the main correct.

The Lake of Oroomiah is about 4,100 feet above the ocean; while the city itself is 4,500, the plain sloping down in the most gentle manner to the borders of the lake. Mount Seir, which Madame Pfeiffer describes as a "low hill," rises 2,834 feet above the city, and 7,334 above the ocean, differing not greatly in height from the White Mountains of New Hampshire. Our residence on the mountain side is a thousand feet above the city. The mountains of Koordistan, some of them capped with snow all the year round, often rise to the height of twelve thousand feet; and one peak is probably fourteen thousand feet above the sea.

Mr. Khanikoff, the gentleman above alluded to, finds that this country has one of the dryest atmospheres in the world, during the summer season, which will account for the relaxing influence of the heat upon us. It is our impression that we now feel a temperature of 80° more than we should one of 90° in America. The fact that Persia is so destitute of large rivers, and has so few rivers or streams of any kind, is the result, as well as the cause in part, of the dryness of the climate.

Gavalan—The Cholera.

The village referred to in the following extract is near the northern extremity of the plain of Oroomiah.

It is known to you that Mr. Stocking and his family, with Miss Fisk and Miss Rice, are spending the summer at Gavalan, the village of Mar Yohannan. As they are among a population of some four hundred persons, they find many opportunities for missionary labor. I spent a Sabbath with them some weeks ago, and was very much gratified by seeing the large and attentive congregation, which assembled twice on that day for the preaching of the gospel. From forty to fifty of the villagers are present regularly at evening prayers; and they show a decided interest in the exercises. Misses Fisk and Rice took with them ten or twelve of the older and more promising girls of the female seminary, who are busy in prosecuting their studies. In connection with them much eagerness has been manifested by the women of the village to gain a knowledge of the truth; a number of whom are learning to read. Mar Yohannan enters into the various efforts to produce a reformation in his village with all the zeal we could desire; and we only regret that his residence for many years in the city of Oroomiah, and the different objects which have engrossed his attention, have led him to neglect his native place so long.

From this letter it appears that the cholera has commenced its ravages on the plain of Oroomiah. "Heretofore it has approached grad-

ually," Mr. Stoddard says, "allowing us time to prepare for its coming; but this season the groans of the dying and wailings for the dead have given us the first intimation of the presence of our dreaded visitor. It commenced in the city; but it has since spread into the villages, carrying desolation and sorrow in its track."

Death of a Nestorian Girl.

Only one person had died, prior to the date of this letter, in whom the mission felt a special interest, and this was a member of the female seminary. Concerning her Mr. Stoddard writes as follows:

Gozel was the only child of a pious Nestorian in the city, who has been a burning and shining light among this people. Though working hard as a carpenter during the week, he has learned to read, and has acquired much biblical knowledge. No one could be long present at our Sabbath school or preaching services in the city, without noticing his meekly intelligent face, and his eye riveted on his teacher; and no one could long live in his neighborhood, without seeing how he carried the gospel into his daily life.

He loved this only child most tenderly; and he has long been anxious to have her led to the Savior's feet. Until last March, however, she never manifested much religious interest. At that time her teachers in the seminary found her becoming quite prayerful, and exceedingly attached to her Testament. She was often observed in her sleeping apartment, morning and evening, bending over the pages of the book of life. During the few last weeks before the summer vacation she grew rapidly in knowledge; but her teachers did not feel confident that she was a child of God.

Last Saturday evening, when her labors for the week were over, her mother saw her take her Bible as usual and then retire for prayer. That night the cholera attacked her with great violence, and on Sabbath afternoon she was carried to the grave. Overpowered by her disease, she could say but little to her weeping friends. But when visited by Mr. Perkins a short time before her death, though the powers of life were nearly exhausted, she at once recognized him, and very earnestly desired him to offer prayer.

A near neighbor of this family is a French Lazarist priest, who so far insulted the feelings of the parents, as to offer to perform over the dying girl the mummeries of his church. Of course his message found a most unwelcome reception; but the fact shows how persevering are these missionaries of a corrupt faith to gain adherents.

Dr. Wright and Mr. Breath were present at the funeral. It was an affecting occasion. Gozel's Bible was laid upon the coffin, with one of her garments. The parents sat by the lifeless remains of their only child, their hearts bursting with emotion; and yet they were able to preserve the appearance of calmness. Often did the mother, seizing the sleeve of the garment, kiss it tenderly, saying, "Gozel has gone; she has gone forever. Our teacher* has left us. Gozel has gone." A passage was selected from the well read Bible; and the attention of all present was called to the solemnity of their circumstances, and the importance of being ready for such a fearful summons; after which the company went to the grave, and there committed the dust to its kindred dust. Then followed the dispersion of the friends, and the return of the parents to their solitary home. We feel for them. Their hearts are desolate; and yet not desolate. One, if not both, has the presence and sympathy of the Savior.

Ahmednuggur.

JOURNAL OF MR. MUNGER.

Mr. Munger is accustomed to spend much of his time in preaching the gospel among the villages around Ahmednuggur; and he occasionally extends his tours to a considerable distance. He finds not a little to encourage him in this species of labor, though the adversaries of the truth are many. For the purpose of giving a general idea of the incidents which he meets with in these excursions, he has copied the journal which he kept during one of his recent tours, having been accompanied by native helpers, as usual. The following pages contain only a small part of his communication; but space is wanting for additional extracts.

Reception given to the Word.

December 17, 1851. To the people whom I have visited to-day, the Lord has not given the hearing ear. They have no appetite for the bread of life, but they prefer husks. They are emphatically without God in the world.

*Gozel had taught her mother to read; and she is now teaching two of her husband's apprentices.

18. Our opportunities for preaching have all been good; and some were very good. In almost every group there are persons who treat with lightness all that is said of the rewards of another world. But I have found to-day an uncommonly large number who listen with seriousness; and the inquiries of some indicated a desire to know the way of salvation by Jesus Christ. More frequently than heretofore have I met with persons, who admit the importance of the moral teachings of the Christian Scriptures. I have several times visited these villages, but I have never found so much candor.

19. Precious opportunities have been enjoyed for preaching the Word. In nine villages I have spoken of Christ; and in only one have I been treated otherwise than with respect. Many have expressed what seemed an honest conviction of the falsehood of Hindooism. In one place, however, the pateel became very angry. He said, "I will not listen to you. You call our gods stones." I replied, "I do not call God a stone. I call him a spirit; and I call stones stones." He arose, and with authority dispersed the audience. He came again, however, and several others.

20. I am much gratified by the measure of attention which the Word has gained to-day. A moving of the Spirit of God upon the mind has been clearly seen. Many have expressed a conviction of the truth of the words spoken.

The impression made upon Mr. Munger on the 22d was this: "God is present, giving the people a disposition to listen."

23. I went into Karamala this morning with the feeling, that all our hope of gaining a hearing for the Word is in God. Throughout the whole of my discourse there was a very earnest attention. We had an audience of one hundred and twenty-five persons, of all castes. The teacher of the government school in this place is in a hopeful state of mind. He has had much Christian instruction; and he speaks with sentiments of gratitude for the Christian kindness of Col. S., Major C. and Mr. E. He has no confidence in Hindooism, though a brahmin.

24. The blessing of the Lord has been upon us to-day; and we have had precious opportunities for preaching the gospel. I have previously visited the villages in which we have labored to-day. I am recognized by the people, and they seem glad to see me.

Christmas—Baisee—Mahars.

25. I should like to spend all the Christmas days that remain to me, in acquainting men with the mission of Jesus Christ to this world. Six years ago to-day I left Middlebury for Boston. What changes in this brief period!

On the 26th Mr. Munger made the following entry in his journal: "The people crowded about my tent, and whenever I addressed them, they listened with unusual attention and respect." He remained in Baisee, a city of some 20,000 souls, till Monday, December 29.

27. I preached this morning in the mahar quarter. The audience was large and attentive. Two persons asked for books, and declared themselves ready to give up idols and worship God. I afterwards went to the temple of Krishna. The congregation was at no time large; but there were many comers and goers. I was much gratified by the attention which several persons gave to the Word. I also went to another temple, near one of the principal gates of the town. The audience at that point was very large. There were a few listeners and many talkers. Some pilgrims from Bengal testified that men like me are telling this same story of Christ crucified in their part of India. This helped us.

On the following day, which was the Sabbath, several hours were spent in proclaiming the gospel. "In one part of the town," Mr. Munger says, "the audience was very large, and many listened with great interest."

29. In a village which we passed through, the mahars interested me much. I had visited them before, and given a book to their gosavee. Some of them told me that they had cast aside their idols, and begun to worship God the Spirit. I did not see the gosavee. At one place the brahmins treated us with much rudeness.

Wairag—Various Incidents.

30. At Wairag, a large town, we declared the Word to crowds of people for more than three hours. The attention of many was very gratifying. There was, indeed, abuse on the part of a few; but most heard us gladly.

In the afternoon of this day, Mr. Munger spent an hour in discussing various questions with the chief men of the place. "The occasion," he says, "was one of more than usual interest." On the following day, Mr. Munger preached in five

villages, where the gospel had never been heard before.

January 1, 1852. Had a very good opportunity to deliver my message this morning. For some four hours we were engaged in setting forth the truth, and confuting the errors and absurdities of Jainism and Hindooism. Two years ago I preached Christ here. My words were remembered.

On the Saturday following, Mr. Munger preached four hours in a place, which is honored by the shrine of the goddess Bhawanee. "Her fame," he says, "is second to no other god or goddess in all western India." Next day he went to the mahar quarter, and had a large audience. "Very few of these poor people had ever before heard of this way of salvation. Awful is their darkness." "By the patient endurance of much abuse," he says, "we gained a hearing for our message in the town. Outside of the town I sat on a well, and told a few people of Christ. They listened attentively."

5. On this first Monday of 1852 we have held a prayer meeting. There were three of us to pour out our hearts together in praise and prayer. We thought of the many who remember Zion to-day, and rejoiced in the Lord.

Next day Mr. Munger saw a case of hook-swinging. A young man was the victim.

Sholapoor.

8. I came to Sholapoor this evening, having preached in five villages on the way, in four of which there was much attention. It does seem that the Lord is calling for laborers for this field. Why should not the people of God heed the call?

9. I went this morning to see the mahars. They seemed glad that I had come again. I have always had good opportunities for preaching the Word among them. To-day they were unusually attentive. In the town I had a large audience. The attention was very good for a time; but some persons, wishing to hinder our work, brought in certain lewd fellows of the baser sort, who greatly withstood the truth.

14. Last night we closed our labors in Sholapoor. From the hour of six in the morning till ten, I was every day engaged in preaching and discussing the truth with the mahars, the people of the town, and those in the camp bazar. From ten till evening I have had frequent opportunities of addressing small groups of people at my tent. In the evening I have spoken to hundreds, who stopped on their way to the temple or on their return. These have been days of incessant and most arduous labor.

I had several interviews of great interest with the Lingaits. They are numerous in Sholapoor and in all the country south of this. My intercourse with them on my former visits led me to the conclusion, that they were less satisfied with their religion than other sects of Hindoos. My feeling now is that there is what may properly be called a spirit of inquiry among them. They are but little influenced by the brahmins. Their gooroos are of their own caste, and usually little educated.

Mr. Munger also refers to some statements published in the Calcutta Review for September, 1851, which tend to establish the correctness of his impressions.

The Word heard gladly.

15. To-day I have preached in five villages. Three of these were very large; and never before has the gospel been proclaimed in them. The attention was very good.

Two days later Mr. Munger wrote in his journal, "We have had precious opportunities for our work. Seldom had the people seen the face of an European." He addressed seventy persons at a heathen temple, all of whom freely admitted the falsehood and deception of Hindooism.

19. The Lord has prepared the people before us, and given us an abundant entrance among them. I praise him for the privilege of testifying the gospel of his grace to dying men. This day in five villages, for the first time, has the darkness of many centuries been penetrated by God's light.

20. In Ramghat I had an audience of one hundred and fifty persons. They listened with great interest for more than three hours. They freely condemned their own ways of worship, when they came to consider the nature of God.

21. This too has been a day of abundant labor. In seven villages we have preached Christ; and in all we have secured a good hearing. In a part of them, indeed, the attention was most gratifying. The people wondered at the things which they heard.

Mr. Munger went next day to Karad, where he found many hearers. He regards the place as very well situated for becoming an out-station.

23. The labors of this day have been

very abundant. At sunrise we went among the mahars, and we had two congregations. The people listened with the greatest attention and apparent interest.

24. We have preached in eight villages. I rode a mile before it was light, and called up the people of the village to hear of Christ, the Savior of men. They listened wonderingly. In all the villages, moreover, where I spoke these words, they were heard as strange tidings.

When I came to the place of our rest for the Sabbath, I saw the people sitting in the temple, evidently desiring to have an interview with me. I went and spoke with them till eight o'clock. The image in the temple had recently been brought from Pandharpur, where they paid four rupees for it. The absurdity of buying gods had never occurred to their minds; but when I spoke of it, the common people seemed ashamed of the business, and the brahmins were angry.

Return from Satara.

On the following day, which was the Sabbath, Mr. Munger was cheered by the ready attention which some mahars gave to his message. On Monday he preached in seven villages; and on Tuesday he arrived at Satara, where Messrs. Burgess and Wood are stationed. Having remained with these brethren two days, he resumed his labors in the villages.

31. To-day we have delivered our message in six villages. There was much apparent interest. I met a company of mahars and mangs upon the road, and had a long talk with them. They were greatly pleased with the interview.

February 1. This has been a day of much toil and much reproach. The people seemed ready to devour poor D. for having abandoned the ways of the fathers, and taken Christ for his Savior. In this outburst of popular fury the pateel took the lead. He is young, full of zeal for his gods; and he boasts that they have laid no restraint upon his indulgences. They tried all means short of actual violence to annoy me and drive me away. They twice forced through the crowd, and into my presence, a buffalo-calf, one of the ugliest looking creatures which can be found on four feet. I did not in any way resent their indignity, and so gained the opportunity to set forth much truth.

2. Here, in Ravangar, we have had our concert of prayer. We poured out our hearts to God for all our brethren and sisters in this work, for the churches gathered by them, and for those in all lands who labor and pray for Zion. This is a new event in this place.

3. We have preached in six villages, having had very good opportunities even in those places where the gospel has been heard frequently. God gives the hearing ear.

4. This day I have labored in four villages. The truth is hated, because it is feared. More frequently than ever have I heard the conviction expressed, that our labors will result in turning away the entire people from Hindooism. The brahmins evidently know the weakness of their own system; but they are ashamed to confess it.

On the succeeding day Mr. Munger arrived at his station, having preached to the inhabitants of four villages in gratifying circumstances. In concluding the extracts from his journal he says: "I trust you will get the impression, that this is a great work, a good work, a work of much promise, and a work in which there is urgent need of more laborers."

Ceylon.

LETTER FROM MR. POOR, JULY 3, 1852.

Mr. Poor has grouped together a few incidents, illustrating certain phases of the missionary work in Ceylon, and bearing more particularly upon the relations of those who were once pupils in the Batticotta seminary, and have been cut off from the privileges of Christ's house, to the labors of our brethren. It will be seen at a glance that this is a very influential class of persons; and whatever throws light upon their present or prospective position, must be read with peculiar interest. Mr. Poor is encouraged by the success which he has already had in this "line of things"; and he earnestly commends these objects of his special solicitude to the prayers and sympathies of their former benefactors.

Movement in Arnicotta.

In company with Messrs. Spaulding and Burnell, I held a meeting on the 19th of September last in Arnicotta, two miles south of Manepy. In this populous village a school was established, and the preaching of the gospel was commenced, in the days of Mr. Woodward. Since that time, with long intervals, the inhabitants have had the

opportunity of becoming acquainted with the gospel.

Our meeting was held at the house of Cornelius Atwood, who joined the church in 1829, left the seminary without finishing the prescribed course, and was excommunicated in 1839. He is now in the service of the government, a man of property, and highly respected by the people. Twenty or thirty of the more respectable people were present at the meeting; two of whom (including Atwood) were partially educated at Batticotta; another was formerly in the English school at this station; and all were more or less acquainted with the claims of Christianity. The inhabitants of the village are idolaters of the grosser sort; and there is not a single church member among them.

The object of the meeting was to set forth that part of our great commission, which specifies the manner in which we are to enter a town or village, and inquire who in it is "worthy." The proof of worthiness which we required, at this stage of our labors among them, was that they should give us a footing in the place, and join with us in the erection of a substantial church. They seemed to be glad that we and they had so many important points in common, notwithstanding our fundamental doctrine, that He whom we would have them serve, is none other than God in Christ Jesus. They were the more ready to entertain our proposal for the erection of a church, when they understood that their doing so was a *sine qua non* to our complying with the application which they had made for a mission school.

Two or three other meetings were subsequently held, though with a smaller attendance, at Mr. Atwood's house; and the subject of a habitation for the Lord was urged upon them in its various bearings. After it was distinctly understood what we wished to do, and that the first step towards showing themselves "worthy" was to furnish an eligible site for a village church and school-room, the two principal men in the place, Atwood and Ramalingum, pointed out several plots of ground from which we were allowed to make our choice. A spot was selected at a corner where four roads meet, belonging to Ramalingum, a cousin of Atwood, formerly in the English school at this station, and now connected with the revenue department in this province.

This young man is careful to have me understand, that he is not a Christian or an idolater, but a believer in the existence of one God, and willing to be regarded as an inquirer after the truth. He is the only son of his mother, with whom he now lives; and she is a widow. Concerning this woman I learned from Mr. Spaulding's address at our first meeting, with deep interest and surprise, the following facts, which have some bearing, I doubt not, upon the worthiness of her son. In former times, when Mr. Spaulding had charge of this station, he was in the habit of visiting Ramalingum's parents, who resided near the mission house. The mother was roused to serious thought and feeling; and she resolved to become a follower of Christ. She manifested such a determination in this direction, that she thoroughly roused the fears of her husband and friends, who took counsel together to "burn her to death," as they said, if she did not desist from her purpose. This was an ordeal which she could not stand; and her convictions of duty gradually subsided. On learning these facts I had something like an inward assurance, that we had come to the right village and to the right house. This woman has since been visited both by Mr. and Mrs. Spaulding, as also by our catechists, who say that she manifests an interest in what her son has done, and in what is in progress in the village.

About three months from the time of the first meeting, Ramalingum brought me a deed, legally executed, securing to the American missionaries and their successors a title to the land he has presented. The writings were drawn and signed by the oodiah of the village and a notary of the parish without fee, in imitation of the example set by the native officers, who prepared the deed of the ground on which the village church at Tillipally is built. The doings of Ramalingum in this matter have attracted some notice. The Tamil priest, who claims those villagers as his disciples, came to reprimand him for what he was intending to do. But Ramalingum put some pointed questions to him respecting his line of service as a priest, which he could not well answer; and he was obliged to be quiet.

Immediately after the execution of the deed mentioned above, Mr. Poor opened a school in Arnicotta, which contained fifty boys and twenty girls at the date of this communication. An effort was also in progress to raise the money requisite for the building of a village church.

A School opened at Taverkutta.

On the 23d of September, in company with Mr. Spaulding, I held a meeting at Taverkutta, a populous though benighted village about one mile west, on the premises of Veerasingum, now an oodiah in the service of the government. In the days of Mr. Woodward, this man was a superintendent of Tamil schools; and he demeaned himself well as a professed disciple of Christ, till he married a heathen woman, who had a comparatively large dowry. By her influence he was more and more hindered and ensnared, till he finally relapsed into idolatrous practices, for which he was excommunicated. He has been confined to the house for a year or two past, and subjected to great bodily suffering. Though in the observance of heathen practices, he still affirms that he is hoping for salvation by Christ. To us he appears to be dead while he liveth. His eldest son, baptized in infancy and educated at Batticotta, is a member of our church, and was employed as a village teacher in Taverkutta prior to the close of 1851, when the school was dismissed as not being in a satisfactory state.

After I had begun to despair of any favorable response to my proposals, a movement was made which resulted in an eligible spot of land being presented and legally secured to the mission, as at Arnicotta. In consequence of this, a female school was immediately opened, which now has forty-five girls, and is taught by a school-master belonging to the village. This man, in the days of Mr. Woodward, showed himself to be more efficient than any other teacher at the station. For many years past, however, he has not been in the service of the mission, on account of his adherence to idol worship. But he takes credit to himself in this matter, saying that while others have put on the appearance of Christianity to keep their places, he has frankly told us that, though he admits Christianity to be holy and true, he is not ready to leave the customs of his ancestors.

In reference to a new movement in the village, I had a private interview with him; and I informed him that, in case the villagers should comply with our proposals, I would give him an opportunity to show himself as efficient and successful in bringing girls under instruction, as he had been in former times in dealing with boys. This was a difficult problem for him, as the principal inhabitants of the village had never consented to have their daughters instructed. He has, however, succeeded far beyond our expectations, both in gathering girls into his school, and in bringing them forward in their studies. The immediate occasion of his unexpected success was, that the man who had given a commodious spot of ground for the contemplated building, and who is one of the principal men in the place, was willing to send his own daughter to attend the school.

There is no church-member or professed Christian at Taverkutta. It is one of the most heathenish villages in the parish. The inhabitants are an agricultural people, in good circumstances, and pride themselves on their high rank. One of our eldest catechists, who lives in an adjoining village, has the superintendance of the female school and of the village generally, making it a part of his daily business to visit from house to house in regular order. And we have put in for the conversion of the school-master himself, as well as for his large charge of interesting little girls. For, rigid as he is in his heathenism, he has given palpable evidence that he is susceptible of change; for though he is a Velale of the strictest sect, he has given a daughter in marriage to an educated gentleman of wealth and office, a Christian withal, but of low caste. Instead of giving a dowry, as is customary, he received a large sum from the bridegroom. This, in former times, would have been accounted a greater wonder than a man's conversion to Christianity. We would diligently cultivate a spirit of faith and confidence in the efficacy of God's truth for the salvation of this people.

Christians in this country should cherish the same spirit. There is nothing in the past history of the Ceylon mission which should make us doubt the ultimate triumph of the gospel in all its borders; on the contrary, there is abundant encouragement to pray and labor in hope.

A wavering Idolater.

In company with Mr. Spaulding, I have also visited the family of W. C. Dean, who lives in the village of Manepy South. He was admitted to the church at Batticotta in 1833, while a member of the seminary. In 1837 he was excommunicated for marrying a heathen wife, &c. He is now a merchant, dealing in timber and other articles, a man of property, respectability and intelligence. At

a previous interview with him he gave me a very creditable account of himself. He said that he joined the church when young, with all good intentions, and believing that to be the right way; that subsequently he found he had not duly considered the subject of becoming a Christian; that he could not succeed in life, without being joined unto his people in marriage and in business; that he had no faith in Hindooism, but believed in one God, though he could not fully admit the doctrine of Christ.

On visiting him with Mr. Spaulding, and finding that they two became deeply engaged in religious conversation, in the hearing of several young men, I went to the other end of the verandah, and began to talk with Dean's father-in-law, who happened to be present. As he seemed to be well pleased with my kind attentions, I entered fully into the object of my having come to reside among them in the character of a spiritual watchman. On leaving him, I presented him with a copy of a handbill, setting forth the duties of a watchman, and also a tract containing an analysis of the Bible, as the watchman's directory. This visit was followed by results too numerous to be mentioned in detail.

At my next interview with Dean, which was in my study, he invited me to hold meetings at his house, and expressed a wish that Mrs. Poor would visit his wife, saying that some other females in the neighborhood might be induced to hear what should be said about Christianity. I complied with his invitation; and for about three months, with occasional interruptions, I visited his family; and I usually had about six or eight hearers.

But I am yet to mention a most extraordinary circumstance connected with my first visit. It came to my notice that Dean's father-in-law, on reading the tract containing an analysis of the Bible which I left with him, was led to inquire where those many books, referred to in the tract, were to be found. On hearing this, I sent him an entire copy of the Tamil Bible, by a person competent to point out to him those books, and to give him some general idea of their contents. The Bible being left with him, he began to read it in course, beginning with Genesis. At the first meeting held at Dean's house, in compliance with his invitation, the father-in-law was present. He had read the three first chapters of Genesis, and had several important questions to propose, not in the way of disputation, but that he might more fully understand the new and wonderful subject brought to view. Perceiving from week to week what progress he had made in reading, from the nature of his inquiries, I was greatly interested in continuing my acquaintance with him.

Having noticed, however, that some great works were in progress in connection with Pulliyar's temple, which stands opposite to our premises, I inquired what it was, and by whom it was. I was told in reply that a man in the neighborhood, in fulfilment of a vow, was building a substantial stone wall around the extensive premises of the temple, at an estimated expense of nearly four hundred dollars. On learning this, I was very desirous of seeing the man, that in my capacity of a spiritual watchman I might apprise him of the bearings of his doings, and give him the needed advice. To my great surprise I found that he was Dean's father-in-law! And yet I have not seen in all my missionary life such an instance of methodical reading of the Scriptures, with so palpable a desire to do it understandingly. I have been repeatedly told that immediately on his return from the temple, where he spends much of the time in superintending the workmen, he is diligently engaged in reading the Bible. At a subsequent interview with him he discovered, from the nature of my discourse, that I must be aware of his doings at the temple. He then informed me how it happened that he was engaged in that enterprise, under circumstances which would not allow him to suspend operations till the wall should be completed, whatever light and knowledge he might now obtain. From all I have learned, I have reason to believe that the vow was made in reference to his wife's recovery from a dangerous illness, and for other favors received as the fruits of their offerings to the god Pulliyar. Alas for this people! They are held in hard and cruel bondage by the god of this world, who "will not let the people go." But we wait, in the confidence of hope, for the out-stretched arm of the Almighty.

In regard to Dean himself, Mr. Poor says that he professes never to have given up the practice of reading the Bible, though he does not admit the doctrine of Christ. He has made an offer of land to the mission; and he proposes to build a school-house upon it at his own expense, on condition that a school shall be established in that place. "He frequently attends church; and he sometimes remains at the church meeting,

which is held immediately after the Sabbath morning service.

Another Church projected.

Some time since, in company with Messrs. Meigs, Spaulding and Burnell, I attended a meeting at Allevertty, a village in the western part of Mallagam, convened at the house of Moses Hallock, a graduate of the Batticotta seminary. He was admitted to the church in 1830; and after an honorable dismission from the seminary, he served the mission very acceptably in various important situations. But the good seed, which we confidently hoped would bear fruit unto eternal life, was "choked" by the long thorns which abound in this land, "the cares of this life and the deceitfulness of riches," in connection with his marrying a heathen wife; and he was excommunicated in 1837. Since that period he has held an important office in his native village, where he is highly respected by the native community; and he is in good repute with the government. For many years he stood aloof from us; so that we seldom had any intercourse with him. Though he has absented himself from the appointed means of Christian instruction, he has ever affirmed that he had not renounced Christianity, or worshiped idols. In taking an oath in court, it is his practice to be sworn on the Bible, as a Christian, and not as a heathen.

Some weeks ago I had a private interview with Hallock in my study. I endeavored to free him from all embarrassment, and to open the way for frank and friendly intercourse in all time to come. He has since attended church occasionally; and he feels himself to be on a better footing with the mission than he has been for many years. The appointment of a meeting at his house was one of the results of our renewed acquaintance.

The object of the meeting was to make proposals for the erection of a village church, to assign reasons for so doing, and to show in what manner and on what conditions we would have the object accomplished. About a hundred persons were present; and they listened attentively to what we had to say. As our project was new to them, we expected no definite response. Mr. Hallock spoke generally in favor of our plans, and gave assurance of his readiness to co-operate with us.

The meeting originated in the offer of a plot of ground for the site of a village church by Mrs. Elizabeth Ripley, the only daughter of Charles Hodge, who was the first native whom we employed in the mission as a village schoolmaster. She is the granddaughter of the man who, under the superintendence of the former Mrs. Poor, had the courage to commence and teach a female village school, beginning with his own daughter. She is also the cousin of Maria Peabody, whose example in furnishing a site for the village church at Tillipally she wishes to imitate. But the ground offered by her, which was a part of her dowry, is not thought to be an eligible location, as it is too far from the centre of the village. But as her heart was set on making such an offering unto the Lord, and as she was encouraged by her husband so to do, they have purchased another lot in a more desirable place, at an expense of some twenty dollars, and in legal form presented it to the mission. At the head of a subscription paper, for raising one-half of the sum necessary for erecting a village church, Mr. Hallock placed his name for ten dollars.

Lincoln Ripley, the husband of Elizabeth, who has taken the lead in this enterprise, was admited to the church in 1828, graduated at Batticotta seminary in 1834, and is now employed as a native headman and superintendent in the printing office. He is a native of Allevertty, and has long manifested some special interest in the spiritual welfare of the benighted inhabitants of his native village.

Recent Intelligence.

CONSTANTINOPLE.—From a letter of Mr. Dwight, dated August 5, the following extract is taken:

There is no part of Armenia to which the truth of God has not found access; and its influence on the minds of men is at this moment far greater and more extensive, than any one in America can believe. Our beloved brother Hohannes Der Sahagyan, who is now making an extensive tour in the interior, writes that no one can possibly conceive of the extent to which the minds of the Armenians are moved to search after the truth, unless he is an eye witness; and that he himself knew nothing about the work which God is really carrying on among his people, until his present tour. He has now been traveling several months; and in a letter I received from him last evening he says, "My pen is too weak to portray in lively colors the greatness and extent of the work of the Lord in our nation. You know it is one thing to hear a thing, and another to see it; and only a personal observer can have a correct knowledge of the wonderful doings of God among the Armenians. I am not aware that I have yet visited a single place where Armenians are found, where there is

not either an actual awakening, or a preparation of mind for the reception of the truth."

It is not strange, with such facts before them, that our brethren should call loudly and earnestly for additional missionaries. On this subject Mr. Dwight speaks as follows:

From every part of the land there comes to us one appeal, "Send us preachers," "send us preachers." Did we suppose it would be otherwise when we entered upon this work? Did our beloved Christian friends in America suppose that success here would be attended by any other result? If we are not now to rise up and take possession of this whole field, which God has so wonderfully opened before us, I had almost said, we had better never have come here. If ever God spoke to any people in this world, he now seems to speak to us and to our co-laborers in America to go in at once and possess this whole land. Who can tell what sad disasters may follow even a slight delay! A dreadful stupidity may settle down upon minds that are now awakened and anxious. Aversion and disgust may take the place of desire. Infidelity may freeze up all the channels to the heart.

Is it possible that *men* of the right stamp cannot be found in America to come forth and take part in this ministry? There is not a more noble field in the world, in which to consecrate one's talents to Christ. Is it possible that *means* enough cannot be found in our American Zion, to support all the missionaries that are needed, to print Bibles and tracts, and to educate native preachers here on the ground, an indispensable instrumentality? We only need the *crumbs* that fall from the rich men's tables. O disciples of Jesus! bought with precious blood, come to our help! Come to the help of the Lord against the mighty! A few more years of toil, a few more sacrifices, a few more prayers, and the work is done; God will be honored; and every part of this sin-accursed world will become beautiful and glorious!

Broosa.—Mr. Van Lennep has recently visited this place, and found a very encouraging state of things. The pastor says that since his ordination, a year ago, nothing has occurred of an unpleasant nature among the members of his church. And God seems to be visiting them with the Spirit's influences. A deacon of the Armenian church has just united himself to the people of God, in circumstances which have produced a great sensation. He had long been enlightened; but, as he now says, he was living in hypocrisy, hoping to gain both this world and the next. Of late the conviction has taken a strong hold of his mind, that he must become openly the servant of Christ, if he would save his soul. For a time he struggled with his feelings, and tried to stifle the voice of conscience; but the more he struggled, the deeper grew his convictions, until he resolved to serve the Lord, come what would. He was the head teacher in the Armenian school, containing four hundred and twenty scholars, and was receiving a salary of three hundred piasters a month. He applied to the Bishop to give him a passport to go to Constantinople. The Bishop asked why he was going; the Deacon, unwilling to say that his object was to profess Protestantism, replied that he had debts to the amount of three thousand piasters. The Bishop then promised that he would pay his debts, and told him he must not go. He added, moreover, that he wished to make him a priest; which proposition had before been made, but he had rejected it. The Deacon then saw that nothing remained but to profess Protestantism in Broosa, although he was certain of losing at once his means of living, and knew not how he could gain a subsistence, being acquainted with no business but that of a teacher. The very next day he went to a shop, bought a red cap or fez, and put it on, instead of his deacon's black cap, and passed through the streets to pastor Stepan's house. The news that he had been seen in the street with a red cap on his head, immediately spread through the city like wildfire. His four hundred and twenty pupils, and a crowd of other persons, collected in the street before the house of the pastor; and not a few stones were hurled against the door. But the English Consul, with characteristic energy, girded on his sword, and, with his kavas, escorted the Deacon to his own house, and then took him to visit the Bishop, whom he compelled to promise that he and his people would hereafter keep the peace. The Bishop complained that the Deacon had occasioned great scandal by suddenly exchanging his usual cap for a fez; but the Consul told him that the Deacon had done well, and had acted the part of a sincere and true man. And he added that should the Bishop become a Protestant to-morrow, he ought that very day to throw aside his black cap, and cover his head with a red fez. All the tumult was hushed at once. The Deacon now goes about unmolested, and appears a spiritual and a happy man. He is learning the tailor's business, and gains but about eight cents a day, to support himself, his wife and three children. But he is strong in faith, and trusts in God that he "will provide." This event has awakened the Armenians of Broosa from their lethargy.

Aleppo.—On the second Sabbath in June a church was organized in Aleppo, consisting of six persons, three of them being Armenians, and three belonging to the Arab community. The number who assemble to hear the Word, appears to be increasing.

Satara.—From a letter of Mr. Burgess, dated July 2, it appears that there are nine native church members at Satara. Respecting Krishna Row, a young brahmin, who was received into Christian fellowship a few months ago, our missionary brother writes as follows:

From our first acquaintance with him he has appeared to be convinced of the claims of Christianity; and of late the truth has evidently been making an impression on his heart. He has sometimes been affected to tears, as we were

urging him to accept of Jesus Christ as his Savior. At length he came to a decision to forsake his idolatrous friends and people, as far as shall be necessary, and be numbered with the followers of Christ. From our previous acquaintance with him, and from his education and abilities, we entertain high hopes of his usefulness.

For some days after his baptism, hundreds came to see him and his wife. Some even came from distant villages to behold the great wonder of a brahmin become a Christian. They expected to find him transformed into some strange creature; and we trust that he is a new creature, though in a different sense from what they supposed. Persons who were present at his baptism, remarked that it was very different from what they had anticipated. They had supposed that the ceremony of introducing one to the Christian religion consisted, in part at least, of eating cow's flesh, and in dressing in the clothes of Europeans. This being the first instance of a native becoming a Christian at Satara, the event has excited great curiosity, and given rise to much inquiry. We have a larger attendance at our regular service on the Sabbath, and numbers come to the young man daily to converse and learn the principles of his new faith. The excitement has been attended with less violence, and more calm inquiry, than is generally the case in similar circumstances; and we cannot but hope that it will be attended with important results. It is an interesting fact that Krishna Row has many friends and acquaintances, not only in Satara but in Poona and Bombay; and we have reason to think that a few individuals are seriously reflecting on the claims of Christianity, and are affected by his example. We only need the all-powerful aid of the Holy Spirit, to direct and sanctify these influences, to secure important results. The influences of missionary and government schools, of European science and literature, have been great during the last quarter of a century.

The same letter contains another statement, which will be read with interest. It is as follows:

We have lately been made acquainted with the existence of a secret society among the educated Hindoos, the object of which is to make war upon some of the more flagrant absurdities of their religious system, such as the distinction of caste, the prejudice respecting the re-marrying of widows and female education. The society already numbers nearly one hundred members, and has four or five branches in different places. The members, in general, have studied in the missionary and government schools, principally in the latter. The greater portion of them doubtless hate Christianity worse than they do Hindooism; and their object seems to be to reform Hindooism, rather than destroy it. Yet some, especially those who have been educated in missionary schools, acknowledge the superior excellence of Christianity, and the fallacy and worthlessness of their own religion.

MADRAS.—On the thirteenth of August, Mr. Dulles wrote as follows: "At Royapooram I had the pleasure of receiving two young men to our little church last Sabbath. One of them is the son of a widow, herself a member of the church. The other has been a Roman Catholic; but he is now, I trust, sincerely desirous of following Christ. The day after his reception, he was set upon by a mob of his former friends, who beat him and tore his clothes. Peter, the catechist, who went to his assistance, met with similar treatment. They fled into a house, therefore, and escaped by a back way. The young man remains firm, though his wife and his younger brother are the most bitter of his enemies, and withhold from him all his little property, leaving him utterly penniless."

Mr. and Mrs. Hurd arrived at Madras on the 13th of July, and proceeded to Arcot, the station at which they are to reside, on a subsequent day.

DAKOTAS.—The subjoined extract is from a letter of Mr. Hancock, dated September 13:

We have passed through sad and trying scenes this summer. With the exception of a few showers, we had no rain during the months of June, July and August. The marshes are all dry, and the river is very low. Consequently much sickness has prevailed among the Indians in this vicinity, as well as the whites. Our family alone have thus far escaped; for which we have abundant reason to thank our heavenly Father.

Rain has now become frequent, accompanied by cooler weather, and our village exhibits signs of returning health. Many of the Indians are still quite low, some of whom, I fear, will not recover. There were eleven deaths in the space of three weeks. Among them was Iron Cloud, the second chief of the village, aged sixty years.

One would suppose that such a visitation would have a softening influence; but it appears to have made them more hardened than ever. Four young men lately went into the state of Wisconsin, and laid in wait near where some Ojibwas were encamping, until they found two wandering at some distance from the rest; when they fired upon them, killing one on the spot. The other fled, badly wounded. The four Dakotas immediately tore the scalp from the dead man, and bore it home in triumph. As soon as they came in sight of the village, a shout was raised, which was recognized and answered by a similar shout. Immediately all who were able, ran out to meet the four brave young men. A triumphal procession was formed, and the trophy, fixed upon a pole, was brought into the camp with great rejoicing. The wailing for the dead now ceased. The sight of an enemy's scalp, just taken, changes mourning into joy.

Three persons were recently admitted to the church at Traverse des Sioux. One was the daughter of Mr. Huggins; another was his niece; and the third was a half-breed girl, who has been living in his family for two years past.

CHEROKEES.—The brethren of this mission held their annual meeting at Park Hill, September 7. On the afternoon of Thursday a public meeting was held "for the communication of missionary intelligence, prayer, and the celebration of the Lord's Supper; and a collection, amounting to forty-five dollars, was taken up in aid of the funds of the Board." It will be remembered that a large number of the friends of missions were, at the same time, commemorating the death of Christ in the city of Troy.

From the annual report of the mission it appears that no change has occurred at Dwight, which requires a particular notice. The church at Fairfield has suffered for want of a resident missionary. Dr. Butler has continued to act as

its pastor; but "other duties have prevented his being often there." And though his brethren, with Mr. Foreman, have endeavored to supply the pulpit from Sabbath to Sabbath, there have been frequent failures. Of the remaining stations the report speaks as follows:

Mr. Worcester has continued his labors at Park Hill as usual, and preached occasionally at other places. Eight pupils of the female seminary and his eldest son have been admitted to the privileges of the church. The average congregation, since the opening of the female seminary, has been nearly one-third larger than it was in former years; and it would have been larger still, if the house of worship had been sufficiently capacious and convenient. Preparations are now making to build a church, which will seat comfortably some four hundred persons. About sixteen hundred dollars are supposed to be necessfor the contemplated edifice, of which about thirteen hundred and thirty dollars are already subscribed; persons in various parts of the nation, and some out of the nation, having helped forward the work.

Mr. Huss has been somewhat interrupted in his labors by ill health. When well, he has ordinarily preached two out of every three Sabbaths at Honey Creek, and the third in a neighborhood, about ten miles distant. His congregations were for a time much diminished; but recently the attendance has been good. Two persons have been received into his church on profession of their faith, two have died, and one has been excluded. Two others have recently applied for admission, who, he thinks, appear well. The people are enlarging their house of worship. The need of a missionary to aid Mr. Huss is great and increasing. Who will come?

At Lee's Creek Mr. Ranney continues his labors, preaching sometimes at other places. A church has been formed at the station, consisting at first of seven members; to which number one has been added since. There are four others who, it is hoped, will unite with them soon. The station has been favored by the removal thither of a young man who acts as interpreter. His health, however, has been so poor, that he has often been unable to perform that duty; and the disappaintment thus occasioned has doubtless contributed to keep the congregation small. Not more than twenty or thirty have usually been present, except at communion seasons; when a goodly number have convened.

As the fruit of the late revival in the female seminary, eight have joined the Park Hill church; one has been propounded for the same privilege at Dwight; and five are supposed to have united with the Methodist churches. The monthly concert collections at this institution have amounted to fifty dollars.

Home Proceedings.

DEPARTURE OF MISSIONARIES.

THE following persons have recently gone to the Indian country, to assist the Choctaw mission in their labors:—Mr. Jason D. Chamberlain and Mrs. Elsey G. Chamberlain, of Westboro', Massachusetts, Miss Mercy Whitcomb, of Boston, Massachusetts, Mr. John K. Harris, of Ticonderoga, New York, Miss Elizabeth Backus, of Colchester, Connecticut, Miss Mary M. Curtis, of Sturbridge, Massachusetts, Mr. John J. Hotchkin and Miss Ann J. Hotchkin, of Lenox, Massachusetts. The first three will be stationed at Stockbridge; Mr. Harris will teach the school at Norwalk; the others will proceed to Good Water.

On the 11th of October, Rev. E. C. Bridgman and his wife sailed from New York for China, *viâ* San Francisco, in the Wild Pigeon. They will proceed to Shanghai, as soon as practicable, to resume their labors in that city.

FREE MEDICAL LECTURES FOR MISSIONARIES.

A RESOLUTION of the Faculty of the New York Medical College, tendering the advantages of this institution to all who expect to become missionaries on payment of the matriculation fee, was published in the July Herald. An appointed missionary of the Board, who has received gratuitous instruction from the College of Physicians and Surgeons, No. 67 Crosby Street, New York, wishes it to be known that in the last named institution also free tickets may be had by those who intend to labor among the heathen; and that a course of lectures has just commenced, which will continue till March 10, 1853. "Any application for instruction made at the College to Robert Watts, M. D., Secretary of the Faculty, will receive a kind and favorable attention."

DONATIONS,

RECEIVED IN SEPTEMBER.

MAINE.

Cumberland co. Aux. So. D. Evans, Tr.		
Auburn, m. c. 32; juv. miss. so. 11;		43 00
Franklin co. Aux. so. Rev. I. Rogers, Tr.		
Weld, m. c.		5 00
Penobscot co. Aux. So. E. F. Duren, Tr.		
Bangor, Mrs. Eliza L. Crosby, to cons. Rev. W. H. HUGH DE BURGH of Yarmouth, N. S. an H. M.	50 00	
Brewer, 1st cong. ch. to cons. Mrs. NANCY SNOW an H. M.	100 00	—150 00
		198 00
Ellsworth, cong. juv. miss. so. 9; Frankfort, 1st cong. so. m. c. 20; Fryeburg, cong. so. 45; H. C. Buswell, 15;		89 00
		287 00

NEW HAMPSHIRE.

Cheshire co. Aux. So. W. Lamson, Tr.		
Jaffrey, 1st cong. ch.		15 69
Grafton co. Aux. So. W. W. Russell, Tr.		
Bristol, m. c.		6 64
Hillsboro' co. Aux. So. J. A. Wheat, Tr.		
Francestown, Cong. ch. wh. and prev. dona. cons. Mrs. HANNAH TAYLOR an H. M.		30 00
Merrimack co. Aux. So. G. Hutchins, Tr.		
Bennington, Cong. ch.	9 84	
Boscawen, W. cong. ch. and so. 35,31; E. par. s. s. for ed. of chil. 18,50;	53 81	
Dunbarton, Cong. ch. and so.	15 28	
E. Concord, Cong. ch. m. c.	24 00	
Pembroke, S. M. B.	5 00	—107 93
Rockingham co. Conf. of chs. F. Grant, Tr.		
Chester, E. J. H.	10 00	

Epping, Cong. so. m. c. 9 26
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☞ TOTAL from August 1st to September 30th, $23,732 31

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THE

MISSIONARY HERALD.

VOL. XLVIII. DECEMBER, 1852. No. 12.

American Board of Commissioners for Foreign Missions.

Sandwich Islands.

LETTER FROM MR. L. SMITH, JULY 22, 1852.

THE last number of the Herald contained the latest intelligence which had been received, at the date of its publication, in regard to the Micronesian mission. A letter has since arrived at the Missionary House from Mr. Smith, pastor of the Second Church in Honolulu, giving an account of the embarkation of the brethren and sisters who have gone forth to the "regions beyond," and also stating some facts, illustrating the history of this enterprise at the Islands, which ought to be generally known.

Change of Plan—Want of Interest.

Our first advice to the new mission was, that the brethren should go and explore the islands, with one of our number as a counselor, return to us again, and then take their wives, outfits, &c. But during our general meeting information came to us from a respectable source, showing that the people on Ualan, or Strong's Island, are friendly to foreigners; and that a whaling captain has been on shore there with his wife two or three weeks, and received kind treatment. The missionaries, therefore, were advised by some of the most judicious among us to take their wives along with them. The ladies have expressed a wish from the first to accompany their husbands on the exploring tour; though they were willing to be governed by the voice of our mission. After discussing the subject anew, we voted to approve of their going with their husbands; and the decision caused them all to leap for joy. The vessel was detained two or three weeks on account of this change. I think, however, that what has been lost by her detention, has been more than made up by an increase of interest among the people; inasmuch as they have attended several solemn and consecrating meetings, of a character quite new to them. And even the contributions were constantly coming in, both from natives and foreign residents, till the vessel sailed.

The subjoined extract embodies principles of the first importance. How many churches in the United States would have been stronger and more efficient, if they had given more to benevolent societies?

But I ought in justice to say that, on the arrival of Messrs. Snow and Gulick in the Esther May, the zeal for this new mission at the Islands was at a pretty low ebb. True, we organized a missionary society last year, in anticipation of this enterprise. Still as a mission, I think, we had been quite slow in recommending the subject to the native churches. Probably one reason why we were so backward, was the transition state in which we all have found ourselves. Very few of us feel that our churches are able to sustain their own pastors; how then could we regard them as able to send forth and sustain missionaries? This is the way that some of us, if not all,

reasoned on the subject. But the Lord, I trust, is teaching us that our thoughts were too selfish. I verily believe that this Micronesian mission will prove a great blessing to the Hawaiian churches. Already do I bless God for the interest which the Second Church in Honolulu has been permitted to take in the enterprise.

Increase of the Missionary Spirit.

In describing the increase of the missionary spirit, as it fell under his notice, Mr. Smith proceeds as follows:

At the close of our general meeting in June, 1851, I informed my church and people that the members of our mission, together with a few benevolent foreign residents, had formed themselves into a society, called the Hawaiian Missionary Society, auxiliary to the American Board, for the purpose of "propagating evangelical Christianity in the islands of the Pacific Ocean, or in other parts of the world, at the discretion of the society;" and that at some future time I should wish to organize a society in my church, auxiliary to the Hawaiian Missionary Society. I let the matter rest till about the first of January, 1852, when I preached several times on the subject of foreign missions, and informed my congregation that persons destined to Micronesia were on their way from America; that on their arrival they would wish some good native helpers to go with them; and that we, therefore, should call for volunteers. Early in February we organized a society. One hundred and seventy-five dollars were subscribed immediately; which sum has since been more than doubled, besides what has been contributed in clothing, provisions, &c.

About the first of March a copy of the sermon preached in New York at the ordination of Rev. L. H. Gulick, M. D., together with the charge and right hand of fellowship, was received by Dr. Gulick's father. I translated such portions of the pamphlet as I thought might be useful to the Hawaiian churches, and had them printed in the Elele, the native newspaper. Providentially the paper which contained these extracts, was issued just before the arrival of the Esther May. Dr. Gulick early prepared himself to address the native congregations in their own language; and brother Snow addressed them frequently through interpreters.

Native Assistants.

The Sandwich Islanders manifest a readiness to engage in this uncertain and self-denying enterprise, which is peculiarly cheering. It speaks volumes for the character of the churches.

Not long after this, two of my best native school teachers, graduates of the seminary at Lahainaluna, presented themselves as candidates for the new mission; and subsequently two of my deacons came to me on the same errand. I told them that the mission had concluded to take only two native assistants and their wives at first; that in due time I would bring them before the committee, whose duty it was to select from all the candidates such as were most suitable and fit; and that in the mean time they must pray over the subject, and look at it in all its relations, &c. Mr. Clark had a candidate in his church, Mr. Bishop another, and Mr. Emerson another. The brethren from the other islands were not prepared with candidates, and, being away from their people, of course they had no good opportunity to lay the matter before them.

The committee at length decided to take one of the school teachers and one of the deacons who had offered themselves from my church. The name of the school teacher is Daniela Opunui; and his wife's name is Doreka (Dorcas) Kahoolua. The deacon's name is Berita Kaaikaula; and his wife's name is Debora Kaimiala. This pair have made a great sacrifice. They were not only in comfortable worldly circumstances, but they had two children whom they have left behind, one thirteen years old, and the other three. Some of their friends have adopted these little ones as their own, and will give them the advantages enjoyed in our common schools. The lad of thirteen, who can now speak and read the English language very well, will probably go through a four years' course in the mission seminary at Lahainaluna. Should they ever be brought into straitened circumstances, I trust this Second Church will provide for them.

The sympathy of the natives in behalf of those who have accompanied our brethren and sisters, is very great. "The church from which they have gone, has contributed far more than enough to purchase their outfit, and to support them till they shall reach their field of labor."

Pledges of Support.

You were informed in our last general letter, I think, that the children of this

mission and of the ex-missionaries have organized themselves into a society, and resolved to support Dr. L. H. Gulick and his wife in their field of labor. This fact has been held up before the graduates from Lahainaluna; and they too have resolved to support Daniela Opunui and his wife. And I feel quite sure that my church will endeavor to support one of their best deacons and his wife, so long as they shall prove faithful to the sacred trust committed to them.

And now shall I tell you that I have far less anxiety about my own future support, than I had before a deacon and a school teacher, with their wives, received a most solemn pledge from the people under my care, that they would remember them in their prayers and contributions, even unto death?

On the last Sabbath in June we commemorated the death of Christ; and there were probably a thousand communicants present. At the close of the Supper I requested our native missionaries to address their brethren and sisters in the church, as for the last time. Their remarks were very good, and showed that they had communed with the Lord Jesus Christ on this all-important subject. I then requested them to stand in front of the pulpit, with their wives, and receive the instructions and charge of their pastor. The scene was new and impressive; and it will be long remembered, not only by the missionaries, but by this highly favored church.

Having concluded my remarks to the missionaries, I turned to the church, and requested that those who approved of the step which these brethren and sisters were about to take in going on this mission, and who resolved to follow them with their prayers and contributions year after year, even until death, would manifest it by rising. The whole congregation arose immediately.

The Departure—Promise of Aid.

Mr. Smith describes the embarkation in the following language:

On the 15th of July, at four o'clock in the afternoon, we accompanied the Micronesian missionaries to the schooner Caroline. A large crowd of natives had assembled to bid their friends farewell, and to unite in beseeching the God of missions to accompany them on their errand of love and mercy. Two prayers were offered on the deck of the schooner, one in the native language, and the other in the English. And then, at the suggestion of Mr. Snow, we sang the last verse of the Missionary Hymn, "Waft, waft ye winds his story," &c. A few moments were allowed us to extend the hand of fellowship to our friends; after which the pilot gave orders to cast off the moorings, and shove off a little into the harbor, where they hoisted their sails, and passed away under a gentle breeze.

The whole number of persons on board the Caroline is twenty-four. Of these six constitute the mission, and four are native assistants. Three others, Mr. Clark, Mr. Kekela, and Dr. Gulick's brother, are "companions of the voyage." The remaining eleven are the captain, two mates, six Hawaiian sailors, the cook and steward, both natives.

The Spirit of the Lord is visiting several of the mission families, and also some of the ex-missionary families; and quite a number of the children are indulging a hope of eternal life. It is a subject of gratitude to God, that these interesting and intelligent youth are permitted to drink in the spirit of foreign missions and the spirit of a revival at the same time. I trust that quite a number will go from this nursery to reinforce the missionary band, who have just left. If the native Sandwich Islanders shall prove to be valuable helpers, there will be no difficulty in getting thirty, sixty, or even a hundred, who will esteem it a privilege thus to be employed in the vineyard of their Lord and Master.

LETTER FROM MR. COAN, JULY 29, 1852.

Mr. Coan was at the annual meeting of the Sandwich Islands mission, which closed its labors early in June. A few weeks after his return to Hilo, he wrote the letter from which the following extracts have been taken.

The Church at Hilo.

On returning from the last general meeting of the mission, we found our people waiting to receive us; and never did we meet with a more sincere and warm welcome. The religious interest which existed when we left, had not diminished, but rather increased. The leading members of the church had given themselves much to prayer and the ministry of the Word. They had visited from village to village, and from house to house; had conversed and prayed with all classes; had held special meetings of one and two days in different places;

had stirred up many professors who were careless, and persuaded many wandering sinners to seek the salvation of their souls. They had gone out into almost every town and village of Hilo and Puna, two and two, to spend the Sabbaths with the people, some of them traveling forty or fifty miles for this purpose.

These labors they still continue; and a number of evangelists are now abroad in different parts of the field. The effect is happy. Our meeting-houses are full; order and solemnity prevail; and a spirit of prayer rests upon our Zion. As the greater part of our people are professors of religion, the interest of which I am speaking is confined, in a great measure, to the church. Its influence is truly healthful and happy, reconciling differences among brethren, reclaiming backsliders, arousing sleepers, and greatly reducing the occasions for discipline. In Puna the district magistrate has so little to do in civil and criminal cases, that he spends much of his time in spiritual labors among the people. Numbers who had not hitherto been brought to consideration and repentance, are now reckoned among the inquirers; and not a few of the papists have come over to the side of the Bible.

At the communion prior to the date of this letter, fifty-four persons were received into Christian fellowship at Hilo; and others were admitted to the church in Puna during a recent tour made by Mr. Coan in that district.

Kilauea—Mauna Loa.

During this visit to Puna, our missionary brother and his companions turned aside to look at the remarkable volcano, which is so well known in this country.

We found the old crater of Kilauea increasing in action. For two or three years past it has been almost extinct. The former lake of some four hundred acres was domed over by heavy layers of solid lava; so that no fire could be seen. Now, however, the key-stone to this ponderous arch, about a mile and a half in circumference and four hundred feet high, has fallen in; and an orifice of two hundred feet diameter is opened at the very summit of the dome. Through this aperture you look down to the depth of one hundred and fifty feet, and see the old lake, boiling and rolling and turning within its fiery walls. Soon the whole of this will probably fall into the boiling mass below, and be melted anew, exposing the lake, as in former years, to the astonished gaze of the traveler.

From this point we ascended Mauna Loa, and came to the spot which was the scene of such startling and unutterable wonders during the latter part of February and the first days of March. Here we found a hollow, irregular truncated cone, one mile in diameter, five hundred feet high, five hundred deep, about ten thousand feet above the level of the sea, with an orifice of about five hundred feet diameter. The crater still emits smoke and steam at some points; but it is so nearly cooled, that I went round it, over it, and into it. How changed the scene!

From the summit of the cone I could trace the now hardened stream in all its channels and windings, down the mountain, over the plains, and far into the forests of Hilo. It is half a mile wide near the source; but as it approaches the base of the mountain it spreads; and in the plains below it is from three to four miles broad. In some places it is separated into a score of channels, forming islands of ancient lava and of scathed and charred forest trees. The whole distance of the flow, with its numerous sinuosities, may be forty or fifty miles. Had it gone straight, with no extraordinary obstacles; and had it been confined to a channel of half a mile in width, it must have reached the shore at Hilo in less than two days. But God restrained it. By a law enstamped upon itself and on the surface over which it flowed, it was clogged and dammed and diverted by endless windings, so that, though the fountain played for twenty days and nights with awful and intense fury, the burning flood of ruin could not reach us. It fell short of Hilo by some ten miles; and, like a fiery serpent once rushing upon us, it now lies stiffened in death among the forests behind us.

Armenians.

DEMAND FOR MISSIONARIES.

THE urgent wants of the Armenian field have been frequently laid before the churches; but the response is tardy and inadequate. Appeals are made for men; but the supply is by no means in proportion to the necessities of the case. And it should be kept in mind, that while we are looking for missionaries to occupy places already open, other posts are rapidly becoming accessible. The leaven is spreading on every hand. Hence the present demand is no measure for that of the future; and if we act wisely, we shall frame our plans accordingly.

Our brethren among the Armenians are deeply

impressed with the constantly increasing wants of their field. They call for new laborers; but before they receive a favorable response, their plans are deranged by some unexpected opening of greater urgency. And so it will be for a long time to come, unless the foreshadowings of the future are altogether delusive.

That the friends of the Board may be more fully acquainted with the work which is going forward in Western Asia, and may prepare for the mighty enterprise to which God is calling them, the missionaries at Constantinople have collected a number of facts, showing the present state of the Armenian field. The survey is confessedly imperfect, especially in regard to the more distant parts of the empire. Still it will throw new light upon this most wonderful reformation; and it will show us what we may expect in future years, if we are faithful to our high trust. Greater things are yet to come, if we "believe."

Roomelia.

The Armenians of European Turkey are upon a different footing from that of their brethren in Asia. "In the latter they may be considered a portion of the indigenous population; and as such they occupy villages around the large towns, in the same way as do the Greeks and Turks, and as do the Koords still further east. But in Roomelia they are strangers, or more properly guests. They have, however, long been established in the principal cities; but they have no villages of their own. These are occupied exclusively by Greeks, Turks, and more than all by Bulgarians, who, at some little distance from the capital, constitute the whole peasantry of the country."

With this distinction in mind, let us proceed westward from Constantinople. Makrikeuy and St. Stefano are properly suburbs of the capital; and though there are many in the government factories more or less enlightened, they will fall under the supervision of the brethren who shall occupy Psamatia. The promising state of Rodosto is already known. Malghara numbers three hundred Armenian houses; and some are regarded as "hopeful inquirers."

Adrianople contains four hundred Armenian houses. "It is an important place, having been the capital of the Turkish Empire before the capture of Constantinople; and it exerts an important influence on the surrounding country. There are minds here which have been interested, for years, in the great subject of salvation by the cross. Many copies of the Scriptures have been purchased by them at different times; but only one man openly professes himself a Protestant. He has joined himself to the community at the capital."

At Philipopolis, one of the principal cities of Turkey, there are two hundred and fifty Armenian houses. Several of its inhabitants are scattering "the good seed" around them, though they have not come out boldly for Protestantism as yet; and others are temporarily at Constantinople, greatly interested in the new way, who will doubtless do much good when they return to their homes. At Gallipoli, at the northern entrance of the Dardanelles, there are two hundred Armenian houses; and here too we find several persons who have become truly enlightened, one of whom gives evidence of piety.

Before leaving Roomelia, it should be known that much less has been done for its Armenian population, than for their brethren in Asia. Tours have been performed occasionally by colporters; but the cost of so long a journey has proved a serious objection to this species of labor. In fact, Adrianople and Philipopolis are visited only once in a twelvemonth. It is not strange, therefore, that the reformation has not made more progress in European Turkey.

Asia Minor.

But a more promising field opens to our view south of the Sea of Marmora. Chanakalé, the Asiatic castle of Dardanelles, with its two hundred Armenian houses, has several persons who are anxious to receive religious instruction. At Bandŭrma we find four hundred Armenian houses, in two-thirds of which the Bible is regarded as the standard of faith and doctrine. The colporters sent out by the mission are welcomed with joy; and the large number who are friendly to the gospel, prevents persecution. Only five, however, give evidence of a thorough change of heart. Several Greeks are partially enlightened, particularly a priest and a school-master. A reference to the map will show that this place must exert an important influence on the villages in its vicinity, as also on the peninsula of Cyzicus and the coast of Roomelia. Into Kassaba, containing two hundred Armenian houses, "the gospel has made a large entrance." Priest Kevork is mentioned as quite prominent among the Protestant party. At Mohalich, which has three hundred Armenian houses, the gospel has proved the power of God unto salvation. Two at least appear to be new creatures in Christ Jesus.

Proceeding farther to the east, we come to a number of villages encircling Lake Nice. Though we shall find less that is cheering in this region, we shall see enough to convince us that the Lord has, indeed, begun to dispel the darkness of ages. In Gurlé, which has two hundred Armenian houses, there is one enlightened priest; and through his influence some of the people are coming to the light. At Seulez, with its three hundred Armenian houses, one individual en-

deavors to promote the spread of the gospel. One of the priests at Yenikeuy, where there are seventy Armenian houses, proclaims the doctrines of the cross. Keremet has eighty Armenian houses; and one of its priests is a witness for the gospel. At Bazar Yenikeuy, having five hundred Armenian houses, there is a priest who feels some interest in the truth. Ortakeuy has two hundred Armenian houses; and a priest resides there, who is enlightened and useful. Benli and Koordbeleng have each three hundred Armenian houses; and in both are several active friends of spiritual Christianity, one of them (in Koordbeleng) being a priest. All the inhabitants of Yenikeuy, whether Greeks or Armenians, employ the Armenian tongue; and several have received the gospel. In passing from this cluster of villages, the missionaries call our attention to the number of priests, who are anxious to rescue their people from the errors of their church. Most of them were once pupils of a man in Constantinople, whose influence lives, though he has finished his course.

Let us next proceed to the neighborhood of Marsovan. Of this place there is no occasion to speak, as it has most unexpectedly become a regular station of the Board. In its immediate vicinity there are three villages, Hajikeuy, Vezirkeupru and Nadik, where we shall find "not a few enlightened men, readers of the Bible, and to the extent of their knowledge advocates of the truth." Amasia is the residence of a Pasha; and it has an Armenian population of about four thousand, many of whom read the gospel in secret, and pray to be delivered from their ignorance and bondage. A number of Greeks are also inquirers after the truth. And it is worthy of note that the services in the Greek church are performed in Turkish. At Zillé, containing an Armenian population of one thousand, a great fair is held every autumn, which attracts merchants to it from all parts of the country. It is a gratifying fact, therefore, that some of the people have correct views of the gospel. To the neighboring villages, moreover, the Word has found its way.

Tocat and Sivas, each having an Armenian population of ten thousand, are well known already to the readers of the Herald. The errors of the Armenian church have been vigorously assailed in both of these cities; and a spirit of inquiry has been aroused in many minds. For want, however, of the needed care and oversight, skepticism has made sad havoc. In the former place, infidelity claims two hundred adherents. And at Sivas, though the "little flock" which the Good Shepherd has gathered there, is a constant witness for the truth, a missionary is very much wanted. Gurin has one humble believer, a member of the Sivas church, who is active and useful. At Divrik there are eight professed Protestants, two of whom give evidence of genuine piety. They are obliged to endure much persecution; but they have remained faithful hitherto, and they ask that some permanent provision may be made for their spiritual necessities. Egin has four thousand Armenians; and several are avowed Protestants, one being a member of the Sivas church. In passing from this region, our brethren say that the most intelligent of the population are more and more inclined to obtain and read the Scriptures; and hence there is a constantly increasing interest in the truths of the gospel among this class of persons. This is a very important feature in the work; and it should be always kept in mind, when we are forming plans for this part of Western Asia.

The District of Aintab.

Marash, the residence of a Pasha, with its nine or ten thousand Armenians, demands our attention. "Its climate is healthy. Its winters are somewhat colder than in Aintab, and the heat of summer may be rather more intense. The Armenians seem to be a very simple-minded people, zealous for their religion, and yet open to conviction. It is thought that, with proper culture, this field would yield as great results as Aintab. There are villages in the vicinity, distant from twenty to one hundred miles, and containing an Armenian population of about ten thousand souls, which offer a very encouraging field of labor. There are fifteen or twenty Protestants in the city, and many more would join them, were it not for persecutions; but orders have just been issued from the capital, which will doubtless ensure freedom of conscience."

Zeitin has a population of ten thousand, all Armenians. From time immemorial they have maintained their independence in their mountain fastnesses. When their hearths are to be defended, the Bishop goes forth, with sword and musket, as the leader of his people. But the gospel has penetrated this wild region, and "much inquiry seems to have been awakened." Not far off is Yarpoos, with forty Armenian houses, in which a genuine reformation has been commenced. "One of its inhabitants, as ignorant as the rest of his countrymen, was in Aintab on business. He went to visit the shop of a Protestant, in front of which a townsman of his had recently fallen suddenly dead. The shopkeeper noticed his downcast looks, spoke kindly to him, took him to his house, and preached to him the gospel for six days. The peasant returned to his home, and began to preach Christ crucified. He is now known by all as a Protestant, and as a man that will never tell a lie or deceive."

Among the fifteen hundred or two thousand Armenians of Albistan a few enlightened men are to be found. At Adana, containing two or

three thousand Armenians, there are ten or fifteen persons who profess to be Protestants, and who have presented a request for a religious teacher. "Some of them are among the learned men of the place." Tarsoos has an Armenian population of about fifteen hundred; and its commercial relations are extensive and important. Though there is "some inquiry about the new way," no striking change is known to have occurred.

The account which Mr. Schneider recently gave of Kessab, published in the November Herald, will suffice for that village. Kebsé, Yoghoonoolook, Hajihabibli and Bityas, all near Suadia, and having an aggregate population of five or six thousand souls, have manifested not a little desire to be instructed in the truths of the gospel. In Beilan, ten miles east of Scanderoon, with fifteen hundred or two thousand Armenians, are a few enlightened persons, one of whom has entered the seminary at Bebek. Of Antioch nothing need be said, in addition to what has already appeared in the Herald.

Besné, one hundred miles north-east of Aintab, has an Armenian population of about one thousand; and there seems to be "the beginning of a religious movement." Malatia contains seven thousand Armenians, thirty of whom read the Scriptures, and inquire for the "more excellent way."

Oorfa has become a familiar name to the friends of missions. Its civilization is of a higher order than that of Aintab; and it offers many inducements to the missionary. A Protestant community has been organized and recognized; and there is "a very encouraging spirit of inquiry among the people." Upon other places, moreover, it must necessarily exert a decided influence. At Birejik, with its seven hundred and fifty Armenians, Ehnesh, containing about five hundred Armenians, at Adiaman, having two thousand Armenians, there are a few persons who wish to know more of the gospel and its blessed doctrines.

Orool, forty miles north of Aintab, has two hundred and fifty Armenians, "quite a number of whom are enlightened." At Nezib, with about the same Armenian population, "the good seed" has taken root; one of its inhabitants having joined the Aintab church, and others being friendly to Protestantism. Of Killis, an outstation of Aintab, and having a church of six members, it is unnecessary to speak. And of Aleppo, the last of the places described in the present communication, it need only be said, that it contains five thousand Armenians; that two thirds of the audience which assembles on the Sabbath to hear the brethren of the Syria mission, belong to this body; and that there is far more disposition to inquire after the truth among them than is to be found elsewhere.

Erzrum.

LETTER FROM MR. PEABODY, SEPTEMBER 10, 1852.

Introductory Notice.

THIS letter of Mr. Peabody contains a narrative of trials and sufferings for the gospel's sake, which must awaken the sympathy of all good men. Though much has been gained for Protestantism in Turkey, the victory is by no means complete. The policy of the Sublime Porte is generous and manly; but unfortunately a change at the capital does not carry with it a change in the provinces. Hence in every new field of missionary interest, the battle must be fought over again. At every new point of inquiry, the old contest between truth and error must be revived.

The scene of this touching story is laid in Khanûs, a district in the pashalic of Diarbekr, the chief town of which, Khanûs-khalesi, is about fifty miles from Erzrûm. That the narrative may be more perfectly understood, it will be necessary to go back to the commencement of the present century. "About fifty years ago," Mr. Peabody says, "an Armenian priest in Khanûs, while traveling in Europe, fell in with some Protestant Christians, from whom he learned that the only rule of faith and practice was the word of God. He soon began to compare his religion with that which is set forth in the gospel; and he found, of course, that his church was full of error and corruption. He returned to his people, and began to preach this new way. A terrible persecution burst upon him, not, however, till he had convinced some fifteen families of the truth of the evangelical doctrines. His enemies, determined to put a stop to the further progress of this heresy, practiced upon its promulgator various severities, but without success. They finally told him that if he did not recant, his nose should be cut off. He assured them that he would submit to this barbarous treatment, rather than renounce the gospel. The threat was carried into execution, but without producing the intended effect. He continued to preach the gospel, so far as he was acquainted with it. His persecutors then determined to effect his death, to avoid which he was obliged to flee to Erzrûm, and embrace the Mussulman faith; and in this, it is said, he died. Some of his children, who are Mussulmans, are now living in this city."

At the time of the Russian invasion, in 1827–8, it appears that the fifteen families, spoken of above, emigrated to Russia; but after their faith became known, they were subjected to various indignities and cruelties. Some of them were even thrown into prison, where they were kept for years. But the truth was not eradicated from their minds;

and several of these families still remain in Russia, firm in the faith of their fathers.

About five years since two families returned to Khanûs, "where they have been exerting their influence," Mr. Peabody says, "in a quiet way, till the number of families persuaded of the correctness of their faith amounts to eight, embracing about sixty souls."

Rather more than three years ago, Mr. Peabody ascertained the existence of these people in Khanûs, a delegation having visited Erzrûm about that time, and earnestly requested that a teacher might be sent to them. And they have made the same request repeatedly, assuring the missionary that many in their village were convinced that the truth was with them, but that they would not venture to separate from the old church until they should be supplied with an evangelical preacher. "But we have never," Mr. Peabody says, "been able to find a suitable person for them. Last winter they were constantly annoyed by their enemies; and in the spring two of their number visited us, to see if we could not do something to supply their intellectual and spiritual necessities." At this point the story of these friends of the truth becomes intensely interesting.

Promised Deliverance.

After the return of the Khanûs men to their home last spring, their persecutors began their work in earnest. They were spit upon, beaten and stoned. The wife of one of their number was taken by force from her husband. Another was not allowed to gather his hay; and one family was turned out of their village. Two men came and made known to us their distress; and they wished to ascertain whether we could not do something for their relief. The British Consul kindly wrote a letter to the Pasha of Mûsh, stating the gross outrages that had been inflicted upon these men, and begging him to order the Moodir of the district to see that such doings were arrested, and the sufferers restored to their rights. We dispatched our evangelical Vartabed, and with him one of the other brethren, regarding it as a good opportunity to endeavor to impart the consolations of the gospel to those oppressed and down-trodden men, and also to diffuse some light in the other dark places which they might visit.

In company with the two men from Khanûs they left us, and reached their village in two days; but they were not allowed to lodge there for the night. Their traveling equipments were thrown out of the house in which they had been invited to stay; and one of their Khanûs companions was severely beaten. They went to the Moodir to obtain one of his police, with an order that they should be permitted to return to the village, and remain in it for the night; but the officer and the order he alike refused to grant, alleging that his subjects were very rebellious, that he was unable to govern them, and he was afraid that, should they go there, their lives would be in danger. He told them to go to another place; whereupon they yielded to his wishes, and spent the night and the next day, which was the Sabbath, in a neighboring village. There they were visited by several brethren, whom they exhorted to faith and patience, and with whom they prayed.

On Monday they left for Mûsh, the Moodir having gone thither the day previous. The Pasha treated them courteously, had a copy of the firman for the Protestants taken, called the Moodir, and ordered him to restore to the Protestants in his district the rights of which they had been deprived, and thenceforward to protect them. This the Moodir promised to do. He assured our brethren that the wife should be restored to her husband; that the man who had been cast out of his village, should be furnished with a house in the village where most of the Protestants reside; and that, for the future, no man should lift his finger against them with impunity. He was very anxious, however, that our brethren should not remain in Khanûs more than two days, fearing, as he said, lest they should increase the excitement and hostility to such a pitch, that the enemy would take vengeance on them; and then what could he do?

Severe Persecution.

After spending several days in Mûsh, where an opportunity was enjoyed for intercourse with a large number of the people, and for the disposing of a few books, our friends returned to Khanûs, and spent three days in the village from which they had been ejected, having free intercourse with the Protestants and others. "They were treated well," Mr. Peabody says, "even by those who manifested the greatest opposition when they first arrived. They wished very much to spend at least two weeks with the brethren; but as the orders of the Moodir that they should speedily leave were very peremptory, and they feared that if they resisted his will he might become more inimical to the Protestants, they took their departure." The narrative proceeds as follows:

For four days after this the Protestants enjoyed rest. Then, however, their ene-

mies came down upon them with greater violence than ever. Some of the Protestants went to the Moodir, and reminded him of the firman and of his promises; but he told them that it was impossible for him to protect them. They informed him that a vizirial letter was coming to them from Constantinople, ordering that they should be separated from the Armenian community, and treated as other Protestants, formed into communities, are treated. He replied that if such a letter came, he should not regard it in the least. A few days subsequently the Moodir, accompanied by the Vartabed of the district, the priests and head-men of the villages, went to the village of the Protestants, and ordered them to appear before them; when they forced six families into outward submission to the Armenian church. The Moodir said that, in case they refused to obey his command, they should be banished from the district; that he would drive them out by force the next day, if any of them should attempt to remain in it; and they would be killed by the Koords. The two heads of families that did not submit, were compelled to flee for their lives, leaving their wheat ready for the harvest unreaped, their sheep, cattle and horses without an inclosure, and even their families without a shelter.

These victims of persecution and injustice turned their steps toward Erzrûm. For fear of being pursued and put to death by their enemies, however, they traveled by night and concealed themselves by day. Continuing his affecting recital, Mr. Peabody says:

For two weeks they were with us, during which time we exerted ourselves to the utmost to relieve their distressed condition. The British Consul expressed his sympathy, but he did not know what more he could do. Had his kavass been here, he would have sent him, with one of our Protestants, to endeavor to relieve the present distress of their families and secure their property. He represented their case to the Pasha; but, as this district is not in his pashalic, he did not feel that he had any right to interfere directly. He finally consented to write a letter to the Pasha of Mûsh, and another to the Pasha of Diarbekr, requesting the former to furnish a guard to protect the Protestants, and giving an account of the matter to the latter. Not having confidence that these letters would be of much avail, we felt it necessary that one of us should visit that place; and Mr. Dunmore kindly offered to go with these suffering brethren, if he could obtain a kavass to accompany him. After various vexatious delays, he left yesterday morning with his servant, in company with pastor Hohannes of Adabazar and teacher Simon of Nicomedia, who have spent a week with us. What Mr. Dunmore will be able to accomplish, is very uncertain. We feel no small degree of solicitude in regard to the results of his mission.

Cause of the Outrage.

Mr. Peabody makes a statement at the close of his letter, in accounting for this outrage, which is worthy of being remembered.

You will naturally inquire why such excessively stringent measures are adopted in Khanûs to exterminate Protestantism? Is it because the Moodir is a worse man than other Turkish governors? This I do not believe. But the head of the Armenians, himself an Armenian, is very wealthy, and a perfect monster of oppression and cruelty. It is his practice to call every year for some fifty men to reap his fields, without the slightest remuneration. Whenever hay is necessary for his cattle, he obtains it in the same way. When any persons in his village will not consent to his entering their families, for the purpose of gratifying his vile lusts, they are forthwith banished. Most of the people detest him; but they have not courage and energy enough to unite in opposition to him. If a few combine against him, he does not find it difficult to bring them into subjection again; and they reap the bitter fruit of their hostility. Last year he so oppressed the inhabitants of one of the villages, that they persuaded their head to enter a complaint against him to the Pasha of Mûsh. Hearing of this he took with him several men, seized the complainant, conducted him to the Moodir, and ordered that official to bastinado him, giving him five hundred blows; and they were inflicted accordingly. The Moodir is the slave of this tyrant.

Mr. Peabody regards another fact as having great influence with the Moodir, which is, that the Protestants have no religious teacher. "Were they provided with such a person, he has said that he would most surely protect them. Then it would be evident that the representations of their enemies, which describe them as being entirely destitute of any faith, is a mere fabrication."

Nestorians.

LETTER FROM MR. COCHRAN, AUGUST 17, 1852.

The Lord has often interposed for our brethren among the Nestorians in a very striking manner. At times, indeed, the very existence of the mission has seemed to be put in jeopardy; but man's extremity has always been God's opportunity. In ways that were unexpected and surprising has their deliverance come; and they have gone forward in their work with songs of rejoicing.

The statements which follow, it will be seen, belong to a new chapter in this remarkable history. Once more has the God of missions raised up a friend for our brethren in their hour of peril. Though it is not certain that he will accomplish all that his kindness and generosity prompt him to undertake, it is very clear that his aid must be of very great value, both now and hereafter. And no one, after reading the subjoined letters, will need to be reminded, that the thanks of all those interested in the American Board are due, as well to this distinguished gentleman, as to Him who is always "wonderful in counsel and excellent in working."

Distinguished Visitors.

We have recently enjoyed a very refreshing visit from Lieut. Col. W. F. Williams, the British Commissioner for settling the boundary between Turkey and Persia. He turned aside with his numerous party, on approaching our locality, to tarry a couple of nights with us at Seir. He is a gentleman of distinguished worth, of extensive observation and acquaintance in these eastern lands, and, I presume, will be favorably remembered by yourself, as well as by our brethren in Erzrûm and in other parts of Turkey, for his very efficient aid and sympathy rendered to them and their work in years past. He is accompanied by a scientific gentleman, Mr. Loftus, who by his explorations and researches in these ancient lands has made, and is making, many valuable contributions to both physical and antiquarian science. Colonel Tcherekoff, the Russian Commissioner, a gentleman of great urbanity of manners and kindness of heart, and Meerza Jaafar Khân, the Persian Commissioner, with their numerous trains of attachés, courteously accompanied Colonel Williams, and added much to the interest of the occasion.

The encampment of sixty or more white Frank tents, the harbingers of light and civilization, on the pleasant meadow land in front of our dwellings, was a sight as beautiful in itself, as it was rare for our community to behold. You will infer that such a visit will long be remembered socially, as an epoch in our secluded and monotonous life; but it is its peculiarly providential and timely occurrence, and the advantages which we have reason to believe will accrue from it to our work, both in Oroomiah and in Koordistan, which more emphatically render it worthy of mention.

The party spent nearly three days with us, mingling in friendly intercourse, joining in religious worship, inquiring fully into the nature and extent of our missionary labors, and seemingly availing themselves of every opportunity to impress upon the Mussulman authorities and the community their appreciation of the importance of our work. Upon their taking leave of us, the Russian Colonel expressed most frankly and cordially the pleasure which the visit had given him, and the sentiments of friendship he entertained. The Persian Commissioner, who has visited England, and can speak the English language intelligibly, and has a high reputation for candor and veracity for an oriental, remarked, "You are good men. You only seek the good of our country; and I desire that your number may be increased, and that you may be prospered in your benevolent work."

Friendly Aid.

But we cannot find words to express the admiration or the gratitude we feel towards Colonel Williams, a comparative stranger to us, though not to the nature of our missionary plans, nor to deeds of high-minded benevolence in these oppressed lands, for the interest he manifested in our labors, and the efforts he made for their promotion. Not to speak of the gratification he manifested in learning the condition of the several departments of our labors, nor of the donation of more than sixty dollars, placed in our hands for distribution among the sufferers from the ravages of cholera in our community at the present time, his extraordinary and most unwearied efforts to relieve our mission station in Gawar, are beyond all commendation, as they are beyond all precedent in the history of this and perhaps of any other mission in these lands. Upon being informed of the interference of the Turkish Moodir to prevent the erection of dwellings in Memikan, and the apprehended annoy-

ance to which our brethren there might be subjected, from the accidental murder by Koordish robbers of a Turkish soldier, while a guest for the night at the house of Deacon Tamo, the Colonel most earnestly entered into the subject, wrote letters to the Mudir, to Mar Slewa, the instigator of the oppression and probable tool of Mar Shimon, and to the Pasha of Van; and Mr. Loftus, a member of his expedition, he also dispatched to Gawar for the sole purpose of affording all possible relief and support to our brethren; and furthermore, when evil-minded men, before the arrival of Mr. Loftus at Gawar, had instigated the Moodir to cause the arrest of Deacon Tamo and several other residents of Memikan, upon the pretended suspicion of their being the murderers of the soldier, to load them with heavy chains, and to force them off to Bashkullah, there to be imprisoned in a filthy dungeon, and when Mr. Coan, on his way to Oroomiah to consult with the mission in respect to the release of the sufferers, accidentally fell in with the expedition, and rehearsed the events that had occurred, he promptly ordered his tent to be struck, and, accompanied by his secretary and Mr. Coan, immediately repaired to Bashkullah, effected the release of the prisoners, and caused them to be placed in one of his own tents, and then hastened to Van, a distance in all of six or seven days, to lay the case personally before the higher authorities, and attempt to secure redress and protection for our mission and native helpers! The result of these efforts are not yet known, as the party has not returned; but whatever it may be, it cannot in any case militate against the truly benevolent and self-sacrificing intentions with which he was actuated. A letter just received from Mr. Loftus, after relating the successful efforts of Col. Williams in securing the removal of the prisoners from their dungeon, and the further prosecution of his object at Van, adds, "*Depend upon it, that he will not leave a stone unturned to effect the praiseworthy object of his journey.*"

What could be more truly providential than this whole affair! The long expected visit of Colonel Williams has been delayed till the last desperate step in the foul plot to break up the station, and perhaps to destroy the lives of innocent men, had been taken; and then he suddenly appears before the face of the perjured authorities, to convict them of their cruel injustice, and apparently to confound them, and intimidate them by the very rehearsal of their guilt from further designs against the cause of truth and righteousness. It is of the Lord!

LETTER FROM MR. COAN, AUGUST 12, 1852.

PRIOR to the date of the foregoing communication, Mr. Coan had written a letter in which he describes in detail the valuable services rendered to the station in Gawar, and to the mission generally, by Col. Williams. The readers of the Herald will be glad to know the particulars of this remarkable interposition.

An unexpected Casualty.

You were apprised last month, that we had been hindered by the authorities in our building. We had been told by the Moodir of this district, that he acted upon the responsibility of himself and his council; but we have since learned that orders to put a stop to the work were received from the great Pasha at Van. Shortly after the laborers were dismissed, Mr. Rhea left us for Oroomiah to consult with our brethren there, and see what could be done to obtain redress.

The evening after he left, a Turkish soldier came to our village to pass the night. He was on his way to Jeloo; but he turned aside to come here, it may be, from motives of curiosity. I had formed an acquaintance with him the year previous, and knew him as a Nestorian from near Mosûl. He then wished to leave the service and come with me. According to his own story, he had unwittingly killed a young man, and had fled and entered the service, to escape punishment. While with us he attended our evening worship, and appeared quite attentive, assuming the posture of prayer with the rest.

He had a beautiful Arab mare with him, which he feared might be stolen, and which he was urged to put into my stable. He refused, saying that he would sleep near her, and that she would awake him, in case of danger from thieves. Accordingly, he lay down before our door, with several others who were accustomed to sleep there. About eleven o'clock he was awaked; and he warned the men to be on the alert, as thieves were in the vicinity. We who were within, were roused by the loud barking of dogs; and shortly afterward we heard the report of fire-arms. The night was dark; but the soldier had gone in the

direction of the barking dogs, and had fired. He returned and reported that he had seen two men, who fled; and he advised those who were within, some of whom were villagers, to be wakeful. He then lay down in another and more elevated place.

At midnight the dogs gave another alarm; and the village shepherd was driven in, having been severely injured by the shower of stones with which he was pelted by the marauders. Half an hour later, we heard the report of three guns; and a man came in immediately, saying that the soldier had been shot, and he feared that he was dying. I instantly rose and went with a light. I spoke to the poor man, but he gave no reply; he had ceased to breathe. He had fired a random shot in the direction of the dogs; the flash of his gun revealed his figure; and two guns were fired at that instant from an ambush in another direction, one of which proved fatal. Deacon Tamo, who was in his house, and his brother Eshoo, the Reis of the village, came at once; but many of the villagers were afraid to put their heads out of doors. A cry of murder was raised, however, and I tried to persuade some one to go immediately to Dizza, and inform the authorities of the event; but no one dared to do so till daybreak, when Eshoo and a young man went. They were retained in Dizza; and six soldiers came for the body, which had been covered up in the place where it fell. This was on the 15th of July.

All the principal men of the village were taken to Dizza, where they were detained for examination till Saturday morning. They then returned to their homes, greatly to the relief of their friends; for, added to their distress for their husbands and fathers, the village was quite insecure from the attacks of the ruthless Koords, who had meantime carried off an ox from Eshoo's house, and committed other depredations in the neighboring villages.

A Providential Meeting.

Our brethren hoped that the Nestorians of Memikan would not suffer any further annoyance from the Turkish authorities; but the enemies of the mission determined to make a bold and vigorous effort to arrest its labors in Gawar.

On the 30th of July, Deacon Tamo, his brothers Eshoo and Zaia, Koshabad, the village shepherd and seven others, were arrested, taken to Dizza, and thrust into prison, where nothing was given them to eat. Next morning two were released; but the rest were taken to Bashkullah. On the 3d of August all, except the five whose names are mentioned, returned with the sad tale, that their companions were loaded with chains, and cast into a dungeon, their feet being fast in the stocks; that unless relief should speedily be afforded, they would share the fate of many who had died in the same place, within a few days after confinement, from their rigorous treatment. Our friends were called "dogs" and "murderers;" and we ourselves were accused of participating in the crime!

I immediately mounted my horse, and rode all night, intending to reach Oroomiah the next day, where I expected to find papers to Mohammed, Pasha of Van, from the English Consuls, Mr. Brant of Erzrûm and Mr. Stevens of Tabreez, and Col. Williams, Commissioner on the boundary between Turkey and Persia. By the good providence of God I reached Baradost the next day, just as the Commissioners with their train, quite unexpectedly to me, came down upon that plain. We had heard through our brethren in Oroomiah, that three of the Commissioners had visited them at Seir, and were passing northward; that Col. Williams especially had interested himself in our infant station, had kindly written letters to the authorities at Dizza, Bashkullah and Van, commending us to their regard and protection, and had dispatched Mr. Loftus, the geologist of the party, to visit us and give us a word of cheer in our trying circumstances. But affairs had reached such a crisis that we felt that something must be done at once; and I felt constrained to forego the pleasure of a visit from Mr. Loftus and his secretary, with no expectation of crossing the track of the commissioners on my way to Oroomiah. Judge then of my surprise and delight at the prospect of meeting them in a manner so opportune, so providential.

I rode forward to meet Col. Williams, who had not yet come up to the camp, expecting after a short interview to pass on to Oroomiah. The Colonel met me very cordially, and kindly inquired if any thing unpleasant had occurred to bring me there, as he knew we must be expecting Mr. Loftus. I told him that I had started from home, hoping to procure the release of innocent men, cruelly imprisoned. He invited me to return to his camp, saying, "You need rest and refreshment. Come; I will give you my

bed; and you shall rest while your breakfast is prepared. Afterwards we will talk over this matter." But I had no inclination to sleep, while these poor men were suffering.

After I had given my account of the affair, he said, "Be ready in an hour; and I, with my secretary, Mr. Churchill, will accompany you to Bashkullah. Your horse is jaded; and you shall ride mine." I replied, "I most sincerely protest against your undertaking a journey of twenty hours over so difficult and mountainous a country. Will not a letter from you to the Pasha serve every purpose?" He refused to listen to me; and I was obliged, like a good soldier, to submit to the Colonel's orders. Although he had finished his day's march, and his tents were pitched, he ordered them to be struck, and the line of march to be taken toward Bashkullah.

Mr. Coan says that his acquaintance with the Russian and Persian Commissioners was short, but extremely pleasant. "On parting with them," he writes, "I felt that I had left friends; for it was with their cordial approbation that Col. Williams undertook the journey."

Partial Relief.

We started in the afternoon, and rode till dark, when we pitched our tents among the wild mountains of Somai. We were in our saddles fifteen hours the next day, and reached Bashkullah about nine o'clock in the evening. Kamil Pasha, the civil Governor, was absent; indeed, he had been several weeks on a tour through Koordistan. Mustapha Pasha, the military Governor, who acted in the place of the civil Governor, and who had cast the poor men into prison, we found at dinner in his tent. He was taken much by surprise, and seemed a little cool at first. But when he learned the Colonel's rank, and that he was the Queen's Commissioner on the boundary question, his surprise was greatly increased. He blamed Col. Williams very much for not giving him notice of his coming, that he might have gone out to meet him with becoming honor. The Colonel replied, "My business is urgent, and requires haste;" and he then proceeded to state the reason of his haste. The Pasha replied that he was only acting as agent for Kamil Pasha, and that he could do nothing upon his own responsibility, but must wait the orders of his superiors. Upon Col. Williams's pressing the point, he said if any one would become security for the reappearance of the accused, for the investigation had not yet been completed, he would let them go. Col. Williams instantly replied, "I know these men are innocent, and I will be their security in the sum of a thousand pounds." We left the Pasha after midnight, but without effecting any thing decisive.

The Pasha called at Col. Williams's tent twice the next day, when the injustice of this cruel imprisonment of innocent men was fully discussed; also the right of Deacon Tamo to put up a house for us. The Pasha said he could not act without orders from his superiors, and that if he should dismiss the prisoners on his own responsibility, he should expose himself to great censure and to the loss of place. "Very well," said Col. Williams; "my visit to this place, its object and issue, will be reported in my dispatches to my government and yours. Will you furnish me with a guide to Van, as I wish to see Mohammed Pasha in relation to this matter. Meanwhile I have to request that these innocent men, the victims of persecution, be respited from their labor,* chains and dungeon, and be provided with a comfortable place in which to remain; and let their bread be at my expense, till you hear from me again." The Pasha could not deny this humane request, and gave orders accordingly.

An hour or two afterward the prisoners were brought to the tent of Col. Williams; who gave them a few words of encouragement, telling them that he would do all he could for their release, and that he was going a journey of three days to Van, expressly for that purpose. It is needless to say that they were exceedingly thankful to their deliverer; and it was affecting to see them declare their gratitude to him.

On the following morning Col. Williams and his party left early for Van; and Mr. Coan returned to Gawar.

Affairs at Memikan—the Bishop.

I was provided, at the request of Col. Williams, with two soldiers as an escort. They were charged with a message to the authorities here to furnish us with men to guard us from all harm, by day and by night. After reaching home, I found that on the night of my departure from Gawar, two other persons in our village were apprehended; that they had

* They were chained together, and at work in brick, under task-masters.

been taken to Bashkullah; and that the soldiers had been very insolent, beating some who were in our employment, knocking down an old man, and committing depredations upon our property and that of the villagers. Indeed, our residence here was growing every day more and more insecure; and the position of Mr. Rhea and my family was anything but pleasant. But at this juncture they were favored with the visit from Mr. Loftus and his secretary, who turned aside, three days' journey, to see us. The visit of these gentlemen was extremely gratifying and opportune. Mr. Loftus, accompanied by Mr. Rhea, carried in person the letter of Col. Williams to the Moodir; who made great protestations of kindness and friendship for us, the sincerity of which remains to be tested.

Our brethren at Memikan were awaiting the result of Col. Williams's visit to Van, as may well be supposed, with very great solicitude. After this remarkable interposition in their behalf, however, we have strong reasons for believing that the Lord will not suffer their work to be arrested.

The principal agent in causing the arrest and imprisonment of these innocent men, and in accusing us of the foul crime of murder, we have every reason to believe, is the Bishop, Mar Slewa. He is a member of the council; and with two Koords, also members of the council, he came here, and made a sort of mock examination of the case. With these same Koords he went to Bashkullah with the prisoners; and, as we have heard, instead of pleading for the unfortunate victims of his persecution, quietly assented to their condemnation. Of course he disavows to their friends, when they remonstrate with him, any agency in this persecution; but the evidence is all against him.

An Acknowledgment—The Villagers.

We have been much humbled, in view of the weakness of our faith amid trials and disappointments, by the very signal manner in which God has thrown in our path, at a time when every circumstance seemed to conspire against us, the gentlemen of the commission, both English and Russian; all of whom manifested the strongest sympathy with us and our work. And we would here record our gratitude to God, and our heartfelt thanks to these gentlemen, to Col. Williams in particular, for the interest which they have taken in our affairs. Words fail to express my feelings; and I could only weep my thanks to Col. Williams on parting with him.

The following testimony is particularly gratifying. It shows that the labors of our brethren, amid all their trials and privations, have not been in vain.

In all these trials the people of our village have stood by us, with a zeal and fortitude which are truly commendable. The poor men who were seized, were told on their way to the prison, that if they would say that we were the murderers, they should escape. During the investigation they were asked whether they or we were the murderers, and were warned to have no more to do with us, upon pain of being confined in prison till they died. They replied, "Neither we nor they are the murderers. We will not forsake our friends; nor will we accuse them falsely of this crime, though we die."

The reader will not be surprised to hear that this unhappy affair has caused much suffering to the poor people of Memikan. "It is now the time of harvest," Mr. Coan says, "and every laborer is needed. Our summers are short; and every muscle must be tasked to provide for the long winter before us." He also adds:

As yet we are unprovided with a shelter from another winter's storms. The quarters which we now occupy, threaten every day to come down upon us. Indeed, the end of the wall in Deacon Tamo's house fell in some time since; and the family barely escaped. Besides, we are putting our friends, who have hitherto sheltered us, to very great inconvenience. Deacon Tamo has been obliged to straiten his own quarters very much to give us room.

As you may be aware, the insecurity of life and property in Koordistan has compelled the people to bring their cattle and flocks into their houses, to save them from the bands of robbers. For large families, in narrow quarters, this is very difficult; and the heat and stench of their stables by night, in the summer season, expose the inmates to sickness. This village has been remarkable for its healthiness hitherto; but owing to this cause, or to some other not known, twelve have sickened this season in Deacon Tamo's family, and one has died. His mother and little son now lie dangerously sick.

Salonica.

LETTER FROM MR. MORGAN, SEPTEMBER 28, 1852.

Death of Mrs. Morgan.

THE brethren at Salonica have suffered another sad bereavement in the death of Mrs. Morgan. This event took place on the 10th of September, the disease which terminated her days having been a malignant typhus fever. It was not till a few hours before her departure that Mr. Morgan became aware of her danger. He had no missionary brother or sister with him; for Mr and Mrs. Dodd were absent, and Mr. and Mrs. Parsons were confined to their house by a temporary illness. Bedros, the Armenian assistant of the station, first endeavored to announce the approaching crisis in a language which was not understood. Then his wife came, and said in Greek, "The madam dies." "Not one word of preparation," Mr. Morgan says, "not one of Christian consolation to fortify me; but, like the hammer on the naked anvil, the blow fell."

As soon as I could command myself, I went in to tell my dear wife of the speedy change which awaited her. She was sleeping heavily, as before, when I bent over her. I aroused her, as well as I could, and said, "Hattie, the physicians have just been here, and have left a message which breaks my heart. They say that you must die." She opened her eyes, and threw her head back, and seemed to comprehend my words. I asked her, "Are you ready or willing to die?" "Yes." "Do you love the Savior, Hattie?" "Yes." "Do you love him much?" "Very." "Do you love me, Hattie?" "Yes." "Do you love the Savior more than me?" "Yes." I would gladly have had more conversation with her, but her mind was evidently so drowsy that I forebore; and we did not need one word to assure us of her interest in the blood of the Savior.

Then came the hours of waiting for her departure, hours of agony and tears, and yet hours of sweet consciousness of God's presence, of blessed assurance that the one who was departing, was on the verge of bliss inconceivable. We often sought the mercy-seat, and found it, as ever, a blessed place. The prayers in which I joined in heart, were in Turkish or Armenian, of neither of which could I understand a word; yet it was prayer; and it entered the ear of One who knows all tongues; and his answer distilled upon us like dew. Yet I longed for some one, of my own tongue, to whom I could speak, and with whom I could pray. But this was not possible.

We have often thought of the fact that we were three families here, and of the sickness and sorrow of the future, and that we could stand by each other's side, to assist and comfort. But God has taught us thus early that, though we are three here, a sister may lie down and die, and no sister's hand be near to smooth her pillow, or perform for her those offices that none but a sister can perform; and that a brother may stand alone in agony, and no brother's voice direct him to the promises of God. He has taught us that in the hour of sickness and trial we must look to him alone, and lean on him alone.

My wife lingered until twenty minutes of ten o'clock, her pulsations of breath becoming gradually less violent,—for I can describe her breathing in no other way,—till she gently ceased to live. Not a struggle or a sigh, not the moving of a muscle, marked the moment of departure. The beautiful words, so familiar to all, "So fades a summer cloud away," &c, could have no more appropriate application than to the departure of my beloved wife. She fell asleep in Jesus. Blessed sleep!

Mr. Morgan next adverts to the preparation which his wife had made for her great change.

During the summer my duties have required that I should be in the city every day; and she, therefore, was left at the country house to seek retirement, as often and protractedly as she chose. She said to me that her spiritual privileges had been greater than usual, and that she had enjoyed more than ever the reading of the Scriptures and prayer. One of our sisters says that she often, on entering Mrs. Morgan's room, found her with her Bible in her hand. She loved prayer.

A few days before we came into town, she was sitting in her rocking chair, busy with her needle, when she called me to come and sit by her side, as she had something to say to me. I was feeling very ill, and I think at the time lying down; and it was with great weariness that I could sit up any length of time. But I took my seat, when for a long time she talked of sickness and death, and this with perfect calmness and cheerfulness. Among other things I recollect her saying that she had no fear of death. If it was God's will, she

was willing to die. She only wanted to live near to God. I remember well this expression, "I desire to have God above me, and around me, and within me." "Yet," said she, "this is no presentiment of death. I have no such presentiment. It is only that this is the way I feel about dying, and I desired to tell you of it." Was not the ripe fruit even then loosening from the stem?

On the Wednesday afternoon before her death, I sat down by her bedside to read a passage of Scripture to her, and pray with her. They were the last hours of her life in which she could have engaged in such an exercise. I selected a favorite chapter, the fourteenth of John, and asked her if she remembered how it commenced. She, smiling, began at the second verse, "In my Father's house are many mansions." In the reading of the chapter she seemed deeply interested. At the 21st verse or the 23d, she interrupted me, saying, "Why, Homer, that chapter never seemed half so precious to me before."

Yes, she was ready. By God's grace she was prepared to die. Death had lost its terror. It was the messenger for her spirit to admit her to a brighter world. There is no darkness in her grave. It has the blessed, illuminating promise of a resurrection. My heart sinks, and would despair, did not God sustain me, when I think of this terrible loss. Yet I exult, when I think of the glory and rapture which is hers now in the world of light. I think of her in her brightest, happiest moments; but in heaven it is a brighter, happier smile she wears. Blessed be God for the light of his word on the darkness of the future! Now earth is dark; the grave is resplendent, glorious in its inheritance from the Savior's victory over it, the first fruits of the resurrection. We have many tears for our deep bereavement, for this poor dying people whom she so much loved, for the large circle of friends, that large and most affectionate family of sisters. But for her we have none. She is safe in heaven.

Constantinople.

LETTER FROM MR. EVERETT, SEPTEMBER 28, 1852.

Church organized at Rodosto.

THE commencement of an out-station at Rodosto is already known to the readers of the Herald. During a visit which Mr. Everett made to that place last year, he had interviews with three inquirers; but "the multitude were ready to dispute." Now he finds that great changes have taken place, in connection with the labors of Baron Muggerditch, late pastor of the church at Trebizond. These changes will appear from the following extract:

A Prostestant community has been established, and tried by persecution. God has inclined the Governor to protect and defend this little band against the many assaults of their enemies. The attendance on the preaching of the gospel has been as high as forty; but through fear it is now reduced to twenty.

I found that those whom I considered hopeful inquirers last year, had made marked progress in religious knowledge and experience, and were able to give a reason for the hope that was in them. Two new brethren had been added to them; also a pupil of the seminary, and another who expects to join the seminary this fall. When I met these five brethren, I felt as Peter did when he met the pious band at the house of Cornelius. I saw evident signs of the Holy Spirit's work; and I could only exclaim, Who can forbid these brethren from enjoying all the ordinances and privileges of the gospel?

We spent two days in examining these five brethren as to the ground of their hopes, their Christian experience, their knowledge of Christian doctrine and of the ordinances and privileges of Christ's church. On all these subjects we were pleased and satisfied with the answers given; and we were convinced that God had called them. On Friday, September 17, we organized the church. After the members had assented to the articles of faith and taken the covenant, we united in celebrating the Lord's Supper. It was one of the most precious seasons of my life. We were few in number. In an upper room of a Turkish house, in the midst of a city given to idolatry and heartily opposed to the truth, that little band vowed to be wholly the Lord's, and to live only to his glory in wielding the weapons of truth, until Satan's kingdom should be entirely destroyed. I never felt more sure that the gates of hell could never prevail against Christ's church, founded on the plain and simple principles of his word.

This is the first church in Roomelia, out of Constantinople; and it is situated so as to exert an important influence on all the Armenians of Turkey in Europe. Rodosto is only about thirty-eight hours

from Adrianople, twelve hours from Malghara, where there is a large body of Armenians, twelve hours from Silivria, four from Chorloo, and seven by steam from Constantinople. We trust that light and truth will break into all this dark region soon. On the Sabbath I preached twice to an audience of twenty. More would have come; but in the morning the Vartabed directed his sermon against me, and, taking up the sacred chalice, and grasping it with both hands, he declared in solemn tones that if any one went near me, he should be deprived of the grace of this cup! Fear kept the curious and timid away.

Monday morning, at seven o'clock, I met the little band to join with them in praying, as is their custom, for the Holy Spirit; and I verily believe that the Spirit was with us. I felt that so long as such union and love, such fervency of desire for the salvation of their kindred according to the flesh, prevailed, that church would be safe, and that God would add to its graces and numbers. It was my farewell meeting.

Aintab.

LETTER FROM MR. CRANE, JUNE 8, 1852.

Movement in Marash.

For some reason which is unexplained as yet, this letter has been very slow in reaching its destination. Still the facts which it communicates, have not lost their interest by reason of the delay; and they constitute the first chapter in a history, which will hereafter be read with great interest.

As I intimated to you in a recent letter, we were beginning to regard Marash as closed, at least for the present, to any direct effort. But while thus waiting in suspense, leaving the result with Him whose work it is, what was our surprise to hear that a number were becoming deeply interested in the truth! Letter after letter came, stating the incipient movement. But we did not feel ourselves authorized to send any one there; for already had our men been, in more instances than one, driven forcibly away.

At length, finding that letters were ineffectual, they selected one of their number as a delegate, and sent him with a petition signed by ten, urging us no longer to turn a deaf ear to their call. Nor could we. Two of our most prominent men were selected, and sent to their aid. In their hands we placed the general firman of the Sultan, given for the protection of the Protestants in the Turkish empire, and also a special order recently obtained from Constantinople, for the protection of the Protestants in Marash. And lest they should be seized and sent away as idle strollers, we committed to their care a small amount of goods. It is a law in Turkey that any one of the rayahs, thus strolling about without any thing to do, may be arrested and sent back to his own city; but if he has debts to collect, he is permitted to stay. For this reason we thought it prudent to provide for the worst.

Gross Oppression.

The Aintab brethren set out upon their mission on the 10th of May, and arrived at Marash on the 11th.

Nothing occurred till the following Sabbath, May 16, when our brethren collected around them a room full of inquiring listeners, to whom they were expounding the truth; but they had not proceeded far, before three of the most influential of the Armenians entered the room, and took their seats, as if to hear the discussions. They listened for a few moments with apparent interest, when one of them interrupted the train of thought by the question, "What is God?" "God is a spirit," was the reply. "But what is he like?" "We can liken him to no being or thing; he is an uncreated spirit," it was said in answer. "Do you then by this deny that God may be represented, as our bishops teach, as a venerable old man, with a flowing white beard, and the Son as a young man with a full black beard?" "Of course we do," was the reply; "for we have no authority for any such representation in the Bible." Upon this the men arose, two of them falling upon the young brother who was the chief speaker, and commenced beating him and calling him an infidel, &c., at the same time also seizing the grey beard of his aged companion, spitting in his face, and offering both all sorts of indignities. While this was going on, the third man had gone to the Governor's palace, and entered a complaint; and he soon returned, bringing one or two officers with him.

By this time a crowd began to collect at the door, and join in the abusive treatment. The officers, being rough men, seized the brethren, and, beating them, drove them along, amid the hoots and jeers of the constantly increasing mob,

to the palace of the Governor. Three of the most prominent men who had come out in favor of the truth, seeing the indignity thus shown those whom they had been instrumental in bringing there, determined to go and share their fate.

It was now the middle of the afternoon. Arriving at the Governor's palace, they were ordered into his presence as criminals, and guarded by several officers. The Governor demanded who they were, and why they had come to Marash, making such an uproar among the people? They replied that they were Protestants from Aintab; that they had come at the earnest request of those of their own persuasion, to converse with and instruct them. "But there are no Protestants here," roughly responded the Governor. The three Protestants, having been thus far listeners, now came forth, saying, "We stand as representatives of the Marash Protestants. There are more; and they too are ready to come and testify, if needed." They had hardly finished this sentence before the Governor peremptorily ordered them from his presence; and, turning to his chief officer, said, "See that these men are taken care of." The three new brethren were seized, hurried out of the room, and amid blows and oaths dragged, not to the ordinary prison, but to the inner dungeon, as were Paul and Silas in Philippi.

The Governor now demanded by what authority our Aintab brethren had come? They produced their special order. It was handed to the reader, who had scarcely finished, when the Governor seized the paper, and throwing it rudely under the table exclaimed, "I know no such paper as that. It is a lie. Even if you bring me a firman direct from the Sultan himself, I will not acknowledge these outlaw Protestants." "But we have a firman," replied the brethren. Still their words were drowned by the vociferous orders of the Governor, "Away with these scoundrels; drive them out of the city; and see to it that they do not come back." Receiving such peremptory orders, his ruder guards caught hold of our brethren, who had not even time to put on their shoes, but were literally dragged into the court of the palace with blows, &c.; so much so that one of them remarked to me that had he not caught hold of a post to sustain him, he would have been literally trampled under foot, and perhaps seriously injured.

The officers now hurried them barefooted through the streets, amid taunts and stones and filth, &c., till they had reached the furthest precincts of the city, where they were about to leave them exposed for the night, as it was now near sundown. But a few more considerate persons, thinking that possibly our friends might be attacked by robbers, or otherwise injured, and so they would become answerable for "blood," as they term it, entreated that they should be taken back, and lodged in a khan till morning. They were, therefore, forced back through the same unfeeling crowd to a filthy room in a khan; and, to complete the indignity, the officers were about to put them in irons, when a few Mussulmans, who happened to be lodgers in the khan, entreated that they might not be so treated, as they were not murderers or robbers. The cruel officers were at length prevailed upon, but not until they had extorted from the poor sufferers the sum of thirty piasters for the privilege of freedom in a barred room! There they lay till morning, unable to procure even food to eat.

Termination of the Affair.

Next morning these innocent men were taken out of the city, after which they were told to depart immediately, and never more appear in Marash.

The few remaining brethren assembled that Sabbath night for prayer, but with closed doors, disconsolate, and knowing not where to find relief, save in committing themselves to their Master. After consultation, however, they determined to despatch one of their number early the next morning, in hope of reaching Aintab before our regular courier should leave on his weekly trip for Aleppo. He accordingly left Marash by a bye lane; and, having got fairly outside of the city, he divested himself of his clothing, retaining barely sufficient to cover his nakedness, lest he should be robbed by the way, as the road was notorious for its robberies. He had not proceeded far before he overtook our two banished brethren, trudging their way to a village in search of donkeys or horses to convey them home. On he passed, traveling all day, and to avoid the chilly air, having no bedding to lie down upon, he paced the banks of a cold stream till the gray dawn shone sufficiently to point out his path; for he had wandered till midnight, having lost his way in a boggy swamp. When he arrived in Aintab his feet were so swollen as to prevent his returning for several days.

Every effort was made to obtain the release of the men who were in prison at Marash; but day after day elapsed, and still there was no deliverance for them. In explanation of this fact, Mr. Crane writes as follows:

Marash is a joint pashalic with Adana, the Pasha spending his winters in Adana and his summers in Marash. It so happened that while the brethren lay confined, the Pasha arrived in the latter place. It is customary, when he returns thus after an absence, to examine the condition of all persons in the prisons, and to release them, if they have been unjustly incarcerated. In this case he, as usual, ordered all the prisoners to be brought into his presence; but the Governor gave secret orders not to bring the Protestants; so there they lay. He sought, however, to release them privately, to avoid any investigation which the Pasha would inevitably have made. But when it was proposed to the brethren to be thus privately released, they answered in the language of Paul in Acts xvi. 37. They asserted that they had been put in prison for no crime; and unless they could have a free and open hearing before the Pasha, they would not come out. This was not granted. They declared, therefore, that they would remain and die in prison, rather than come out only to be the sport of the ruthless mob. They demanded protection and freedom to worship God, as conscience dictates; which they knew, they said, their Pasha would grant them. Thus did they remain firm for fifteen days, refusing to be released. Then, while the Pasha was at his devotions on a certain afternoon, the Governor sent and ordered them to be driven from the prison. They, of course, were compelled to leave. And since that moment they have been unmolested. The Armenians, seeing the fear which possessed the Governor, forbear, knowing that the least effort on their part will involve the development of the whole affair.

The friends of missions will be glad to hear that the Protestants of Marash are not at all inclined to relinquish their search after the more excellent way. Mr. Crane says: "They have now sent another special messenger, more urgent than before, for some one to come and teach them the Word which they found so precious in their sufferings." Their constancy, it cannot be doubted, will be rewarded in the end. Already intimations have been received of the triumph of the right; and we shall probably soon hear that the Lord has begun an interesting work among them.

Madura.

LETTER FROM MR. RENDALL, AUGUST 4, 1852.

Mandahasalie—Encouragement.

THE following brief notice of a visit to the station occupied by Mr. Taylor will be acceptable to all who desire the triumph of the gospel in India. Though for the present we must "walk by faith" in some measure, the time is coming when we shall see the glory of the Lord in all that erring and degraded land.

Two weeks ago I had the pleasure of visiting Mandahasalie with Mr. Chandler; and I rejoiced greatly in view of the progress of the people. In the congregation near the station, where the people had enjoyed better advantages than others, they answered questions understandingly respecting the most eminent persons in the Old Testament, and to some extent respecting those in the New Testament. On the morning of the Sabbath, service was held in the verandah of Mr. Taylor's house; and there were present one hundred and fifteen adults, besides nearly fifty children, from the surrounding congregations. This was the largest audience of nominal Christians I had seen on the Sabbath at any of our stations. All seemed to understand the truth, as it was exhibited; and many appeared to be deeply interested in it.

I was affected with the sight before me. Here, thought I, are one hundred and fifty immortal souls, listening to the Word statedly, who were sunk, three years ago, in the depths of popery and heathenism. Some of them even worshiped devils. Not more than two hundred yards from the place where I was standing, was a devil-temple, where some of these people formerly paid their homage. Now their minds are becoming elevated by the study of the Bible. May the Lord bless the truth to the salvation of many of them!

Mr. Taylor intends to place Henry Zilva in a village three and a half miles from Mandahasalie, within two miles of which are three congregations of ten and fifteen families each. These will form a very pleasant congregation on the Sabbath; and, being so near Mandahasalie, they will strengthen our cause there. Henry Zilva is devoted to the work; and he has traits which will make him very useful in training the congregations under his care.

I was encouraged, when I saw the progress made at this station; and my faith was strengthened in the promises of our Lord. The same good work, which has begun at this station and at others in connection with our mission, might be carried on in many other places, had we the men and the means. The harvest is truly plenteous. Wherever we turn our eyes, we see important openings, which ought to be entered immediately. Do the Christians of America realize the responsibility resting upon them in this matter? It is no time to sit down, and fold our arms, with the idea that enough has been done for the heathen. The work has but just begun.

LETTER FROM THE MISSION, AUGUST 5, 1852.

Accessions from the Villages—The Jesuits.

The following statements throw additional light on the prospects of the Madura mission.

During the past two or three months Mr. Chandler has been encouraged in some parts of his district. He has informed you, I believe, that the old congregation at Paheinjor is received under his care again, and that it now embraces all the shanars in the village, there being twenty-five families. Since that time he has received another congregation at Shembar, four miles from Paheinjor, and ten miles from Sivagunga. They too are shanars, relatives of the people at Paheinjor; and they number between twenty and thirty families. Mr. Chandler says that their chief motive in joining us is to obtain protection from the missionaries. They are few, compared with those above them; and the latter are constantly trying to cheat them out of their lands.

One encouraging feature in this affair is, that Mr. Breckenridge, one of Mr. Chandler's most efficient helpers, takes a deep interest in the matter, and proposes to leave Sivagunga and reside among the people. His request has been granted; and it is hoped that he will be the means of doing great good. You are aware that our past reverses at this station are to be attributed in part to the want of character in the assistants. Some of them were taken from the people, and, after receiving but very little instruction, were made catechists to meet the exigency. The people were never cared for as they should have been; and the consequence was, that after a time unpleasant changes occurred. By sending an educated and worthy man to take charge of one of these congregations, we hope to prevent the like result in future.

The subjoined extract should arrest the attention of all who wish to see the Protestant faith established in Hindostan.

The Jesuits are evidently preparing for a great work in our field. They are now trying to get all the property of the Goa priests; and there is some probability that they will succeed. A large temple at Savagany, in the Sivagunga district, was made over to them by the decision of the highest court in Madura. There will be an appeal, however, on the part of the Goa priests; and the decision may be reversed. Should it be sustained in Madras, I do not see what is to keep all the property belonging to the Goa priests, both churches and lands, from falling into the hands of the Jesuits. The transfer may become the occasion of a large accession to this party. They are evidently watching our movements narrowly, and will oppose us wherever they can. In Dindigul and its vicinity we shall probably find their opposition most formidable. An English gentleman lately informed me, that they were thinking of building a sanatarium on the Pulneys. I hope the Lord will give us wisdom and strength to carry on his work, whoever may oppose.

LETTER FROM MR. TAYLOR AUGUST 30, 1852.

Change in the Village Congregations.

It appears from this communication that the congregation at Mandahasalie has not increased materially of late, owing to the transfer of a neighboring village to the watch and care of Henry Zilva. This native brother, Mr. Taylor says, is likely to have a promising field of labor. The following statement is both interesting and suggestive:

A decided improvement has taken place in the state of most of the congregations in this region, within a few months past, the leading feature of which consists in the attention which has been given to the direct study of the word of God. Our catechisms are excellent compends of Scripture truth and doctrine; but to the adult and unlearned, if studied alone, they appear dry; and the labor of committing to memory is generally a task. On taking up the

Bible itself as a book of study, however, and having the catechist read to them the histories of prominent individuals and the accounts of the most important events, a new interest was soon awakened. In this way the memory is not tasked; but the story is heard with pleasure; and such questions are asked as serve both to draw out, in their own language and style, their understanding of the portion read, and to perfect their knowledge of the word. This mode of acquiring knowledge is pleasant to them; and they like to be questioned on the parts to which they have attended. The catechisms, moreover, are not set aside; on the contrary, when the Bible is best studied, the catechisms also are best attended to. The "east committee" of this mission, during their visit to this station, noticed the change with pleasure. The credit of it, so far as human instrumentality is concerned, is due mainly to two of my helpers. The same system is coming into practice, more and more, in the other parts of my field. I look on the movement with hope.

After saying that the prospect in regard to all the poor caste people, in the region of Mandahasalie, is decidedly encouraging, Mr. Taylor proceeds as follows:

It is frequently remarked by the more observing of my catechists, that a great change has taken place among the heathen within a year. Many of their men and women occasionally come to the daily prayer meetings, and look on, hear, and reflect. Some of our people also, when among the heathen, are bold in declaring the truth and in rebuking idolatry. The fact that they are generally of low caste does not, as I perceive, hinder their proclaiming what they know, or keep others from hearing it. It is a great cause of encouragement that in this region, where not long ago the name of God and of Christ were unknown, now not only the missionary and his helpers, but many of the people, are preaching in a way that tells on the understanding and conscience of the masses.

Paneigoody—Sevalputty.

After long waiting, a decided change for good appears to be going on in the vicinity of Paneigoody, which is about fifteen miles north west. Those who now come forward in that place, see the relatives of our people in this region. Henry Zilva visited them about two months since, and returned quite anxious that no time should be lost. Though very modest he gave it as his opinion, unasked, that of all the places in my field, Paneigoody is the one where a missionary might soonest reap a harvest. I subsequently visited them, and was satisfied that the Lord had begun a work, indeed, and had called us to go and possess the land. The idea of becoming Christians I knew was not new to them; for they had long considered the matter, and some of them had before asked for instruction; but not till then had I been satisfied that it would be dangerous to delay. The movement, I saw, was not confined to a few, but in all that region was universal in their caste. The pariahs, not less than others, have great respect for their old men. Their common name for them is "great men." These "great men," from different villages, came to hear and declare their adherence to this cause. But it must not be understood from what I now say, that they may be regarded as true or enlightened Christians. The work is not done; but the door is opened.

Mr. Taylor next directs our attention to a cluster of congregations in another part of his field.

A happy change is in progress south of us, near the sea. It commenced at Sevalputty, in which we have our most south westerly congregation. The reader is Daniel. His native place is Kelacurry, a large town on the seacoast, south east from my residence. He was not especially sought after by any missionary; but was brought to a knowledge of the truth by the Spirit of God, evidently leading him to search after the way of life. He procured a New Testament, and, as he seemed to believe with all his heart, he was baptized. He has never been at the station to reside and study; but, being a good reader, he purchases and examines all Tamil books that will throw light on the Bible. From the first time I saw him, he has appeared to be a humble Christian, a man of truth and prayer, and devoted to his work. Early in the year he was removed from Papacolam, the most easterly of this cluster of congregations, to Sevalputty, which is nearer to the station and more important. His labors in this village have been blessed. Three of the members of the congregation have joined the church, the first fruits from that region; and they appear to be worthy members. Their decision and

zeal have given them a name among the people of that district, as Christians in very deed. Others in the congregation wish to join the church; and if they continue to do well, I see not how I can much longer decline receiving them.

Nearly all the people of the congregations in that quarter are employed in the government salt works; and labor in them is performed on the Sabbath, as on other days. Our people petitioned the Collector for the suspension of all work on that day. He declined, on the ground that the majority of the laborers were heathen; but he directed that Christians should not be compelled to work on the Sabbath. Our people should have accepted this modification, looking to God for help in whatever trouble they might be involved; but they pleaded that their part of the work was so connected with that of the others, that if they alone rested on that day, the business would soon be so managed as to throw them out of employment. But our people at Sevalputty, a few months since, determined that they would not work on the Sabbath, and refused to go when called. Our people at Faraccoody have since followed their example. This movement among them, from all that I can learn, appears to be the work of God's Spirit operating through the truth. It may meet counteracting influences; and very likely it will meet them; but let us trust in the Lord. If he will bless such means as we can employ for promoting his cause, we need not fear.

Ceylon.

LETTER FROM MR. MEIGS, JULY 3, 1852.

THE present communication of Mr. Meigs contains a few disconnected incidents, which show that the blessing of the Lord is still vouchsafed to our brethren of the Ceylon mission.

Quarterly Communion—Mavittapuram.

Our quarterly communion was held at Tillipally on the 8th of April. The day was pleasant; and the audience, unusually large, manifested by their fixed attention how much they were interested in the exercises. The number of our native members in attendance was also larger than usual; and I was particularly pleased to see quite a number of the most respectable people in Tillipally present, and that without any special invitation. It was the first meeting of the kind that Mr. and Mrs. Sanders were permitted to attend. L. Leisching, Esq., the magistrate of Point Pedro, was also with us the whole day.

Mr. Howland preached a very appropriate sermon from Rev. i. 7, on the coming of Christ to judgment. He dwelt upon the *manner*, the *time*, and the *consequences* of his coming, in such a way as to make a very deep impression upon all present. Mr. Poor administered the bread, and Mr. Smith the wine. Mr. Poor's address was mostly in English, for the sake of those present who could not understand Tamil. His whole soul was thrown into his subject; and the manner in which he welcomed our newly arrived brother and sister to their field of labor, drew tears from every eye. We all found it good to be there.

In a previous communication Mr. Meigs has spoken of the interest manifested by the people of Mavittapuram. He now writes as follows:

Owing to the number that crowd our meetings at Mavittapuram, I have been permitted by my brethren to enlarge the school bungalow. The repairs were finished in May; and on the last day of that month we held an evening meeting. Mr. Spaulding kindly came to my assistance. Mr. Burnell was also present, with Henry Pole, Esq. of Mallagam, and several native assistants from other stations. The great bungalow was not only filled to overflowing, but I counted sixty persons in front of the building, who could not gain admittance. Nathaniel Niles and Azel Backus, who labored at this station twenty-five years ago, addressed the audience with great power and with overflowing hearts, in view of the great change which they witnessed in this village. They described the manner in which they were then received, when the people reviled them, and tore up the tracts they gave them, and threw them in their faces. Now they were addressing a most attentive audience of nearly four hundred persons.

Temperance—A Sabbath at Tillipally.

In the following extract, Mr. Meigs describes a temperance meeting held at a village, which lies six miles east of Tillipally.

On the 28th of June, near the time of the full moon, Mr. Spaulding, Mr. Leisching, myself and several of our native assistants, went to Atchuvaly, and had the pleasure of meeting about five hundred people. We were not confined to

the subject of temperance; but we had a strictly religious meeting, opened and closed with prayer. We urged upon our hearers the importance of combining to put away evils of every kind from among them, such as idolatry, lying, intemperance, adultery, stealing, bribery. They were very attentive, though we addressed them for about two hours. They are anxious to have the mission premises repaired; and they assure us of their willingness to give according to their means for the accomplishment of this object. Men are learning by such meetings that the missionaries are their best friends, and are becoming accustomed to assemble in great numbers to hear the gospel preached.

Mr. Meigs next gives an account of the Sabbath services at Tillipally on the 9th of May. "In the morning," he says, "we have a Sabbath school at eight o'clock for all the children connected with the station, to the number of nearly four hundred, at the close of which one of my native assistants addresses them. The children are then dismissed to their homes, with the exception of the lads in the English school and the select girls' school at the station, who remain for the second meeting, which is held at half past ten, and is attended by as many adults as we can induce to come." He then proceeds as follows:

On the 9th of May two hundred assembled in our church, which is more than our usual number, several having met with us on account of the presence of Messrs. Pole and Leisching. I preached from 1 Cor. v., on the subject of excommunication. This season of refreshing has shown most clearly who in the church "are on the Lord's side," and who are unworthy members. By a unanimous vote of the church, on the preceding Friday, six members had been excommunicated, some of them having been long suspended from the privileges of Christ's house. This vote of the church, and the names of the excommunicated members, were publicly read on this occasion; and the object of the discipline was distinctly stated. We have reason to hope that the measure will be attended with salutary effects upon those that remain, as well as upon the people around us. They will thus see more clearly the nature of the Christian religion.

Recent Progress.

Mr. Meigs says that it is hardly time to speak of the results of the season of refreshing which has been recently enjoyed at Tillipally; but there are some things which he feels at liberty to mention now.

1. Several of the leading members of the church have been greatly revived by this outpouring of the Spirit. This is very manifest in their conversation, their prayers, and the manner in which they make known the gospel to the people. They seem to speak with other tongues, and with a great increase of power.

2. We have a large addition to our congregations on the Sabbath, both in the church and in the village chapel.

3. Three school-masters, and two others who were formerly teachers, profess to have experienced a change of heart, and are very desirous of becoming members of the church. Several of the larger girls in the school at the station give more or less evidence of having passed from death unto life; but their parents are very unwilling to have them baptized, lest it should injure their prospect of a settlement in life among their own people. Some of the lads in the English school have appeared to be deeply impressed by the power of truth; but as to the real conversion of any of them, I have but little evidence. Time will show.

4. Some of the head-men of the parish, who have recently attended the church with considerable regularity, have proved to be "stony ground hearers," and fear to bear any reproach for the sake of the gospel of Christ. Some have wholly ceased to attend church on the Sabbath; and others come only occasionally. Still they will attend our meetings in the villages.

Mr. Meigs states that the families of which Timothy Dwight is the head, and which have been opposed to the mission for many years, are greatly changed; and they appear to be very friendly, frequently going to church Sabbath mornings, and also to the village chapel in the afternoon. "This is one of the fruits," Mr. Meigs remarks, "of the awakening among us. I have had very serious and interesting conversations with them all; and their feelings towards us are much changed for the better."

Fuh-chau.

LETTER FROM MR. JOHNSON, JULY 1, 1852.

Messrs. Baldwin and Cummings.

In reporting the history of the Fuh-chau mission, during the first six months of the present year,

Mr. Johnson describes the labors of each brother separately. On account of ill health, Mr. Baldwin was absent from his post about three months; but the friends of missions will be glad to learn that he has returned to his duties much better than he had previously been. On the Sabbath he has a catechetical exercise at his house; and he also distributes tracts, and has religious conversation with the Chinese. At other times he occasionally performs this service in the temples, &c. "He has invariably been listened to with good attention by some individuals." Continuing the narrative, Mr. Johnson says:

Within the last half year Mr. Cummings has erected a chapel on the main street, near his private residence, which promises to be a very favorable place for preaching. On the Sabbath he has had a public service in the basement of his house, whenever the weather would permit. The number present has been fluctuating, owing to the unfavorable weather. He has also a biblical exercise with his teachers and domestics; and when he could have no service below, he has made extended remarks on personal religion. His school has suffered somewhat from the excitement which has prevailed in relation to foreigners and in connection with local causes; but it is now slowly increasing. The present number of pupils is eighteen.

Messrs. Cummings and Baldwin continue to itinerate weekly in the village, when the weather will allow. How much encouragement they find in their labors, does not appear.

Messrs. Doolittle and Johnson.

On the 8th of March Mr. Doolittle opened a boys' school in an apartment connected with Mr. Johnson's chapel. The teacher was a resident in the neighborhood, and had previously been employed in the same work. It was probably owing to this circumstance that in a short time he succeeded in collecting a school of more than thirty boys, quite a number of whom had made considerable progress in the acquisition of the written character, and were able to understand and explain our books to a gratifying extent. The remainder were not dull pupils. Mr. Doolittle, soon after the opening of his school, commenced public exercises in Chinese in the basement of his house, attended by his school, his family, and all others who chose to be present.

But this school was brought to a close in April, the teacher having become afraid that he should render himself obnoxious to the government, if he remained in Mr. Doolittle's employment. His brother-in-law had been imprisoned, because of his connection with the Rev. Mr. Welton, whose trials in this particular will be described hereafter.

In March Mr. Doolittle succeeded in obtaining a site for a chapel and schoolroom, in a convenient and eligible location. It is about forty rods north of his house, on the main street, leading from Ato to the city. A chapel has since been erected; and on the 27th of May he commenced religious exercises in Chinese, accompanied by the distribution of tracts and portions of Scripture.

In giving an account of his own labors, Mr. Johnson writes as follows:

I have had regular Chinese services in my chapel on the Sabbath, except in a few instances, when my health and voice were too feeble. The number in attendance has been variable; but I think there were seldom less than thirty or forty present during the exercises; and, including all who in the course of the service have come in and gone out, some stopping only a few moments, my hearers have more generally, I suppose, amounted to one hundred and fifty. In most cases I have been favored with a considerable number of apparently interested and attentive hearers.

The services in the chapel on the Sabbath have ordinarily been closed with prayer, during which there is often a more than usual silence. There is something in this exercise which seems to strike the heathen mind with a degree of awe. After prayer I frequently take occasion to make some remarks upon the nature and duty of this service. During the first part of the last six months I visited my chapel three or four times weekly, besides the Sabbath; but afterwards I went less frequently. Probably my average week-day visits have not exceeded two.

Besides distributing tracts and portions of the Bible in my chapel, I have taken occasion, in connection with my walks and at other times, to perform the same service in shops and private families, generally leaving a single tract wherever it seemed probable that there was a reader. In this method the inmates of a large number of dwellings have been furnished with the means of becoming acquainted with the way of life. Works thus scattered are generally received with pleasure; and it has

seemed to be a better mode of tract distribution than that of giving them out freely in our chapels, or delivering them to the multitude in the street.

Mr. Peet's Labors—An aged Helper.

Of Mr. Peet's operations the following sketch is given:

Near the close of last year a fire broke out in the neighborhood of Mr. Peet's chapel; and it was broken into and plundered of almost every thing except the frame. The ground adjoining it was rented soon afterward; and a room was fitted up, which is convenient for tract distribution and speaking to the people. His design is to visit it daily.

His day school for boys has been continued with but little interruption. The average number of pupils is about twenty-five. He has been in the habit of daily visiting it, and hearing the boys recite a portion of one of the Gospels, and also from the Chinese classics. Each scholar receives about two cents weekly to purchase books and stationery, provided there are no absences marked against him. After seven days' absence the weekly allowance is withheld for a week.

On the Sabbath he has three exercises in Chinese. One is at the school-room in the morning, when he expounds a chapter in one of the Gospels, his audience consisting of his teachers, scholars, and a few others who are induced to attend by particular invitation, there being from thirty-five to forty in all. The second exercise is held at his chapel about mid-day, when he endeavors to set forth the cardinal doctrines of the gospel, such as the character of the true God, in opposition to false gods, the character and offices of Christ, the nature of the soul, &c. The number coming in and going out, during the service, sometimes does not exceed eight or ten; and at other times it amounts to one hundred and fifty or two hundred. The third exercise is catechetical, for the benefit of the school.

Some months since Mr. Peet engaged an aged man (formerly employed by myself, first as a private teacher, and subsequently as a school-master) to take care of the chapel, and assist in maintaining order. While Mr. Peet is conversing with the people, the old teacher stands by his side in the desk, and distributes tracts. He has been found a valuable assistant in this work, in the way of answering inquirers regarding Christian doctrine, and exposing the folly of idolatrous worship; though at first he seemed somewhat embarrassed, on being accused by his countrymen of having cast off his religion, and especially the worship of his ancestors. He professes to pray to the true God twice a day; and he thinks that there is a considerable number in Fuh-chau who are secretly convinced of the truth of Christianity, but are not willing to acknowledge it openly, through fear of ridicule or the loss of some temporal advantage. He has reported two individuals as sincere inquirers, whom, with himself, Mr. Peet soon hopes to form into a class of catechumens, with a view to their more thorough instruction in Christian doctrine.

Mr. Peet feels much encouraged by the apparently increasing spirit of inquiry in the busy street, where he has labored for more than two years. His efforts for that people have much endeared them to his heart. The ruins of the fire have been repaired; and business has resumed its regular course. The merchants, mechanics and bankers of the neighborhood have recently, in more than usual numbers, called at his chapel; and many have asked for tracts for their families in the country. Judging from what he has seen within a few months past, he cannot but hope that God will visit this scene of his labors with the out-pouring of his Spirit at no distant day.

Hinderances from the Government.

Mr. Johnson next adverts to the obstacles which have been thrown in the way of two other missionary societies by the Chinese. It is to be hoped that the Lord will soon incline the hearts of this idolatrous people to listen to and love his own blessed Word.

Allusion has already been made to difficulties arising from the unfriendly action of the government. Our brethren of the Methodist mission, Messrs. Colder and Wiley, have not yet been allowed to build, though it is nearly a year since a lot was obtained. The materials of a house, long since prepared for raising, they have not yet been permitted to bring to the ground, owing apparently to the opposition of their neighbors, which the government has not thought fit to overawe or crush. They have also encountered serious difficulties in making improvements upon a house, built long since by the mission, in the same neighborhood. After these improvements had been nearly finished, there were threats of tearing down the house, unless a pres-

ent should be made to the people. To this our brethren, as American citizens protected by treaty, could by no means consent. At this crisis intelligence reached us of the expected coming of an American man-of-war. Our brethren have hitherto been permitted to live in peace.

It is said that the opposition, in this instance, arises in part from the fact that the landlord of our Methodist brethren is not willing fully to comply with the demands of his neighbors for money.

But the opposition of the government to missionary efforts has been more signally and painfully manifest in the history of Mr. Welton, of the Church Missionary Society; for he has been prohibited from fitting up for a dispensary a building in the city proper, obtained for that purpose nearly two years since; and two natives, whom he had engaged to teach day schools on his private premises, have been seized and imprisoned. This took place early in April last. Their release was demanded by the British Vice-consul, Mr. Walker, on the ground of their having been in the service of an English subject. But the utmost that he could do for them, was to effect some mitigation of their sufferings, by obtaining their removal to less miserable quarters. They are prisoners still, awaiting they know not what. Their sufferings from scourging, &c., are reported as great. One of them has been accused of criminal conduct; there is little doubt, however, that their only crime consists in their having ventured to engage as teachers of schools, within the walls and under the patronage of foreigners. This cruel and gross violation of treaty obligations has been referred to the English government for consideration.

A general panic, in consequence of this outrage, prevailed among our Chinese teachers; and they all left us for different periods of time, some of them having not yet returned. Probably it has been the purpose of the government to make such an example of the two men just mentioned, as will strike terror into the hearts of Chinese students, at least in the city, and deter them from aiding us. And it is difficult to say to what oppressive measures the government may not be emboldened to take, unless it shall soon be checked by some decided and energetic remonstrance from a Christian power. As yet, however, our mission has not been interrupted in the preaching of the gospel, or in the distribution of the printed page.

The concluding paragraph of Mr. Johnson's letter is as follows: "The government is evidently weak. Discontent is increasing; and there is not a little reason for apprehending that the days of the present dynasty may be nearly numbered. Should it fall to the ground, a season of anarchy must probably ensue. It behooves the people of God, therefore, faithfully to improve their present opportunities for the promulgation of the glorious gospel in China. Let us all pray that God will so order events in this great empire, as most to favor the advancement of truth and righteousness, with the glory of his holy name!"

Miscellanies.

BIBLIOGRAPHICAL NOTICE.

Information respecting the History, Condition and Prospects of the Indian Tribes of the United States, collected and prepared under the direction of the Bureau of Indian Affairs, per act of Congress of March 3, 1847. By Henry R. Schoolcraft, LL. D. *Illustrated by* S. Eastman, *Capt. U. S. A. Part II.* Philadelphia: Lippincott, Grambo & Co. 1852.

The Commissioner of Indian Affairs has kindly sent this volume to the library of the Board; its predecessor having been already received from the same hand for the same destination. A brief notice of the latter was published in the Herald for May, 1851. The present volume is printed and illustrated in a style of equal beauty and costliness. In fact, it does honor to the typographic art in our country.

In other respects Part II. may be regarded as in advance of Part I. Its contributions to the history of the Indian race are more important and more valuable. It takes us through a wide range of topics; it sheds light on many questions of very great interest; and though its essays are often fragmentary, the defect is unavoidable. The plan contemplates nothing more; for in this series of volumes we are only to expect "information respecting the history, condition and prospects of the Indian tribes." To other works, prepared by other minds, we must look for the ultimate philosophy of the whole.

The following analysis will convey some idea of the variety of subjects discussed and illustrated in this volume. First we have General History, including "track of migration," "dis-

tribution of tribes." and "physical traits." Manners and Customs embrace a "generic view," "constitution of the Indian family," "forest teachings," "art of hunting," "sugar making," "war and its incidents," "the wigwam and its mates," "birth and its incidents," "death and its incidents," "games of chance," "the Indian on his hunting ground," and "miscellaneous traits." Next follow Antiquities, Physical Geography, Tribal Organizations, the latter relating exclusively to the Comanches, Ojibwas and Dakotas.

Thirty-five pages are devoted to Intellectual Capacity and Character; they will add but little, however, to our previous impressions on this subject. Under the head of Topical History, we have a long and interesting "journal of the events of the siege of Detroit by the confederated Indians in 1763." The next chapter is on the Physical Type of the American Indians; "physical characteristics" and "admeasurement of the crania of the principal groups" being successively considered. To Language nearly two hundred pages are assigned; the subdivisions being "Indian languages of the United States," by H. R. Schoolcraft, "plan of thought of the American languages," by Dr. Francis Lieber, "essay on the grammatical structure of the Algonquin language," by H. R. Schoolcraft, "remarks on the principles of the Cherokee language," by Rev. S. A. Worcester, and "Vocabularies." The State of Indian Art and Future Prospects follow; after which Statistics and Population close the series.

The following extract, from a communication addressed to the Indian Department by W. P. Angel, Esq., relates to Indians among whom our own missionaries are laboring:

The Alleghany Reservation, belonging to the Senecas, is situated wholly within the county of Cattaraugus, upon both sides of the Alleghany river, averaging about one mile in width, and extending about forty miles up the said river from the Pennsylvania line. An accurate survey, made for the Indians a few years since, gives something over thirty-three thousand acres as the area of this Reservation. It embraces almost the entire extent of the level lands bordering upon the river, and a considerable portion of all that is susceptible of cultivation in the valley. The bed of the river is very much depressed; and the lands on either side reach a great elevation, and except at occasional intervals, where small streams find their way through the hills to the river, are so steep and precipitous as to forbid all attempts at settlement and cultivation. The lands of the Indians were formerly covered with an extensive growth of white pine timber, which has been the object of the cupidity of the whites ever since the settlement of the country.

The removal and sale of this timber have heretofore afforded to the Indians a considerable means of subsistence; and as it has always commanded a ready sale and fair price, they have relied upon it to the neglect of agricultural pursuits. The soil is generally of good quality, producing readily large quantities of corn and other spring crops. Winter wheat is not generally successful, though I apprehend this is owing more to the climate than to the incapacity of the soil to produce it. The more hardy kinds of fruit are produced in limited quantities, and, with proper attention, might be greatly increased. The Indians have two large saw-mills upon the river, which they rent to white people, and which yield them an annual revenue of about six hundred dollars. Other premises are also leased by individuals for ferries, and for depositing and rafting lumber, and the entire amount of rents paid for all these purposes must reach very near the amount of two thousand dollars per annum. The Indians upon this Reservation, with few exceptions, live in circumstances of comfort; and some have accumulated a considerable amount of property. They may be said to be advancing steadily in their efforts at social improvement; and nothing is wanting but proper encouragement and protection to render them prosperous, and place them beyond the reach of want. The present population of this Reservation consists of about eight hundred Senecas, one hundred Onondagas, thirty Cayugas, and twenty Oneidas.

The Cattaraugus reservation, also the property of the Senecas, is situated mostly in the county of Erie, on the Cattaraugus Creek, and extending from Lake Erie inland about thirteen miles. It embraces about thirty thousand acres, with a level surface, and a soil equal in richness and fertility to any tract of land of equal extent within the limits of the State. Considerable attention has been paid by the Indians on this reservation to agricultural pursuits; and a very great number exhibit evidences of prosperity, and even wealth, in the appearance of their houses, barns, fields, and crops, and stocks of cattle, that would suffer nothing in comparison with a white population of equal extent in any of the interior counties.

Many of them have of late paid considerable attention to improving their dwellings; and, on passing through the principal thoroughfare of this reservation, a stranger would scarcely be reminded of the presence of an Indian population. Large frame houses painted white, and in many instances furnished with green window-blinds, comfortable barns, and extensive and well-fenced fields, would be presented to his view in as rapid succession as in any other farming community. It is true that this state of prosperity is not universal. As in all communities within the reach of ardent spirits, there are to be found some who are idle and dissolute; and there is still another class here, who occupy the remote portions of the reservation, whose pride and prejudice still cause them to regard the pursuit of agriculture as a condition of servitude and

degradation. Yet the prosperity that universally attends those who are diligent in the cultivation of the soil is fast overcoming this feeling; and the example of the thriving and prosperous, with their comfortable houses, furniture and clothing, well-filled granaries, and their horses and cattle, is operating powerfully upon the judgment of the proud hunter to the removing of his prejudice, and stimulating him to undertake the improvement of his own condition. In the progress and prosperity of this people, the friends of humanity have every encouragement to persevere in the task of reclaiming them from their original state of ignorance and barbarity.

The lands they inhabit are capable of producing in profusion all the necessaries and many of the luxuries of life; and they only need to be made acquainted with the science of agriculture, to become an important branch of the producing population of this section of the State. They have now upon their Reservation two churches, one council-house, several school-houses, and one saw-mill upon the Cattaraugus creek. Many of the Indians residing here have received a good English education; two have regularly studied the profession of the law, and one is a regularly licensed physician, who practices among his people, and each of whom is a valuable and useful man. The population of this Reservation consists, in round numbers, of about twelve hundred Senecas, thirty Onondagas, and one hundred and seven Cayugas.

The Tuscarora tribe occupy a reservation in the county of Niagara, about three miles easterly from Lewiston, and seven miles northeasterly from Niagara Falls. The reservation is one mile wide and three miles long. By the treaty of 1838, the Ogden Company purchased this reservation; but, owing to some disagreement with the Indians in relation to the valuation of the improvements, the contract remains unexecuted, and the Indians retain the occupancy of the lands. Adjoining this reservation on the south, they also own and occupy five thousand acres, which they purchased of the Holland Company and hold in fee. Both tracts are good quality of wheat lands; and the raising of winter wheat is the principal object of cultivation. One of their chiefs, Mr. John Mountpleasant, informed me that one thousand bushels of wheat were raised on his farm the past season, eight hundred of which he raised himself, and two hundred were raised upon lands which he rented to others upon shares. Another of their chiefs, Mr. William Chew, informed me that at harvest time, last summer, he still had in his barn three hundred bushels of wheat of the crop of the previous year. The principal chief of this tribe, William Mountpleasant, is a wealthy man, living in a fine stone house, and, besides the farm which he occupies himself, rents to white people some three hundred acres of improved lands, from which he receives a large amount of rent. These are by no means solitary cases; and I mention them as exhibiting gratifying evidence of the progress this band are making in husbandry and improvement. In this band, I found not a single person who now adheres to their ancient superstitions, the entire mass professing or acknowledging the Christian religion. They are sober, temperate and industrious, and in the scale of social improvement occupy a high place among their aboriginal brethren of the State. They have one meeting-house, which they also occupy for a council-house, and one school-house. The present population of the Tuscaroras is about three hundred, with whom also reside about twenty Onondagas.

PROTESTANT MISSIONS AMONG THE CHINESE.

A LATE number of the Chinese Repository contains a very interesting article on the missionary efforts made by Protestants in Europe and America in behalf of the Chinese. A list of one hundred and fifty laborers is published, from Dr. Morrison, in 1807, to the reinforcement sent out by the American Episcopal Board of Missions, in 1851. In respect to this list, the writer makes the following remarks:

Of these one hundred and fifty persons, seventy-three are now in China, and five are absent on account of ill health or other reasons. Twenty-five died in the field of labor, or on their passage home. Of these, three were killed by violent hands among the natives; four were drowned; five died during voyages taken for the restoration of health. The remaining thirteen died at their stations, or when absent in the prosecution of their missionary labors. Twenty-five revisited their native land; forty-eight have retired, most of whom did so on account of their own ill health, or that of their families. One hundred are or have been married, according to this list; but satisfactory data in all cases have not been obtainable on this point. Eleven of this number married again, after entering the service of their missionary societies. Nineteen of the whole number were physicians, and eight of these were clergymen at the same time. Four are printers. Of the hundred who were married, twenty-four lost their wives while at their stations, or in foreign lands, showing a far greater percentage of deaths among females than males, being nearly one-fourth to one-sixth, including the seven males who died by casualties or violence. Of these twenty-four ladies, Mrs. James is the only case of casualty. In addition to the list of missionaries and their families, eighteen unmarried females have been sent out as assistants to various missions, seven of whom have married after their arrival.

The total number of years of labor of the twenty-five who have died in the field, is

one hundred and thirty-four, or an average of five and a half years to each; but four of this number aggregated seventy years, leaving an average of only three years to the remaining twenty-one. The total number of years of the forty-eight who have retired from the service of their societies, or from missionary labors among the Chinese, is two hundred and two, or an average of about four and one-fifth years to each. Some of these have been induced to retire, in addition to other reasons, by the little progress they made in learning the Chinese language; and fully three years may be deducted from the period of serviceable labor of every missionary as time spent in learning the language. Most of the persons in the employ of the London Missionary Society are Congregationalists; and in that of the American Board they are Congregationalists or Presbyterians, except the members of the mission to Amoy, all of whom belong to the Reformed Dutch Church. Most of those from the Continent are Lutherans.

Of the whole number, forty-seven were Englishmen, eighty-eight were Americans, and fifteen were from the Continent. Of those now in China, including the five absent, forty-four are Americans, twenty-three are Englishmen, and five are from the Continent. The London Missionary Society has sent from the commencement thirty-four laborers; the American Board of Commissioners for Foreign Missions, twenty-six; the Board of Foreign Missions of the (American) Presbyterian Church, twenty; the American Baptist Missionary Union, nine; the Board of Foreign Missions of the Baptist Southern Convention, nine, two of whom were originally under the preceding society; the American Episcopal Board of Foreign Missions, ten; the Church Missionary Society, eleven; three other American societies, ten in all; two other English societies, four; and five missionary societies on the Continent, fourteen in all. Two are enumerated in the list who were supported in China by the Morrison Education Society, and three who supported themselves.

The history of the missions at each of the accessible points in the Chinese Empire is given as follows:

The mission at Canton is the one which has been longest established, Rev. Dr. Morrison having occupied it alone from 1808 until February, 1830, with the exception of about a year, when Rev. Dr. Milne was with him. The total of laborers who have been stationed at this city is fifteen, of whom nine still reside here.

The mission at Hong-kong has been established since the cession of the island in 1844. Rev. I. J. Roberts first settled there in 1840; and at no time has the station since been vacant. There are now ten laborers residing at Hong-kong.

The mission at Amoy was commenced in 1841; and since that time the station has been constantly occupied. Sixteen laborers in all, connected with five societies, have resided there, of whom eight are now residing at the station.

The mission at Fuh-chau was permanently commenced in January, 1847, by Rev. S. Johnson, of the American Board, though Rev. George Smith (now Bishop of Victoria) had made an exploring visit to the city in December, 1845. There have been sixteen persons laboring at this place, eleven of whom are now resident at the station, and one is absent for the restoration of his health.

The mission at Ningpo was permanently commenced in 1844, by D. J. Macgowan, M. D., of the American Baptist Missionary Union; though Rev. W. Milne had resided there seven months during the two previous years. There are now fourteen laborers stationed in that city, and one lady, Miss Aldersey, engaged in female education.

The mission at Shanghai is the largest at the five ports, there being now twenty-one laborers, with their wives and four female assistants, residing at this place.

Proceedings of other Societies.

Foreign.

LONDON JEWS' SOCIETY.

The last report of this society shows that its income for 1851–2 amounted to £30,495, and that its expenditures were £29,951. Of the receipts, however, £1,788 were "special funds." The whole number of laborers employed is ninety-six, of whom fifty are Israelites.

The society has missions in England, Palestine and Egypt, Turkey in Asia, Turkey in Europe, Austria, Poland, the Duchy of Posen, East Prussia, Central Prussia, Silesia, Sweden and Denmark, Holland, the Rhine District, France, and North Africa. A few extracts will show what changes are taking place among the Jews, particularly in Europe. In that part of the report which relates to Poland, the Committee say:

The Jews in Poland are unmistakably falling off from their old profitless habit of talmudical study, and likewise, as opportunity offers, from that course of traffic and

barter, which owing to external oppression had become their second nature. They now seek to exchange these pursuits for occupations of a more regular and industrial kind. Manual labor and mechanical effort are now extensively represented by them. As yet they are generally found to choose such a handicraft as requires comparatively little bodily strength and exertion. In the rural districts there are several Jewish villages, where they carry on agriculture; but this does not prosper to the same extent as mechanical trades do; partly on account of hinderances arising from their own ceremonial law, and partly from circumstances peculiar to the country. The new channel into which the energies of the Jews are thus directed, may in one point of view be considered favorable for the missionary work; in so far as it shows that the Jews generally no longer consider the study of the Talmud as the one thing needful. On the other hand the missionaries in Poland have sometimes felt it as a bar to their labors, as having a blunting and materializing effect upon the Jewish mind and feelings; especially when taken in connection with their rapidly increasing numbers in that country, which produces greater want and competition, and causes their attention to be increasingly given to their worldly interests. Religious feeling appears in general, we regret to say, greatly on the decrease among the Jews in Poland, and consequently also their zeal for the religion of their fathers. And yet many of them, especially the more enlightened, or so called German Jews, in spite of their indifference in matters of religion, have much zeal for Judaism; in so far as it shows itself in a capricious and speculatively liberal maintaining of the rabbinical writings. But among the more intelligent and thinking of the rationalistic and philosophizing part of the Jews, your missionaries have observed a peculiarly interesting, though not ostensible, movement.

While speaking of the Duchy of Posen the Committee use the following language:

During the first quarter of this century the Jews in the Duchy of Posen belonged all to the rabbinical class, but they are now a continually decreasing minority. The fact is painfully felt by them, and they look with apprehension at the spread of innovating principles. At the same time the reformers here do not go quite so far as their brethren in Germany, with respect to the alterations in the synagogue service. They have generally continued the greater portion of the prayers and reading of the Scriptures in Hebrew, as prescribed by the Jewish Prayer Book; to which they have added a sermon in pure German, and a singing choir. Their places of worship are favorably distinguished from the old synagogues, by the prevalence of much greater order and decency. The service has, however, nothing to warm the heart; true devotion is wanting, and dry morality forms the staple of the sermons. The relation of both classes to Christianity is very different from what it has been. Their national enmity is no longer so strongly manifested. Even the rabbinical Jew now considers the doctrines of Christianity a fair subject of discussion; while his brethren belonging to the modern class go still further. Christianity comes more home to their feelings; they esteem many of its doctrines, and are more or less acquainted with the contents of the New Testament. Jesus is a person whom they honor, and whom they place among the number of the great men of their nation; and though they do not always pronounce his name without some uneasiness, the hatred of former days is wanting. They send their children to Christian schools, where, even though they may not actually take part in the religious instruction, the name of our Lord becomes familiar to them, and they cannot help hearing many a word of the faith whereby we are saved. In not a few of their own schools they use the same books as are in use in Protestant schools. Many Jews go occasionally to church, or attend other occasions where they may hear a testimony of Christ, as for instance at the addresses delivered at the graves of departed Christians. Books and pamphlets, written in a Christian spirit, frequently constitute their reading. In short, Christianity is to them now a very different thing from what it was formerly.

The report on East Prussia has the subjoined paragraph: "There is reason to believe that many Jews, from a wish to appear like other people, and to dissent as little as possible in opinion and practice, in regard to things which have the public sanction of the received philosophy of the day, profess to be more indifferent than they really are. Changes, however, are continually taking place. Rabbinism is rapidly losing ground; while zeal for the revival of 'the spirit' of Judaism, as it is termed, may be said to be on the increase. With this professed object in view, there is now at Danzig a large congregation, with their Rabbi, who in his gown and bands delivers a sermon every fortnight."

In regard to Central Prussia the Committee make the annexed statements:

Although a visible reaction has taken place of late in the Jewish mind in Germany, in part no doubt produced by the reaction in politics and a general leaning to conservatism, this return amongst a certain class to orthodoxy must not be mistaken for a return to sound piety; it is merely in form. Rabbinism has most completely lost its hold, and Judaism appears in fact crumbling to dust. There are thousands in Germany, who are Jews because their parents are so, or because their connection is amongst their own nation, but not from conviction, or even from habit. The Lord

is certainly preparing them for some great event, by suffering them to walk in their own way. It may be, that they will finally become conscious of the vacuum, which nothing but the truth as it is in Jesus can fill. They must in time see, even without any remarkable and providential intervention, that their present distracted state leads them further and further away from God. The great body of the Jews concede that rabbinical Judaism can no longer be maintained; but instead of embracing the truth, they compile for themselves a form of worship, neither Jewish nor Christian, but a strange compound of Judaism, Christianity and philosophy. The reformed Jews, by having their service on a Sunday, by almost abandoning the use of Hebrew, and by imitating their Christian neighbors in their mode of singing hymns and arranging the outward forms of their services, seem almost to give up their Jewish character. In country towns the Jewish community is very frequently divided into two parties, who wage war against each other with the greatest animosity.

The circulation of Bibles and distribution of tracts have already effected much. The Jewish teachers for the most part are acquainted with the principles of the Christian religion, and they are often useful pioneers to the missionary. Every child in Prussia is compelled to attend a school; and by far the greater proportion of Jewish children go to Christian schools. These schools have had a large share in making the Jews acquainted with the principles of Christianity. Jewish parents have often been amazed at discovering, on the return of their children from the school where they had been educated, the knowledge which they possessed, not only of the doctrines of the New Testament, but of the person and history of Christ. It is a remarkable feature in some Jews, and which is very frequently met with, that they ask the missionary for tracts "for their children." When asked why they do not wish to possess them for themselves, they either are at loss for an answer, or else they generally say: "I am now too old for these things, but my children are young. They go to school, and they understand these things better than we do, and will have more need of them, as they grow up, than we have." Jews are often heard to say: "We are Jews; but if our children are convinced of the truth of Christianity, we shall not hinder them from embracing it."

Another extract will be read with gratification. It is as follows:

The change which of late years has taken place among the Jews of Holland, with reference to talmudical Judaism, is very great. The talmudic system is in several towns as good as completely overthrown; so much so, that in cities, as Rotterdam, none but rabbies from Germany, who have been educated in one of the celebrated universities, as Berlin or Göttingen, are chosen, to the no small detriment of the Rabbinic College at Amsterdam. The demand of the great mass of the Jews is for preaching and expounding Moses, the Prophets and the Psalms, in their native language, the Dutch or German. Hence we find repeatedly advertisements inserted in the newspapers, that this or that Jewish preacher will preach in such a synagogue, or private house, on such a portion of the prophets. This custom has only been introduced within the last two years. Those Jews who have been emancipated from the slavery of the Talmud, but still hold the Bible as inspired, are found most accessible by the missionary. But it is mostly the case that Jews who are delivered from the yoke of rabbinism, fall into the opposite extreme of utter infidelity and scepticism. Yet even these are more open to conviction, than the so called pious rabbinical Jews, whose mind has become so perverted by talmudical sophistry, that even after they have embraced Christianity, this mental infirmity is frequently apparent. The grace of God alone can change the heart corrupted by this insidious system. That the principles of Christianity have gained upon the great mass of the Jews in Holland, cannot be doubted. There are now a great number of families who have some relative who is baptized. The reading of the New Testament has become more general, and instances are not wanting of its having been blessed. In some families the parents, though themselves remaining Jews, have their children baptized and instructed in Christianity.

The Committee state, in the conclusion of their report, that fifty Jews have received orders in the Church of England, the majority of whom are laboring as pastors in Great Britain. Others are in the colonies, or among the heathen, or preaching to their "kinsmen according to the flesh." They also say that at least two thousand Jews, now residing in London, are united with them in the profession of a common faith in the Lord Jesus Christ; while the number of such in Berlin is twenty-five hundred. The following incident is mentioned in the conclusion:

In one place a society has been formed among the Jews for reading the Bible. It is, properly speaking, a Bible class, which meets twice a week for reading the Old Testament Scriptures. Their meetings commence with a prayer, in which this passage occurs, "Grant us, O God, thy light, that we may rightly understand thy holy word." Christian commentators are read; and Christian books are read and lent to the members of the society; and opinions are freely interchanged. The learned and highly respectable Israelite who takes the lead in these meetings, being asked a short time since by a missionary, "Do you believe in the divinity of Christ?" replied, "I do not reject; but I do not yet feel convinced of it. I am slow in perception; but once convinced in my soul of a truth, I

hold it tenaciously. Mark," he added with emphasis, "I do not reject the doctrine of the divinity of Christ; and never shall any person in my presence venture to utter a syllable against Christ, without being severely reprimanded." He added, "I feel myself called to prepare the way for you. At the present the mass of the Jews are a dead mass; this dead mass must be breathed upon to make them hear. They will not, they cannot, hear you. They will hear me. True, I am weakness itself; I can do nothing; but I know God will give me grace to do and to finish my work."

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

The report of the Society for the Propagation of the Gospel, just issued, after giving full details of the celebration of the Jubilee in all parts of the world, presents the following statement of the progressive extension of its operations:—"1701. Total income, 1,537*l.*, including 1,332*l.* donations. The first two missionaries arrived at Boston, June 11, 1702. From the first report (1707) it appears that the society's attention was then directed to the Iroquois, New England, New York, New Jersey, Pennsylvania, Maryland, Virginia, Carolina, the Yammonsea Indians, Newfoundland, Rhode Island, Long Island, Jamaica, Antigua, Montserrat, Moscow and Amsterdam. Some assistance was also given to the Danish mission at Tranquebar.—1751. Total income, general and special, 3,719*l.* Missionaries and schoolmasters, maintained wholly or in part, eighty-two. Field of labor:—New England, New Jersey, Pennsylvania, Carolina, Georgia, Bahama, Newfoundland and Nova Scotia.—1801. Total income, general and special, 6,457*l.* Missionaries and schoolmasters, 78. Field of labor:—Nova Scotia, Newfoundland, Canada (1785), New Brunswick (1785), Bahama, Guiana (1752), the Gold coast (1766), Florida (1768), Australia (1795). The society also became trustees for Debritzen College, Hungary, and for the Vaudois pastors in Piedmont. The first two colonial bishoprics had been founded, and the episcopate given to the United States.—1851. Total income, general and special, including part of the Jubilee, Royal Letter collections, and balance, 147,746*l.* Number of missionaries, lay teachers, and students, 1,160. Field of labor:—British North America, West Indies, Guiana, South Africa, India, Ceylon, Borneo, Australia, Tasmania, New Zealand, Seychelles, Tristan. These countries are now the seat of twenty-two dioceses." The amount of income received this year is greater than has ever been received before, owing to the coincidence of the Jubilee with the Royal Letter collections. Many remittances are still outstanding; the amount actually paid into the Treasurer's hands was, at the end of August, 48,497*l.* Appended to the report is a list of the society's missionaries in the several colonial dioceses. There are in North America 333; in the West Indies, 34; in the East Indies, 48; Cape, 28; Australasia, 52; and in the Seychelles, Borneo, and Tristan d'Acunha, 4; total, 499, of whom 401 are supported, wholly or in part, from the society's funds, in addition to upwards of 300 divinity students, catechists and schoolmasters.

BERLIN MISSIONARY SOCIETY.

The last report of this society shows a falling off in its receipts from those of the previous year of about three thousand dollars; the amount for 1851 having been 20,552 Thlr. This deficit is thought to be accidental. The expenditure of the society has been 19,829 Thlr.

The society has modified its plans for the training of missionaries. It now declines taking those who are to become preachers, till they shall have completed their academic and theological course, and are prepared to assume the sacred office, just as if they were to remain at home. It affords them some advantages, however, while pursuing their studies, if they reside in Berlin. There are seven candidates for the missionary work in the "house" of the society, most of whom are mechanics, looking forward to the station of school-masters.

The operations of the society are still confined to South Africa. The following table will give the statistics of its missions, as far as they are known.

STATIONS.	*No. Laborers.*	*No. bap. persons.*	*Chil. in school.*
Cape Colony.			
Zoar,	1 ord. and mar.	600	200*
Kaffriland.			
Bethel,	1 ord. 1 cat. both mar.		
Itemba,	2 ord. and mar.		
Korannaland.			
Bethany,	2 ord. and mar.	70	60
Pniel,	1 ord. 1 cat. both mar.	66	70
Platberg,	2 ord. 1 mar.	89	40
Saron,	1 ord. and mar.	40	
Natal Colony.			
Emmaus,	1 ord. 1 cat. both mar.	8	
New Germ'y,	1 ord. and mar.	21	

There appears to have been less encouragement at Zoar than in some previous years. A number of the natives were absent, having been employed as soldiers against the Kaffirs; and it has been necessary to exclude ten persons from the privileges which they previously enjoyed. Upon Bethel and Itemba a dark cloud still rests. The missionaries are unable to return to their posts, because of the disastrous war which is raging between the Kaffirs and the English. Hence the statistics of these two stations are imperfect in the foregoing table. The brethren in Korannaland have had some trials and many fears; but the Lord has graciously preserved them from the desolations which have come upon so many in South Africa. During the first six months of the year under review, twenty-one

* There are also 140 in an infant school, and 80 in a sewing school.

persons received baptism; and there is hope of a greater blessing. The church at Emmaus has but few members; the missionaries are cheered by the thought, however, that they are "living members of the body of Christ." The conversion of an old chief is regarded as an auspicious event. More than two hundred Germans receive the care and oversight of the mission at New Germany; but the natives show more disposition to enter the kingdom of God than these nominal Christians.

BASLE MISSIONARY SOCIETY.

This society held its thirty-seventh anniversary at Basle on the 7th of July. Its finances appear to be somewhat embarrassed. The receipts reported at the meeting amounted to 171,000 Swiss fr., being 15,000 less than those of the previous year. On the other hand, the disbursements arose to 190,000 Swiss fr., 104,000 having been expended for the India mission, 26,000 for the African mission, 14,000 for the Chinese mission, 1,500 for North America, 27,500 for the Mission House and Preparatory School, and 17,000 for miscellaneous expenses. The debt of the society is 55,000 French fr., or nearly £11,000.

The number of pupils in the Mission House is thirty-five; and in the Preparatory School it is twelve. Of the the forty-seven in both departments five are from Switzerland, twenty-seven from Würtemberg, nine from Baden, three from Middle Germany, two from North Germany, and one from Jutland.

The mission in West Africa, often called "the child of sorrow," has enjoyed the favor of the God of missions during the year under review. No one has been called away from his labors by death; and only one has been seriously ill. At both stations "a small band of disciples" received baptism. A fourth preacher of the gospel is called for; and the society is desirous of sending another laborer into that field, if the means can be procured. An African king, near one of the stations, is very anxious to welcome a missionary.

During the second half of the previous year twenty persons were baptized by one of the brethren in China. But the missionary who has been laboring two years and a half on the north east coast of Kwantung, has been interrupted in his efforts. In February last an edict was issued by the Governor, forbidding the introduction of Christianity, and denouncing severe penalties against all transgressors. Hence it was deemed expedient to retire from the field for a season.

Inspector Josenhans has visited the India mission within the past year; and his report is very gratifying. The number of stations in that field is thirteen, and the number of out-stations is nineteen or twenty. Nearly one thousand four hundred have been gathered into Christian congregations; and in one village, containing several hundred souls, only three persons continue heathen. Christian colonies have been established in three places, which are regarded with peculiar interest. "The religious life of the new converts," the Inspector says, "is by no means so weak as many are disposed to think." And he mentions the names of several persons who are bright examples of Christian fidelity and godly simplicity. On the whole, he expresses his astonishment that so much has been accomplished by the mission within a period of eighteen years; for the work is far more difficult than Christians at home suppose. Even he, though familiar with the operations and trials of his brethren, did not appreciate the difficulties of the enterprise, till he went upon the ground, and had the advantage of a personal inspection.

PARIS EVANGELICAL MISSIONARY SOCIETY.

The principal operations of this society are in Southern Africa, a large mission having been sustained in that part of the world for many years. Till quite recently the labors of our French brethren have proved eminently successful. But within the last two years their plans have been sadly deranged by a war between the English and a portion of the natives. The Lord has, indeed, saved them from the terrible disasters which have befallen so many stations in Kaffraria; still they are compelled to bewail the disappointment of many of their fondest hopes. It could not be otherwise.

The mission held its last general meeting at Carmel, commencing on the 23d of April, Messrs. Arbousset, Pellissier, Rolland, Scrumpf, Dyke, Maitin, Lemue and Lauga, being present. Four of the brethren, Messrs. Casalis, Daumas, Cochet and Lautré, were detained by domestic trials. The statistics of only seven stations were submitted to the meeting; but the following table will show that, notwithstanding the evils which war has inflicted on this mission, it has great occasion for thankfulness to Him who has spared so much of the fruit of its labor.

Stations.	*Communicants.*	*Catechumens.*	*Congregations.*
Morija,	246	28	150 to 200
Berea,	26		40 to 50
Thaba-Bossiou,	90		150
Bethesda,	37	10	60 to 80
Beersheba,	225	51	400 to 500
Bethulia,	480		300 to 400
Carmel,	59	6	100
	1,163		

NORTH GERMAN MISSIONARY SOCIETY.

This society has resumed its operations in West Africa. Messrs. Däuble and Menge

arrived at Usiu last December, and proceeded immediately to Peki, the station which they were commissioned to occupy.

Domestic.

AMERICAN JEWS' SOCIETY.

From a recent Extra Jewish Chronicle, it appears that the American Society for Meliorating the Condition of the Jews is sustaining seven missionaries, six colporters, and four candidates for the missionary work, all of whom are converted Jews. It has stations in New York, Albany, Syracuse, Rochester, Boston, New Haven, Philadelphia, Cincinnati, Cleveland, Charleston, &c. Within two years twenty have professed their faith in Christ Jesus, six of them since May, 1852, two of these being rabbies. The number of inquirers is thirty. The converted Jews in the United States are said to amount to one hundred and fifty, of whom twenty-two are preaching the gospel, and eleven preparing for the missionary work. The entire Jewish population of this country is supposed to exceed one hundred and fifty thousand.

AMERICAN MISSIONARY ASSOCIATION.

This society held its annual meeting at Bangor on the 29th of September. The receipts for the previous year amounted to $30,726 29; and the expenditures were $30,233 54. The operations of the society are both foreign and domestic; there being in other lands sixteen ordained missionaries, sixteen male assistants, and thirty-three female assistants; while in this country thirty-one persons are aided directly by the society, besides twenty-five who are assisted by the Western Home and Foreign Missionary Association; and in Canada there are three preachers of the gospel, with their wives and four female associates. Two colporters are sustained in the United States. The annual report of the society has not been received.

American Board of Commissioners for Foreign Missions.

Recent Intelligence.

Choctaws.—A letter from Miss Arms, dated September 27, mentions the admission of three persons to the church at Good Land, in connection with the annual meeting of the mission. The number who assembled on the Sabbath, amounted to more than five hundred; and "more than twenty expressed an anxious interest in their souls' salvation."

In a letter from Little Rock, dated October 4, Mr. Stark announces the death of Mrs. Pierson. This most unexpected and melancholy event occurred on the 14th of September. It is less than a year since Mr. and Mrs. Pierson left Illinois to join the Choctaw mission. On their journey he became seriously ill; and he did not regain his health, as was hoped. When he arrived in the Indian country, indeed, it was thought that he could live but a short time. But subsequently he became better, so that he deemed it prudent to set out upon his return to Illinois. Just before he reached Little Rock, however, he had another attack of illness; and, when last heard from, he was still in that place, though partially recovered. Respecting the decease of Mrs. Pierson, Mr. Stark writes as follows:

She was seized with chills and fever the day before arriving at Little Rock; and as soon as she was taken she began to sink very rapidly. Medicine appeared to have no effect whatever. Her nervous system had doubtless been very much broken up by long continued watching and anxiety; for she had been a constant attendant, day and night, at her sick husband's bedside. Their journey made her burden still heavier; but the hope of reaching home and friends served to buoy her up till she was overtaken with sickness herself, when she appears to have given up, and, in a desponding state of mind, to have sunk at once into the grave. It was only at intervals during her sickness that reason seemed to hold its sway; and these intervals were so brief that it was impossible to ascertain what her real feelings were in view of death. But all who knew this beloved sister, can have no doubt that death to her was infinite gain. I would attempt no comment upon this mysterious providence. Nor could I describe the scenes of suffering and trial, through which this missionary brother and sister have been called to pass in one short year. You are more familiar with these than I am.

The friends of the Board will be glad to hear that Mr. and Mrs. Pierson received the most assiduous care and the kindest attention at Little Rock. Dr. Dodge, formerly of the Creek and Cherokee missions, took them into his own house, and did all that was in his power for their comfort and restoration.

Dakotas.—Dr. Williamson has removed with his family from Kaposia to Yellow Medicine, about one hundred miles beyond Traverse des Sioux, where he has commenced a new station.

SENECAS.—Two persons were admitted to the Cattaraugus church on the first Sabbath in September. Mr. Gleason says that his people have resolved to build a house of worship fifty-five by forty, and have it in readiness to be raised by July 1.

CONSTANTINOPLE.—In a letter dated October 5, Mr. Ladd announces the removal of his family to Psamatia, though he is expecting to spend the winter at Aintab. The subjoined extract will be read with interest:

Perhaps you have already heard from other sources, that in August there was a very great fire in the principal Armenian quarter of Psamatia, by which it was computed that about three thousand families had their dwellings consumed. Of course, the distress produced was very great; and it will continue to be so, especially during the coming winter. The Armenian primates have written petitions to the Ambassadors here, and made efforts among their own nation to provide, as far as possible, for the most needy among the sufferers. Many of our friends also, especially among the English, have made contributions of clothes and money for their benefit; which, however, they did not wish to commit to the hands of the Armenian primates or priests to distribute; and as my missionary labors were particularly among the people of Psamatia, and both Mrs. Ladd and myself had already made many acquaintances among the people, it was thought best by them to place the contributions in our hands for distribution. With these funds, therefore, we have provided houses for seven poor families, more than half of whom are Armenians, not Protestants; and one object which we had in view in coming here to reside a short time now, was to visit these families, to look after others, and to provide charcoal for the winter for those families which will be under our particular care, as this is the season for obtaining it cheap. Yesterday I purchased and distributed this article to all the poor now under our special inspection, and also a quantity to lay up for the winter to be distributed to other destitute ones, who may then greatly need it.

We trust that these labors of ours in behalf of these sufferers will, with God's blessing, turn to good account in gaining confidence and access for us among the people. These fruits, indeed, already begin to appear. It requires much prudence to look after these suffering families, and still give no occasion to our enemies to find fault with us, or to represent us as trying to make proselytes with money, as do the Catholics; and we, of course, encounter various prejudices in these labors. We find many Armenians who are in very destitute circumstances, having lost by the fire almost every thing they had; and yet they are afraid to receive aid from us, lest they should be called Protestants, or be made to suffer in some way by their nation. Our rule is to aid any of the sufferers, Greeks, Protestants or Armenians, so far as our means will admit, without any distinction of nation, if they wish to receive aid from us; and, in fact, those who are now assisted by us, are from these three communions.

Mr. Van Lennep wrote on the 7th of October, as follows:—"From Kutaya we learn by a colporter, who has just made a tour to that region, that there is a number of Protestants in the place, who are very anxious to obtain a religious teacher. In a village in the vicinity, some forty or fifty families are represented as being ready to organize themselves into a Protestant community, as soon as they can have a person to teach them the truths of the gospel. Another village in that region is also spoken of as in a very hopeful state."

Under date of October 14, Mr. Dwight announces his removal to Ortakeuy, "the village in which," as Mr. Schauffler says, "the Armenian mission was baptized." He anticipated some difficulty in obtaining a house, as "there are many adversaries" in that place; but he finds that others even can be accommodated in this respect, should they wish to join him. The following paragraph is from the same letter: "It is singular that Matteos Patriarch, of persecuting memory, who was the village preacher in Ortakeuy when Mr. Goodell and myself lived here in 1833, is in the very same position in 1852, when I return hither. It is to him a sort of honorable banishment, as he is now Bishop, and has been Patriarch. He is very quiet; and they say that he is preaching against the superstitions of his church."

ABEIH.—A letter of Mr. Whiting, dated September 22, contains the following item of intelligence:

On Wednesday, September 15, in accordance with arrangements previously made, a public religious meeting was held; and, after a sermon by Mr. Smith, a new evangelical church was organized by a council, composed of pastors and delegates from the churches of Beirût, Hasbeiya and Aleppo, the other missionaries present being also members of the council by invitation. This new church is called the Evangelical Church of Abeih. It consists of eight members, who, although residing in the mountains, have been hitherto connected with the church in Beirût. From that church they lately received a dismission, for the purpose of being formed into a separate church, which is to embrace such evangelical pious persons as reside in the mountains within a convenient distance of Abeih. The public services were concluded by the celebration of the Lord's Supper; when the members of the new church, with a number of their brethren from the other evangelical churches, and also the brethren and sisters of the mission who were present, sat down together at the table of the Lord, renewedly pledging themselves to him and to one another in his name. It was an interesting and solemn occasion.

Probably a few others will take their dismission from the Beirût church and unite with this; and a few individuals also, not yet connected with any Protestant church, have applied for admission here, and may soon be received. There is reason to hope, therefore, that this newly planted vine will grow. Let us hope too that the church at Beirût, which in the course of a year has dismissed nearly one-half of its members to be colonized in Hasbeiya and Abeih, will not eventually suffer in consequence, but that, by God's blessing, its number may be kept good and greatly multiplied.

Sidon.—From a letter of Dr. Van Dyck, dated September 30, the following extract is taken:

There is a great waking up in Sidon and vicinity; and there is a very evident gain upon the mass. By request I commenced a semi-weekly Bible class some months since, which thus far has been a very interesting exercise, and causes the enemy a good deal of anxiety. During the whole summer my time has been principally occupied in personal conversation and discussion, some strenuous opposers having taken sides with the truth. Many more side with us openly; but they do not cease to serve Baal, though they may fear the Lord. Four individuals give increasing evidence of a change of heart; and we have hope of a fifth and sixth. One of our most zealous Protestants, a soap maker, was called to work at his trade for some weeks at Tyre. He created quite a sensation; and he seems to have gained over several individuals to his views. Among the many things worthy of note which are daily occurring, is the interest taken by several respectable Mohammedans in the discussions between the Protestants and their opposers. These men are using all their influence to gain over others to evangelical views; though we have no dealings or acquaintance with them. The Greek Catholics and Maronites made very strong efforts to prejudice them, as also Mohammedans in general, against some Protestant shopkeepers. This led to inquiry; and it resulted in the confusion of the enemy and the spread of the truth.

Mosul.—The following paragraph is from a letter of Mr. Williams, dated August 30:

I have just received in gold from his Excellency Helmy Pasha, by the hand of C. A. Rassam, Esq., H. B. M. Vice-consul at Mosul, four thousand five hundred piasters, being the amount of the valuation of the loss of Dr. Bacon and party among the Koords, as made out by them one year since. The Pasha, as well as the Sultan, deserves credit for this indemnity. A party of three hundred men, with three cannon, were sent to collect this sum, together with government arrearages, of which they secured two hundred and seventy thousand piasters, having brought a part with them, and having left the balance till after rice harvest, when these offenders are to be punished by imprisonment. Mr. Rassam has cordially rendered the aid of his efficient influence to secure the recovery of this property; and he deserves the thanks of us all, as also of our government.

Gaboon.—A letter of Mr. Preston, dated July 30, contains sorrowful tidings. Mr. and Mrs. Porter have both finished their earthly labors, the former having died on the 6th of July, and the latter on the 16th. It seems that Mrs. Porter became a mother July 6; but beyond this statement no explanation is given of the circumstances of the bereavement.

Home Proceedings.

The Appropriations for 1853.

In the month of October, the Prudential Committee are accustomed to make the appropriations for the ensuing year. The estimates of the missions are laid before a large sub-committee in the first instance, who take them up, item by item, and report what amount should be allowed to each. For several years the inquiry has not been, "How much can the missions profitably expend?" but rather, "What is the lowest sum which it will do to apportion among them?" Hence the duty of the sub-committee is often unwelcome and painful in the extreme.

And even after all the estimates have been examined in detail, it is frequently necessary to review the ground, and see if the sum total can in any way be reduced. This was done when the appropriations for 1853 were under consideration; but after repeated attempts the sub-committee felt that they could not consistently bring the aggregate below $300,000. They struck off about $17,000 from the estimates; but farther they could not venture to go. And when the question came before the Prudential Committee, it was decided to make the appropriations $300,664.

If we look at the receipts of the last year, we shall find that the donations and legacies, aside from what was given to liquidate a pre-existing debt, amounted to $271,864. It is manifest, therefore, that if we are to meet the demands which will be made upon the treasury during the present year, there must be a material advance. Are the churches prepared to make this advance? The Prudential Committee regard this question as one of very great importance; for should the income from all sources fall much below $300,000, very undesirable consequences must ensue. *The year will close with another debt, or the missions will be deprived of their expected remittances.* But the Committee will most earnestly deprecate the creation of another debt; indeed, nothing but the weightiest reasons can induce them to consent thereto. On the other hand, they know very well what disappointments and disasters may result from withholding the aid which their missionary brethren anticipate.

But why must they contemplate the possibility of being shut up to this alternative? Is not the ability of the churches beyond all question? Might they not raise their contributions to $500,000 this very year, and be none the weaker? Who doubts it?

Let us turn then to the missions. Let us survey the ample field, which our brethren are endeavoring to cultivate in our behalf. Is not the God of missions with them? Does he not beckon them forward with his own unerring hand? "Calls come to us from every quarter," writes one of the brethren in Western Asia. "Could we have all the young men in the theological seminaries from which our missionaries are drawn, we could at once settle them all in promising fields!" And is this a time to hesitate and falter? It cannot be. We have heard the sound of the trumpet; let us, therefore, "ascend up every man straight before him."

WANTS OF THE CHEROKEE AND CHOCTAW MISSIONS.

It gives the Prudential Committee much pain to say, that the ordained laborers, so urgently needed for these two missions, have not been obtained. Five or six preachers of the gospel should be sent forth to join the brethren in the Indian territory without delay; but the Committee know not where to find them. They would ask once more, if some one will not volunteer for this service.

EMBARKATION OF MISSIONARIES.

On the 3d of November, Rev. Charles Hartwell, of Lincoln, Massachusetts, and Mrs. Lucy E. Hartwell, of New Ipswich, New Hampshire, sailed from New York for China in the ship Talbot, Captain Goodhue, in the expectation of joining the mission at Fuh-chau. Mr. Hartwell is a graduate of Amherst College and East Windsor Theological Institute.

DONATIONS,

RECEIVED IN OCTOBER.

MAINE.

Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr.
Thomaston, 1st cong. ch. and so. 18; m. c. 18; 36 00
York co. Conf. of chs. Rev. G. W. Cressey, Tr.
Buxton Centre, Rev. G. W. Cressey, 10 00
46 00
Eastport, Central cong. so. m. c. 32; Milltown, Me. and St. Stephen, N. B. cong. ch. 143,80; Orland, two s. s. classes, 2; Rockland, girls' miss. class, 4; juv. miss. class, 4; for ed. of a girl in Oroomiah; 185 80
231 80

NEW HAMPSHIRE.

Cheshire co. Aux. So. W. Lamson, Tr.
Marlboro', Ch. and so. 11 00
Swanzey, Ch. and so. 13,50; Rev. E. Rockwood, 15; 28 50—39 50
Grafton co. Aux. So. W. W. Russell, Tr.
Bethlehem, m. c. 7 60
Hillsboro' co. Aux. So. J. A. Wheat, Tr.
Hollis, A friend, 15 00
Rockingham co. Conf. of chs. F. Grant, Tr.
Deerfield, Coll. 4 00
Strafford Conf. of chs. E. J. Lane, Tr.
Great Falls, Ch. and so. 35,25; m. c. 59; 94 25
Meredith Bridge, Ch. and so. 61,97; S. C. 3; 64 97
Wakefield, Cong. ch. and so. 13 00
Wolfboro', North, 5 00—177 22
243 32
Greenfield, S. F. 5 00
248 32
Legacies.—Hollis, Mrs. Elizabeth R. Jewett, by Edw. Emerson and Leonard W. Jewett, Exr's, 600 00
848 32

VERMONT.

Caledonia co. Conf. of chs. E. Jewett, Tr.
Peacham, Cong. ch. and so. 44,58; J. W. Chandler, 100; 144 58
St. Johnsbury, Friends, 150; South ch. m. c. 61,15; 211 15—355 73
Chittenden co. Aux. so. M. A. Seymour, Tr.
Burlington, Mrs. R. W. Francis, (of wh. to cons. James W. Hickok an H. M. 100,) 150 00
Orleans co. Aux. So. H. Hastings, Tr.
Barton, m. c. 2 15
Craftsbury, Mrs. A. R. O. 2 50
Irasburgh, m. c. 6 70
Morgan, Coll. 3 00
Westfield, L. P. 2 00—16 35
Washington co. Aux. So. G. W. Scott, Tr.
Barre, Cong. ch. and so. 38 23
Windsor co. Aux. So. J. Steele and E. P. Nevins, Trs.
Springfield, m. c. 8 00
568 31
Legacies.—Middlebury, Ethan Andrus, by Peter Starr, 90; Jerusha Frisbee, by Ira Allen, Ex'r, (prev. rec'd, 265,) 100; Peacham, Josiah Shedd, by S. A. Chandler and E. E. Chamberlin, Ex'rs, 1,500; ded. disc. 78,25; (prev. rec'd, 2,348,33;) 1,421,75; 1,611 75
2,180 06

MASSACHUSETTS.

Berkshire co. Aux. So. Rev. J. J. Dana, Tr.
Pittsfield, Young la. inst. 9 00
Sheffield, Gent. 33,45; la. 47,12; 80 57
Southfield, Coll. 22 25
Stockbridge, m. c. 30 00
141 82
Ded. disc. 1 00—140 82
Boston, S. A. Danforth, Agent.
(Of wh. fr. Maverick s. s. for Madras m. 10; for Mr. Byington, Choc. m. 10;) 263 73
Essex co. North, Aux. So. J. Caldwell, Tr.
Amesbury and Salisbury, Union evan. ch. 56 44
Byfield, Mr. Tenney's so. 29 00
West Amesbury, Mr. Payne's so. coll. and m. c. to cons. Francis Sargent an H. M. 108 14—193 58
Essex co. South, Aux. So. C. M. Richardson, Tr.
Marblehead, Cong s. s. S. E. C. dec'd, 1 45
Hampden co. Aux. So. C. O. Chapin, Tr.
Blandford, Gent. 36,53; la. 50,29; la. sew. so. 10; 96 82
Chicopee, 1st cong. ch. 39,54; m. c. 14,46; 54 00
East Granville, 1st cong. ch. m. c. 10 53
Jenksville, Cong. ch. m. c. 28 63
Ludlow, Coll. and m. c. 61 35
Monson, Rev. Alfred Ely, D. D. to cons. Alfred B. Ely of Boston, an H. M. 100 00
North Wilbraham, Cong. so. 66,20; m. c. 33,80; 100 00

Southwick, Cong. so. m. c. 16,68; a friend, 5; 21 68
Springfield, 1st cong. so. coll. and m. c. 374,47; South ch. and so. 208,43; m. c. 64,70; I. T. Rockwood, for debt, 25; Rev. A. C. P. 3,50; 676 10
W. Springfield, 1st cong. ch. 14,25; m. c. 32; 46 25—1,195 36
Hampshire co. Aux. So. J. D. Whitney, Tr.
North Amherst, Cong. ch. and so. 25 00
Plainfield, Cong. ch. 20 00—45 00
Harmony Conf. of chs. W. C. Capron, Tr.
Coll. at ann. meeting, 42 70
East Douglas, Cong. ch. 155 00
Upton, Cong. so. 74 00
Westboro', Evan. s. s. 15 00—286 70
Missionary Union of the Salem Asso. R. P. Waters, Tr.
Salem, Tab. ch. m. c. 34,42; a member, 7; 41 42
Norfolk co. Aux. So. Rev. T. T. Richmond, Tr.
Milton, 1st evan. ch. 62 67
Roxbury, Eliot ch. and so. 4; m. c. 19,29; 23 29
West Roxbury, Spring-st. ch. m. c. 7 73—93 69
Palestine Miss. So. E. Alden, Tr.
Cohasset, 2d cong. ch. and so. 13 00
Taunton and vic. Aux. So.
Seekonk, Cong. so. 28 56
Worcester co. North, Aux. So. B. Hawkes, Tr.
South Gardner, Abel Richardson, 700 00
Worcester Central Asso. W. R. Hooper, Tr.
Berlin, Cong. ch. 50 00
Boylston, Gent. 19,62; la. 16,25; m. c. 14,13; Miss Harriet N. Davenport, dec'd, 50; wh. cons. NATH'L DAVENPORT an H. M. 100 00
Clinton, Cong. ch. 70 50
Oxford, Gent. 114,17; la. 125,79; m. c. 152,66; which cons. SETH DANIELS and NATHANIEL EDDY H. M. 392 62
Paxton, Gent. and m. c. 54,32; la. 24,80; 79 12
Princeton, 87 50
Shrewsbury, m. c. 18 38
Sterling, J. W. 10 00
West Boylston, Gent. 32,13; la. 38,21; m. c. 33,25; 103 59—911 71

3,915 02

A friend in B. 3; Andover, chapel cong. m. c. 103,57; Chelsea, Winnisimmet ch. and so. m. c. 39,14; Broadway ch. m. c. 25; East Cambridge, evan. cong. ch. m. c. 14,86; Lawrence, W. Thaxter, for *Frank William Thaxter*, Ceylon, 20; Reading, Old South ch. 107,85; South par. D. C. 2; W. Boxford, cong. ch. m. c. 10; 325 42

4,240 44

Legacies.—Abington, Edward Cobb, by Ziba Torrey, Ex'r, (prev. rec'd, 3,800.) 125; Hadley, Elisha Dickinson, by Ephraim Smith, Adm'r, 1,209,41; Reading, Daniel Chute, by Samuel W. Carter, Ex'r. 100; 1,434 41

5,674 85

CONNECTICUT.

Fairfield co. East, Aux. So. Rev. J. S. Whittlesey, Tr.
Monroe, Cong. ch. 35 00
Fairfield co. West, Aux. So. C. Marvin, Tr.
Black Rock, Cong. ch. and so. 79 00
Bridgeport, 2d do. 200 00
Darien, Coll. 19 12
Easton, Coll. wh. cons. Rev. MARTIN DUDLEY an H. M. 55 35
Fairfield, Coll. 104 41
Greensfarms, do. 151,64; m. c. 28; s. s. 3,50; 183 14
Greenwich, La. miss. so. 55; fem. hea. sch. so. 31; 86 00
Greenwich, No., Gent. 45; la. 70,50; m. c. 18,32; wh. cons. Miss HULDAH MEAD an H. M.; 133 82
N. Canaan, Gent. 55,75; la. 62,02; m. c. 29,28; 147 05
Norwalk, 1st cong. ch. and so. 162 87
Ridgefield, Young la. miss. so. 9 50
Stamford, 1st cong. ch. 300 00
Stamford, North, Rev. H. F. 5 00
Stanwich, Coll. 34,65; m. c. 5,29; 39 94
Wilton, Coll. 20; m. c. 53,56; 73 56—1,598 76
Hartford co. Aux. So. A. W. Butler, Tr.
Avon, East, Gent. 25 00
Bristol, Gent. 103,83; la. 53,92; 157 75
Canton Centre, Gent. 32,68; ladies, 29,10; m. c. 12,66; 74 44
Enfield, Ch. and so. to cons. Rev. C. A. G. BRIGHAM an H. M. 145,18; miss. so. for Mrs. Deforest, Syria, 25; 170 18
Hartford, Centre ch. and so. 1,363,85; North, a friend, to cons. H. I. JOHNSON an H. M. 100; 1,463 85
Hartland West, Rev. C. L. G. 10 00
Manchester, 1st cong. so. gent. wh. cons. WALTER BUNCE and OLIVER B. TAYLOR H. M. 269,82; la. wh. cons. Mrs. ELIZABETH B. NORTHROP an H. M. 117,18; 2d cong. ch. and so. 8; 395 00—2,296 22
Hartford co. South, Aux. So. H. S. Ward, Tr.
Eastbury, m. c. 15; la. 25,05; 40 05
Kensington, m. c. 11 00
Middletown, 1st ch. and so. gent. and la. 40 76
New Britain, South ch. and so. (of wh. fr. F. H. NORTH, to cons. him an H. M. 100,) 360,55; s. s. for Nestorian schs. 13; m. c. 49; 362 55
Newington, m. c. 32 37—486 73
Litchfield co. Aux. So. G. C. Woodruff, Tr.
Bethlem, Coll. 150 23
Colebrook, do. 24 00
Goshen, Coll. 142,50; m. c. 25,23; 167 73
Harwinton, Coll. 118,06; m. c. 35,89; 153 95
Litchfield, Coll 284; m. c. 10; So. Farms, 136,52; m. c. 19,10; la. benev. so. 12,75; 462 37
Milton, Coll. 6 00
New Preston, do. 109,50; m. c. 827; 117 77
Northfield, Coll. 20,48; m. c. 10; 30 48
Plymouth, Coll. 69,06; m. c. 23,79; 92 85
Plymouth Hollow, Coll. 100 00
Torringford, Coll. which and prev. dona. cons. URI CURTISS an H. M. 43 00
Torrington, Coll. 59 11
Warren, do. 55 50
Washington, do. 158 90
Watertown, do. 36 75
Coll. at anniversary, 31 63

1,690 27

Ded. for printing, 9,33; disc. on unc. money, 3,51; 12 84—1,677 43
Middlesex Asso. S. Silliman, Tr.
Centre Brook, m. c. 18 63
Deep River, to cons. Rev. JAMES A. CLARK an H. M. 66 00
Essex, m. c. 38 89
Grassy Hill, Cong. ch. 8 25
Killingworth, Gent. 25; la. 30; wh. and prev. dona. cons. ABEL WILCOX an H. M.; 55 00
North Lyme, La. wh. and prev. dona. cons. Rev. ENOCH F. BURR an H. M., 28,47; av. of gold ring, 1,31; m. c. 11,75; 41 53
West Chester, gent. and la., 31 50—259 80
New Haven City Aux. So., A. H. Maltby, Ag.
New Haven, Rev. E. G. Swift, 10; union m. c. 26,54; Mrs. A. Anketell, for *William B. Anketell*, Ceylon, 20; John Anketell, for *Edward A. Anketell*, do. 20, Centre ch. s. s. for m. to Syria, 43,19; 3d ch. m. c. 10,50; Yale coll. m. c. 13,67; 143 90
New Haven co. East, Aux. So. A. H. Maltby, Ag.
Branford, m. c. 11 42
Clinton, Cong. ch. and so. m. c. 27,22; benev. asso. 30; 57 22
Madison, La. cent so. 31 00
Meriden, 1st cong. ch. 43 50—143 14
New Haven co. West, Aux. So. A. Townsend, Jr. Tr.
Hamden, East Plains, gent. 58,79; la. 33,39; m. c. 17,41; 109 59
Oxford, 28 50
West Haven, Fem. sem. for sup. of a girl in Madura, 20 00—158 09

Norwich and vic. and New London and vic. F. A. Perkins and C. Butler, Trs.
New London, T. E. for ed. of a child at Gaboon m. 2; Miss E. B. 1; 1st cong. ch. (of wh. to cons. CORTLAND STARR an H. M. 100,) 213,23; m. c. 91,16; la. 77; sew. so. 30; 414 39
Windham co. Aux. So. J. B. Gay, Tr.
Scotland, s. s. 2 25
7,215 71

Legacies.—Bristol, Mrs. Eunice Lewis, by Elam Fenn, Ex'r, 92,37; Durham, Mary Ann Bowers, by Miles Merwin, Jr. Ex'r. (prev. rec'd, 10,) 10; Washington, Miss P. B. Woodruff, 5; Wethersfield, Chester Bulkley, by Seth Terry, (prev. rec'd, 2,340,) 462; 569 37
7,785 08

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1,644 88

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2,460 06

Legacies.—Dansville, Mrs. Mary S. Faulkner, by Endress Faulkner, Ex'r, 101 50
2,561 56

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323 58

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OHIO.

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1,527 76

Belle Grove, s. s. for ed. in hea. lands, 5; Brunswick, ch. and cong. 50; Rev. T. Williston, 50; wh. cons. MELVILLE H. WILLISTON an H. M. 100; Muskingum by J. Corning, 200; Tallmadge, benev. asso. 7; Wayne, 1st cong. ch. and so. wh. and prev. dona. cons. SAMUEL JONES an H. M. 29; Windham, 12,10; L. S. 10; — 363 10

1,890 86

Legacies.—Greenwich, Joseph A. Mead, by Marcus E. Mead, — 25 00

1,915 86

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ILLINOIS.

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Elk Grove, Cong. ch. 4,40; Galesburg, 2d pres. ch. 15; Granville, Mrs. C. 5; Lawn Ridge, cong. ch m. c. 6; Mechanicsburg, Dr. R. 1; Napersville, S. G. 2; Ridge, s. s. union, 1; Rockford, cong. ch. 3; Wethersfield, do. m. c. 3; ded. disc. 50c.; — 39 90

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376 60

MICHIGAN.

Armada, Cong. ch. 20; Hillsdale, G. W. Underwood, for *George W. Underwood* and *Mary M. Dickinson*, Ceylon, wh. cons. Rev. PHILIP TITCOMB, of Dexter, Me. an H. M. 50; Monroe, WILLIAM H. BOYD, wh. and prev. dona. cons. him an H. M. 50; White Pigeon, A. Chapin, 25; — 145 00

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Green Bay, Pres. ch. m. c. 34; Milwaukie, Mrs. H. for Constantinople, 2,50; Patch Grove, Rev. I. Tracy, 10; Troy, cong. ch. 1; — 47 50

182 06

IOWA.

Cedar Rapids, pres. ch. 15; Farmington, cong. ch. m. c. 2; — 17 00

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Palmyra, pres. ch. 80; Rock Hill, ch. 7; J. M. 5; St. Louis, J. B. 5; Mrs. C. 4; Mr. McD. 2,50; Mrs. Wiggins, 15; Mrs. B. 4; Dr. Bullard's ch. 57,50; m. c. 4; 3d pres. ch. 4,30; Washington avenue ch. 26,50; — 214 80

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Inverness, C. E. A mechanic,	5 00
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Park Hill, Cher. na. m. c.	12 44
Smyrna, Asia Minor, Miss E. H. Watson,	20 80
Tripoli, Rev. H. Foot,	27 00
	175 20

Donations received in October,	19,382 91
Legacies,	4,342 03
	$23,724 94
☞ TOTAL from August 1st to October 30th,	$47,457 25

CHILDREN'S FUND FOR EDUCATING HEATHEN CHILDREN.

Amount received in October, $404 64

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Chagrin Falls, O. Axes, fr. H. White, 14 00
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Great Barrington, Ms. A box, fr. la. benev. asso. 1st cong. so. for Mr. Wilder, Zulu m.
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